Here foloweth a lytell table conteynynge the lyues & hystories shortly taken oute of the Byble. And fyrste the table.

The lyfe of Adam.	Folio primo.
The lyfe of Noe	v.
The lyfe of Abraham.	vi.
The lyfe of Ysaac.	x.
The lyfe of Joseph.	xv.
The hystory of Moyses.	xxij.
The hystory of Saull.	xxxij.
The hystory of Dauyd.	xxxvi.
The hystory of Salomon.	xl.
The hystory of Roboas.	xliij.
The hystory of Job.	xliij.
The hystory of Thobye.	xliiij.
The hystory of Judyth.	xlix.
The table.	liij.

Explicit tabula.

The sondaye of Septuagesime begynneth the story of the byble. In whyche is redde the legende and story of Adam whi che foloweth.

Sweredē ỹ in the begynnynge god made & created heuē & erth. The erthe was ydell and voyde and couered with derke nesse. And the spyryte of god was borne on ỹ waters. And god sayd. Be made lyghte / & anone lyghte was made. And god sawe ỹ lyght was good / & dyuyded ỹ lyght fro derknes / & called ỹ lyght daye / & derknesse nyghte. And thus was made lyghte vpō heuen & erthe fyrste. And euen and mornynge was made one daye. The seconde daye he made the fyrmament / and dyuyded the waters that were vnder ỹ fyrmament fro thē ỹ were aboue & called ỹ fyrmament heuē. The thyrde daye were made on the erthe herbes and fruytes i theyr kynde. The fourth daye god made the sonne & mone / & sterres. &c. And in the fyfthe daye he made all the fyshes in the water / and byrdes in ỹ ayre The syxthe daye god made ỹ beestes on the erthe euerych in his kynde & gendre. And god sawe that all these werkes were good & sayd. Faciam⁹ hominē. &c. Make we man vnto our symylytude and ymage here spake ỹ fader to ỹ sone & holy ghost / or els as it were the comune voyce of the persones / whā it was sayd make we / and to our / in ỹ plurel nōbre. Man was made to ỹ ymage of god in his soule. Here is to be noted that he made not one ỹ soule vt out the body / but he made bothe body and soule / as to the body he made male and female. God gaue to man the lordshyppe and power vpon all lyuynge beestes. Whā god hadde made man it is not wryten. Et vidit quod esset bonum; quia in primo scirbat eum lapsurum. For yet he was not perfyrefyed ỹ woman was made. And therfore it is redde / it is not good the

it is goode for vnlearned, and men of meane capacitie curiositie in readinge bookes superstitious; or contrauerse if the author of this booke sinned superstitiouslie he is to ignorantlie; to be borne withall, but if wittinglie; all xtians ought to abhor him, yet without slaunder to the

to be alone. Thus in. vi. dayes was heuē and erthe made / and all the ornacyon of them. ¶ And than he made ỹ seueth daye in whiche he rested / not for that he was wery / but cessed of his operacōn / and shewed the. vij. daye whiche he blessed. Thus ben shortly shewed the generacyons of heuen and erthe. For here ben determynat the werkes of the fyre dayes / and the seuenth day he sanctyfyed and made holy. ¶ God hadde planted in the begynnynge Paradyse a place of delyte and delices. And mā was made in ỹ felde of Damaske / he was made of the fyme of the erthe. Paradyse was made the thyrde daye of the creacyon and was belette with herbes / plantes / & trees / and is a place of moost myrthe and Joye. In the myddes therof bē sette two trees / that one is the tree of lyfe / and that other the tree of knowynge good & euyll. And there is a well whiche casteth out water for to water ỹ trees and herbes of Paradyse. This well is the moder of all waters / whiche welle is deuyded into foure partyes. One parte is called Physon / this gothe about ynde. The seconde is called Gyon otherwyse called Nylus / and that rennieth aboute Ethyope. The other two ben called Tygris & Eufratis. Tygris rēneth towarde assyryens / & Eufrates is called fruytfull whiche renneth in Chaldee. These foure floodes comen and spryngen out of the same welle and departe / and yet in some place some of of thē mete agayne. Thanne god toke man fromthe place of his creacyon and brought hym into Paradyse for to werke there not for to laboure nedely / but in delytynge and recreatynge hym and that he sholde kepe Paradyse / for lyke as Paradyse sholde refresshe hym so sholde he labour to serue god. And there god gaue hym a commaūdement. Euery commaūdement standeth in two thynges in doynge or forbedynge. In doynge he cō maūded hym to ete of all the trees of Paradyse. In forbedynge he commaunded ỹ he sholde not ete of ỹ tree of the knowleche of good and euyll. This commaūdement was gyuen to the man / and by the man it went to the woman. For whan the womā was made it was commaunded to them bothe / & hereto he setted a peyne sayenge. What someuer day thou etest therof thou shalt dye by deth. God sayd it is not good a man to be alone. Make we to hym an helper lyke to hȳselfe for to brynge forthe children. Adam supposed ỹ some helper to hym had bē ymōge ỹ beestes whiche had bē lyke to hym. Therfore god brought Adam all lyuynge beestes of ỹ erthe & ayre / in whiche ben vnderstande thē of ỹ water also whiche with one cōmaundement all came tofore hym. They were brought for two causes / one was bycause man sholde gyue to eche of thē a name / by whiche they sholde knowe that he sholde domyne ouer them. And the seconde cause was that Adam sholde knowe that there was none of them lyke to hym. And he named them in Hebrewes tonge / whiche was only ỹ language & none other at ỹ begynnynge. And so none beynge foūde lyke vnto hym / god sende in Adam a lust to slepe whiche was no dreme / but as is supposed ī a extasy or in traunce in whiche was shewed to hym the celestyall courte / wherfore whan he awoke he prophecyed of the contunecyon of Cryst to his chyrche / & of the flood ỹ was to come / and of the dome & destrucyon of ỹ worlde by fyre he knewe / whiche afterwarde he tolde to his chyldren. Whyles ỹ Adam slepte god toke one of his rybbes bothe flesshe & bone / and made ỹ a woman and sette her tofore Adam / whiche thanne sayd / this is now a bone of my bones and flesshe of my flesshe. And Adā gaue her a name lyke as her lord had said / she shalbe called Virago / whiche is almoche to saye as made of a man / and is a name taken of a man. And anone the name gyuynge he prophecyed sayenge / bycause she is taken of the syde of a man / therfore a man shall

forsake and leue fader and moder & abyde and be adhered vnto his wyfe/ & they shal be two in one flesshe. And though they be ij. persones/ yet in mateymony and wedlocke they be but one flesshe/ & i other thynges tweyne/ for why neyther of thē hathe power of his owne flesshe. They were bothe naked & were not ashamed/ they felte nothynge of moeuynge of theyr flesshe/ ne to refrayne them as we now do/ for they stode bothe in ỳ state of Innocencye. And than ỳ serpent whiche was hoter thā ony beest of the erthe/ and naturally decepuable/ for he was full of the deuyll Lucyfer/ whiche was defiete and cast out of heuen/ had great enuy to mā that was bodely in Paradyse/ & knewe well yf he myght make hym to trespace and breke goddes commaūdement that he sholde be cast out also yet he was aferde to be take/ or espyed of the man/ he went to the womā not so prudent and more prone to flyde & bowe/ and in the forme of the serpent/ for than ỳ serpent was erecte as a man. Bede sayth ỳ he chase a serpēt hauynge a maydens chere For lyke often aplye to lyke/ & spake by ỳ tongue of ỳ serpent to Eue and sayd. Why commaunded you god that ye sholde not ete of all the trees of paradyse. This he said to fynde occasyon to say ỳ he was come for Than the woman answered & sayde. Ne forte moriamur. Leest happely we deye whiche she sayde doubtynge/ for lyghtly she was fleryble to euery parte. Wherto anone he answered. Naye in no wyse ye shall dye/ but god wolde not that ye sholde be lyke hym i sapence and knowynge that whan ye ete of this tree ye shall be as goddes knowynge good and euyll he as enuyous forbade you. And anone the woman elate in pryde wyllynge to be lyke to god accorded therto & beleued hym. The woman sawe that the tree was fayre to loke on and clene and swete of sauoure/ toke & ete therof/ and gaue vnto Adam of the same apple delyuynge hym by fayre wordes & Adam anone agreed/ for whan he sawe the woman not deed/ he supposed ỳ god sayde that they sheide deye to fere theym with/ and thā he ete of the fruyt forboden and anone theyr syght was opened ỳ they sawe theyr nakednesse. And than anone they vnderstode that they had trespaced/ for anone theyr flesshe began to moeue & stryze to concupyscence/ for tofore that they hadde eten of the forbodē fruyte/ tho moeuynges were repressed & closed as i yonge chyldren. And than after that they hadde synned they were opened lyke sprynges of water and began to moeue/ & than they were experte & knewe them. And lyke as they were inobedyent vnto theyr superyour/ eyght so theyr mēbres begā to moeue agaynst theyr superyour whiche is reason and they felte theyr fyrste moeuynge in theyr pleuy membres/ & therof they were ashamed/ and thus they knewe than that they were naked. And than they toke fygge leues and sowed them togyder/ for to couer theyr membres in maner of breches And anone after they herde the voyce of our lorde god walkynge/ and anone they hydde them. Our lorde called the mā and sayd. Adam where art thou/ callynge hym in blamynge hym/ and not as knowynge were he was/ but as who sayd. Adam se in what mysery thou art. Whiche answered I haue hydde me lorde for I am naked. Our lorde sayde/ who tolde the that thou were naked/ but that thou hast eten of the tree forboden. Yet than not mekely confessynge his trespas/ but layde the faute in his wyfe & in hym as grater of the womā to hym and sayd. The woman whome ỳ gauest to me as a felawe gaue to me of ỳ tree and I ete therof. And than our lorde sayde to the woman/ why dydest thou so. Neyther she accused her selfe but layde the synne on the serpent/ and prudely she layde the faute in the maker of hym. The serpente was not demaunded/ for he dyde it not of hym selfe but ỳ deuyll by hym. And

our lorde curſynge them began at the ſerpent kepynge an ordre & congrue nombre of curſes. The ſerpent was the fyrſte and ſynned moſt/for he ſynned in thre thynges. The woman next & ſynned leſſe thā he/but more than the man/for ſhe ſynned in.ij.thynges. The man ſynned laſte and leeſt/for he ſynned but i one. The ſerpent hadde enuye/he lyed/& he decepued. For theſe.iij.he had.iij.curſes/bicauſe he had enuye at ꝑ excellence of man/it was ſayde to hym/thou ſhalt go & crepe on thy breeſt & bycauſe he lyed/he is punyſſhed in his mouth/whan it was ſayd thou ſhalte ete erthe all the dayes of thy lyfe/alſo he toke away his voyce & put venꝑ in his mouth and bycauſe he decepued it was ſayde. I ſhall put enemyte betwene the & woman and thy ſede and her ſede/ſhe ſhall breke thy heed.&c. In two thynges the woman ſynned/in pryde and etynge the frute/bycauſe ſhe ſyned in pryde he meked her ſayenge/thou ſhalt be vnder the power of mā and I ſhall haue lordſhyppe ouer the and I ſhall put the to affyccyon. Now is ſhe ſubiecte to man by condycyon and dede/whiche tofore was but ſubiecte by loue/& bycauſe ſhe ſynned in the fruyte/ſhe is punyſſhed in her fruyte whan it was ſayd to her/thou ſhalt bryngе forth chyldren in ſorowe/in the peyne of ſorowe ſtandeth the curſe/but in bryngynge forth of chyldren is a bleſſynge. And ſo in punyſſhynge god forgate not to haue mercy/whiche is to be noted.&c. And bycauſe Adam ſynned but onely in etynge of the fruyte/therfore he was punyſſhed in ſechynge his meet/as it is ſayd to hym. Accurſed be ꝑ erthe in thy werke/that is to ſaye for the werke of thy ſynne/for whiche is made ꝑ the erthe that brought forthe good and holſome frutes plentuouſly/fro henceforthe ſhall brynge forth but ſelde/and alſo none wout mannes labour/& alſo ſomtyme wedes brers & thornes ſhall growe. And he added ther to/ꝑ ſhalt ete herbes of the erthe/as who ſayth/ꝑ ſhalt be lyke a beeſt/or Jumente. He curſed the erthe/bycauſe the treſpaas was of the fruyte of the erthe & not of the water/he added therto to hym of labour/in the ſwete in thy chere thou ſhalt ete thy brede vnto ꝑ tyme thou retourne agayne into the erthe/that is to ſay tyll thou dye for thou arte erthe/& into erthe thou ſhalt go agayne. Than Adam waylynge and ſorowynge in the myſere that was to come of his poſterite/named his wyf Eue/whiche is to ſaye moder of all lyuynge folke. Than god made Adam and Eue two leetheren cotes of ꝑ ſkynnes of deed beeſtes to the ende that they bere with them the ſygne of mortalyte and ſayd. Loo Adam is made as one of vs knowynge good and euyll. Now leſt he put his hande & take of the tree of lyfe & lyue euer/as who ſayth. Beware & caſt him out leſt he take and ete of the tree of lyfe/and ſo he was caſt out of Paradyſe & ſette in the felde of Damaſke where as he was made & taken fro for to werke & labour there. And our lorde ſette Cherubyn to kepe Paradyſe of delyte wꝫ brennynge ſwerde and plyaunt to ꝑ ende that none ſholde entre there nor come to ꝑ tree of lyfe. Than after that Adam was caſt out of Paradyſe and ſette into ꝑ worlde he knewe his wyfe and engendred Cayn ꝑ fyrſtene yere after he was made and his ſyſter Calmana. They came oute of Paradyſe bygynes as Methodius ſayth And whā Adam was made he was made a perfyte man/as a man of thyrty yere of aege. Whan he was but one daye olde/& he myght well haue goten many chyldren tofore Cayn/but after other.xb.yere was Abell borne and his ſyſter Delbora. Whā Adam was an.C.&.xxx.yere of age Cayn ſlewe Abell his brother. Trouth it is after many dayes Cayn and Abel offered ſacryfyce & gyftes vnto god/it is to be byleued that Adam taught his ſones to offer vnto god theyr tythes & fyrſt fruytes. Cayn offered fruytes for he was a plough mā and

tyller of erthe. And Abell offered mylke & the fyrst of ỹ lambes. Moyses sayth of the fattest of ỹ flocke. And god beheldē ỹ gyftes of Abell / for he & his sacrifyces were acceptable to our lorde. And as to Cayn & his sacrifices god beheldē thē not / for they were not to hym acceptable / he offered whetes & thornes. And as some doctours say fyre came fro heuen and lyghted ỹ sacrifyce of Abell / & ỹ gyftes of Cayn pleased not our lorde / for ỹ sacrifyce wolde not be lyghte ne brenne clere in ỹ lyghte of god / wherof Cayn had great enuye vnto his broder Abell / whiche arose agaynst hym & slewe hym. And our lorde sayd to hym / where is thy broder Abell. He answered & sayd. I wote neuer / am I keper of my broder. Than our lorde sayde. What hast ỹ done / ỹ voyce of ỹ blode of thi broder crieth to me fro ỹ erthe / wherfore ỹ arte cursed / and accursed be ỹ erthe ỹ receyued ỹ blode of thy broder by his mouth of thyn handes / & whan ỹ shall werke & labour ỹ erthe it shall bryngē for the no fruyte / but thou shalt be fugityf vacabunde & voyde on ỹ erthe. This Cayn deserued well to be cursed knowynge the peyne of ỹ fyrst tresspas of adam / yet he added therto murdre & slaughter of his broder. Thā Cayn dredynge ỹ beestes sholde deuoure hym / or yf he went forth he sholde be slayne of ỹ men / or yf he dwelled wt them they sholde slee hym for his synne / dampned hymselfe and in despayre sayd. My wyckednesse is more than I can deserue to haue forgyuenes / who so fyndeth me shall slee me / this he sayd of drede ors wysshynge / as who sayth wolde god he wolde slee me. Than our lorde sayd. Nay not so / thou shalt dye but not soone. For whosomeuer sleeth Cayn shalbe punysshed seuē tymes more / for he sholde deliuer hym fro drede / fro labour & mysery / & added that he sholde be punyshed personally seuen folde more. This punycyon shall endure to hym in peyne vnto ỹ seuē Lameth. Who someuer shall slee Cayn shall loose seuen vengeaunces. Some holde that his peyne endured vnto the seuenth generacyon. For he dyd cōmyse seuen synnes / he departed not truely / he had enuye vnto his broder / he wrought gylefully / he slewe his broder falsely / he denyed it / he despayred and dampned / he dyd no penaunce. And after he wente into the eest fugityue & vacabūde. Cayn knewe his wyfe whiche bare Enoch / and he made a cyte & named it Enoch after the name of his sone Enoch. Here it sheweth well ỹ this tyme were many men called to though generacōn they be not sayde whō Cayn his Cytee by whose helpe he made it / whome he enduced vnto theefte and robbery. He was ỹ fyrst that walled or made Cytees / dredyng them that he hurted for surete and brought his people into ỹ townes. And thanne Enoch gate Irath. And Irath Manahell / and he gate Matusale Lameth whiche was ỹ seuēth fro Adam and werste. For he brought in fyrst Bygamye / and by hym was commysed fyrst auoutrye agaynste the lawe of god and of nature / and agayst ỹ decree of god. This Lameth toke two wyues Ada and Sella of Ada he gate Jabell whiche foūde fyrst the crafte to make foldes for shepeherdes and to chaunge theyr pasture / and ordeyned flockes of shepe and departed ỹ shepe fro the gheet / after the qualyte the lambes by themselfe and the older by themselfe / and vnderstode the fedynge of them after the season of the yere. The name of his broder was Juball fader of syngers in the harpe and organes / not of ỹ instrumentes / for they were foūde after / but he was the fynder of musyke / that is to saye of consonauntes of accorde suche as shepeherdes vse in theyr delyces & sportes. And for asmoche as he herde Adam prophecye of two Judgementes by the fyre and water that al thynge sholde be destroyed therby / and this crafte newe founde sholde not perysshe / he dyde do wryte in two pyleres

or columpnes/one of marble/& another of claye of the erthe to the ende þ one sholde endure agaynst the water/and that other agaynst the fyre Josephus sayth that the pyler of marble is yet in þ lãde of Syryat Of Sella he begate Tubalcam/whiche founde fyrst þ crafte of smytherry/& werkynge of yrõ and made thynges for warre and sculptures and graueynges in metall to the pleasure of of the eyen whiche he so werkynge/Juball tofore sayd had delyte in the sowne of his hamers/of whiche he made the consonantes and tunes of accorde in his songe. Noema syster of Tubalcam founde fyrst the crafte of dyuerse texture. Lameth was a shoter and vsed for to shote at wylde beestes for none vse of the mete of them but onely for to haue þ skynnes for theyr clothynge/and he lyued so longe that he was blynde & had a chylde to lede hym/and on a tyme by aduenture he slewe Cayn for cayn was alway aferde and hydde hym ymonge bussshes and breres. And the chylde that ladde Lameth had supposed it had be some wylde beest/and dyrected Lameth to shote therat/and so wenynge to shote at a beest slewe Cayn And whã he knewe that he had slayne Cayn he with his bowe slewe þ chylde/and thus he slewe them bothe to his dampnacyon/therfore the synne of Cayn was punysshed.vii.tymes/so was þ synne of Lameth.lxx.tymes and.vii.that is to saye. lxxvii.soules that came of Lameth were perysshed in þ dyluuye of Noes flood. Also his wyfe dyd hym moche sorowe & euyl entreated hy. And he beynge wrothe sayd that he suffered that for his double hompyde & mã slaughter/yet neuertheles he fered hym by peyne sayenge. Why wyll ye slee me/he shalbe more & sorer punysshed that sleeth me than he that slewe Cayn. After that Abell was slayne Strabus sayd that Adam auowed no more to haue to do with his wyfe/but by an angell he brake his bowe bycause a sone sholde be borne to god. Yet neuertheles Josephus sayth that whan Abell was slayne & Cayn fledde awaye/Adam thought of procreacyon of chyldrẽ. And so whan he was an hondred & xxx.yere olde he engendred Seth lyke to his symylytude/and he to þ ymage of god. This Seth was a good man/and gate Enos/and Enos Caynam and Caynam begate Malaell/and Malaell Jareth/and Jareth Enoch/& Enoch Matusale/and Matusale Lameth/& Lamech Noe. And lyke as in the generacyon of Cayn the seuenth was the werst/so in þ generacyon of Seth the seuenth was þ best/and þ was Enoch/whome god toke and brought hym into Paradyse vnto þ tyme that he shall come with Hely for to cõuerte the hertes of the faders into the sones. And Adam lyued after that he hadde begoten Seth eyght hõdred yere/and engendred sones and doughters. Some holde opynyon thyrty sones/& thyrty doughters/and some fyfty of that one/& .l. of that other/we fynde no certaynte of them in þ Byble/but al þ dayes of Adams lyuynge here in erthe amount to the somme of.ix. hondred and.xxx.yere. And in the ende of his lyfe whan he sholde deye (it is sayde) but of none auctoryte þ he sende Seth his sone into Paradyse for to fetche the oyle of mercy/where he receyued certayne granes of the fruyte of þ tree of mercy by an angell. And whan he came agayne/he found his fader Adam yet alyue/& tolde hym what he had done. And thã Adam laughed fyrst and than dyed. And than he layde þ graynes or kernelles vnder his faders tongue and buryed hym in the vale of Ebron and oute of his mouthe grewe thre trees of the thre graynes/of whiche the Crosse that our lorde suffered his passyon was made/by the vertue of whiche he gate very mercy/and was brought out of derkenesse into very lyght of heuẽ. To þ whiche he brynge vs that lyueth & reygneth god worlde without ende. Amen.

Here folowth the hystory of Noe / the fyrst sondaye in Sexagesime.

After that Adam was deed deyed Eue and was buryed by hym. At the begynnynge in the fyrst aege ỹ people lyued lõge. Adam lyued. ix. C. xxx. yere / & Methusale lyued. ix. C. lxix. yere. Saynt Jherome sayth that he deyed ỹ same yere the floode was. Than Noye was ỹ tenth fro Adam in the generacyon of Seth / in whom the fyrst aege was ended. The. lxx. Interpreters saye that this fyrst aege dured. two. M. CC. xliij. yere. Saynt Jherome sayth not fully. ij. M. &. Methodius full. ij. M. &c. Noe thanne was a man perfyte and ryghtwyse & kepte goddes commaũdement. And whan he was fyue hondred yere olde he gate Sem / Cham / & Japhet. This tyme men began to multyply on the erthe and the chyldren of god / that is to saye of Seth / as relygyous sawe the doughters of men / that is to say of Cayn and were ouercome by concuppyscence and tooke theym to theyr wyues. This tyme was somoche synne on ỹ erthe in ỹ synne of lechery / whiche was mysused agaynste nature / wherfore god was dysspleased & determyned in his presence to destroy mã that he had made & sayde. I shall put mã awaye ỹ I haue made / & my spyryte shall not abyde in man for euer / for he is fleshe Is who sayth I shal not punysshe mã perpetually as I do ỹ deuyll / for mã is frayle And yet or I shall destroye hym I shall gyue hym space & tyme of repentaũce & to amende hym yf he wyll / the tyme of repẽtaunce shall be. C. xx. yere. Thanne Noe ryghtwyse and perfyte walked with god / that is in his lawes / and ỹ erthe was corrupt by synne and fyled. Whan god sawe the erthe to be corrupte / & that euery mã was corrupt by synne vpon the erthe / he sayd to Noe / ỹ ende of all people is come tofore me excepte them that shalbe saued and ỹ erthe is replenysshed w̃ theyr wyckednes. I shall destroye them w̃ the erthe (id est) with the fertylyte of ỹ erthe. Make to the an Arke of tree hewen polysshed and squared and make therin dyuerse places & lyme it with claye & pytche within & without / ỹ is to wete with glewe / whiche is so feruent that the tymbre may not be loosed / & thou shalt make it thre hondred cubytes in length / fyfty in brede / and. xxx. of heyght / & make therin dyuerse dystyncctions of places & chambres / and of warde robes. And the Arke had a doore for to entre in and come out / and a wyndowe was made theron / whiche ỹ the Hebrewes say was of Crystall. This Arke was on maskynge fro the begynnynge that god commaunded fyrst to make it an hondred. x. yere. In whiche tyme Noe desyred often the people to leue theyr synne / and how he had spoken with god and that he was cõmaũded to make the shyppe or Arke / for god sholde destroye them for theyr synne / but yf they lefte it. And they mocked hym and sayd that he raued & was a foole and gaue no sayth to his sayenge / and contynued stylle in theyr synne and wyckednes Than whan the Arke was perfytely made god badde hym to take into it of all the beestes of the erthe / and also of the fowles of the ayre / of eche two / male and female that they maye lyue / and also of all the me

tes of the erthe that ben comelyble ẏ they maye serue and fede the and theym. And Noe dyde all that oure lorde commaunded hym. Than sayde oure lorde to Noe/ entre thou and all thy housholde into the Arke/that is to saye thou and thy wyfe & thy thre sones & theyr thre wyues. I haue sene that thou arte ryghtfull in this generacyon. Of all beestes that bē clene ẏ shalt take. vij. and of vnclene beestes but onely two. And of the byrdes. vij/and seuen male & female/so that they maye be saued on the face of the erthe. Yet after seuen dayes it shall rayne vpon the erthe. xl. dayes and xl. nyghtes/and shall destroye all the substaunce that I made on ẏ erthe. And Noe dyde all thynges that our lorde commaūded hym/he was. vi. C. yere olde whan ẏ flood began on the erthe. And than Noe entred in and his sones his wyfe & the wyues of his sones al into ẏ Arke to eschewe the waters of the flood. Of all the beestes and the foules and of all that moeued and hadde lyfe on erthe male and female Noe toke into hym as oure lorde hadde boden. And. vij. dayes after they were entred the water began to encreace. The welles of the abysmes were broke & the cateractes of heuen were opened/that is to saye the cloudes/& it rayned on the erthe. xl. dayes and. xl. nyghtes/and ẏ Arke was eleuate & borne vpon the waters on heyght aboue the moūtaynes and hylles. For the water was growen hyer. xv. cubytes aboue all ẏ moūtaynes that it sholde purge & wasshe the fylthe of the ayre. Than was cōsumed all that was on the erthe lyuynge man/ woman and beestes and byrdes/and all that euer bare lyfe/so that nothyge abode vpon the erthe/for the water was. xx. cubytes aboue the hyest mountayne of the erthe. And whan Noe was entred he shyt the dore faste withoutforth and lymed it with glewe. And so the waters were eleuate in heyght an hondred & fyfty dayes fro the day that Noe entred in. And oure lorde than remembred Noe and all theym that were in the Arke with hym and also on the beestes and foules/and cessed ẏ waters. And the welles & the cateractes were closed/& the raynes were prohybyted and forboden to rayne no moore. The. vii. moneth the. xxvij. daye of the moneth the Arke rested on ẏ hylles of Armenye. The. x. moneth the fyrste daye of the moneth the toppes of the hylles appered fyrste. After these. xl. dayes after the lessynge of the waters. Noe opened ẏ wyndowne and desyred fore to haue tydynges of cessynge of ẏ flood. And sende oute a Rauen for to haue tydynges/and whan she was gone she retourned no more agayne/for peraūture she founde some deed carayne of a beest swymmynge on the water/and lyghted theron to fede her and was lefte there. After this he send out a douue whiche flewe out/and whan she coude fynde no place to rest ne sette her fote on/she retourned vnto Noe/and he toke her in/yet than were not ẏ toppes of ẏ hylles bare. And. vij. dayes after he sende her out agayne/whiche at euen retourned berynge a braunche of an olyue tree burgynge i her mouthe. And after other seuē dayes he sende her agayne the whiche douue came no more agayne. Than in the yere of Noe. vi. hondred and one/the fyrst daye of the moneth Noe opened the couerynge of the Arke & sawe that ẏ erthe was drye/but he durst not go oute but abode the cōmaūdement of our lorde. The seconde moneth the. xxvii. day of the moneth/our lorde sayd to Noe. Go out of the arke thou and thy wyfe thy sones and the wyues of thy sones/he commaunded them to go cōiūctly out/whiche dyliūctly entred/& lette go out with the all the beestes and foules lyuynge and all the reptyle euerych after his kynde and gendre. To whome our lord sayde/growe ye and multyply vpon the erthe. Thanne Noe yssued out and his wyfe and his sones with theyr wyues & all the beestes ẏ same daye a ye/

re after they entred in/euerythe after his gendre. Than Noe edyfyed an awter to our lorde and toke al the beestes that were clene and offered sacrifyce vnto our lorde And oure lorde smelled the swetenes of ꝑ sacrifyce & sayd to Noe. From hens forth I shall not curse the erthe for man/for he is prone & redy to fall fro the begynnynge of his youthe. I shall no more destroye man by suche vengeaūce. And than oure lorde blessed them & sayde/growe ye and multyply ꝑ erthe/and be ye lordes of all the beestes of the erthe and of ꝑ foules of the ayre and the fysshes. I haue gyuen all thynges to you/but ete not flesshe with the blode. I cōmaunde you to slee no manne to shede no mannes blode. I haue made man after myne ymage/who someuer shedeth his broders blode/his blood shall be shedde. Go ye forth and growe & multyply and fyll the erthe/this sayd our lorde to Noe and his sones. Lo I haue made a couenaunt with you and with them that shall come after you/that I shall no more brynge suche a flood to slee al people. And in token therof I haue sette my Rayne bowe in ꝑ cloudes of heuen/for who that trespaceth I shall doo Justyce otherwyse on hym. Noe lyued after ꝑ flood. CCC. & l. yere. Fro the tyme of Adam vnto after Noes flood ꝑ tyme & season was alwaye grene & tempred/and all that tyme men ete no flesshe/for the herbes & fruytes were than of great strength and effecte they were pure & nourysshynge. But after the flood the erth was wepker & brought not forth so good fruyte wherfore flesshe was ordeyned to be eten. And than Noe began to labour for his lyuelode with his sones and began to tyll the erthe destroyed brieres & thornes/& to plante vynes. And so on a tyme Noe hadde dronke somoche of the wyne that he was dronke/and laye and slepte/& his preuy membres lay bare & open. Cham his myddelyst sone espyed it and lowghe & scorned his fader and called his bretherne to se/whiche came backwarde for to couer theyr fader and wolde not loke on it/and rebuked Cham of his folye & synne. And whan Noe was couered with ꝑ mantell anone he awoke. And whan he vnderstode how Cham his sone had scorned hym/he cursed hym and also his sone Canaan. And blessed Sem and Japhet bycause they couered hym. All ꝑ dayes of Noe were. ix. hondred and. l. yere and than dyed. And after his dethe his sones dealed all the worlde bytwene them. Sem had all Asye. Cham had all Affryke and Japheth all Europe/thus was it departed. Asye is ꝑ best parte/& is almoche as the other two/and that is the eest. Affryke is the south parte & therin is Cartage and many ryche cōtrees/there ben blewe and blacke men. Cham hadde that to his parte Affryca. The thyrde parte is Europe whiche is in ꝑ north & west therin is Grece. Rome/and Germanye. In Europe regneth now moost the crysten lawe & fayth wherin is many ryche Royames. And so was the worlde departed to ꝑ thre sones of Noe.

Here foloweth the lyfe of Abraham.

The sonday called Quinquagesme is redde in the chyrche the hystory of the holy Patryarke Abraham whiche was sone of Thare/ this Thare was the tenth fro Noe in the generacion of Sem. Japhet had. vij. sones/ & cham. iiij. sones out of ỹ generacyon of Cham Nemyroth came whiche was a wycked man & cursed in his werkes/ & began to make ỹ toure of Babylon whiche was great & hye. And at the makynge of this toure good chaunged ỹ languages in a suche wyse that no mā vnderstode other. For tofore the buyldynge of ỹ toure was but one maner of spethe in all ỹ worlde/ & there were made lxxij. speches. The toure was great/ it was. x. myle about and. v. M. lxxxiiij. stepes of heyght. This Nemyroth was the fyrst man ỹ foūde mawmetrye & ydolatry whiche endured longe & yet dothe. Than I tourne agayne to Thare whiche had thre sones/ whiche was Abraham Nacor & Aram. Of Nacor came Us/ Bus & Batuell. Of Us came Job/ of Bus came Balam/ and of Batuell Rebecca and Laban. Of Aram came Loth and two doughters Melcha and Sara. Now I shall spek of Abram of whome our lady came/ he wedded Sara doughter of his broder Aram. Abram was euer faythful & true/ he was lxv. yere olde whanne his fader deyed/ for whome he moned tyll our lorde cō[illegible] hym whiche sayd to Abrā. Abram make the redy & go out of thy lande & kynrede and also fro ỹ house of thy fader & come in to the lande ỹ I shall shewe to the. I shall make ỹ growe into moche people. I shall blesse the & shall magnyfy thy name/ and thou shalt be blessed & I shall blesse them that blesse the & curse them that curse the/ & in the shall be blessed all the kynredes of the erthe. Abram was lxx. yere olde whā he departed from the lande of Aram/ & he toke with hym Sara his wyfe & Loth ỹ sone of his broder & theyr meyne and his catell & substaunce and came into ỹ lande of Canaan and came into the dale of Sychem i whiche were yll people whiche were the people of Canaan. And oure lorde sayd to Abram I shall gyue to ỹ this lande & to thy heyres. Thanne Abram dyde reyse an awter on whiche he dyd sacrifyce and blessed & thanked our lorde. Abram beheld all the lande towarde the southe/ & sawe the beaute therof & sōūde it lyke as our lorde tolde hym. But he had not be longe in the lande/ but that there fyll a great hungre therin/ wherfore he lefte that countree & went into Egypte/ & toke with hym Sara his wyfe. And as they went by the waye Abram sayd to his wyf. I fere & drede sore that whan we come to this people whiche ben lawles that they shal take the for thy beaute & slee me/ bycause they wolde vse the/ wherfore say that thou art my syster & I thy broder. And she agreed therto. And whan they were comen into that countree/ the people sawe that she was so fayre anone they tolde the kynge/ whiche anone cōmaūded ỹ she sholde be brought vnto his presence. And whā she was come god of his grace had so purueyed for her that no man hadde power to vse ony Lechery with her ne to do her vylanye/ wherfore the kynge was aferde that god wolde haue taken vengeaunce on hym for her/ & sende for Abraham and sayd to hym that he sholde take his wyfe/ and that he had euyll done to saye she was his syster/ and so delyuered her agayne and gaue hym golde and syluer & badde that men sholde worshyp hym in all his lande/ and he sholde lyely at his pleasure departe w all his goodes. Thane after this Abraham toke his wyfe Sara & went home agayne/ and came into Bethell and sette there an awter of stone/ & there he adoured and worshypped the name of god/ thāne his store & beestes began to multeyply. And Loth with his meyne was also there/ and theyr beestes began so sore to encrace & to multyply that vnneth the countree myght suf-

lyfe to theyr pasture / in somoche that rumoure & grutchynge began to sourde and ryse betwene the herdmen of Abraham & the herdmen of Loth. Thanne Abraham sayd to Loth. Loo this countree is great and wyde I praye the to chese on whiche hande thou wylte goo / and take it for thy meyne and thy beestes / and lette no stryfe be betwene me and the / neyther betwene my herdmen and thyn herdmen. Loo beholde all the cũtree is tofore the take whiche thou wylt / yf thou go on ỹ ryght syde I shall go on the lyfte syde / and yf thou take the lyfte syde I wyll go on the ryght syde. Thanne Loth behelde the countree & sawe a fayre playne towarde flom Jordane whiche was pleasaunt and ỹ floode ranne towarde Sodome & Gomor whiche was lyke a Paradyse / and toke that parte for hym. And Abraham toke towarde the west / whiche was besyde the people of Canaan at the sote of mount Mambre And Loth dwelled in Sodome / the people of Sodome were worste of all people. Our lorde sayd to Abrahã / lyfte vp thyne eyen & se directely fro the place that thou art now in / fro the northe to the south / and fro the eest to the west all this lande that thou seest I shall gyue to ỹ and to thy seed for euermore. I shall make thy seed lyke as pouder and dust of the erthe / who that may nombre the dust of the erthe / he shall nombre thy sede / aryse therfore and walke the lande in lengthe & in brede / for I shall gyue it to the. Abraham moeued than his Tabernacle and dwelled within ỹ valey of Mambre whiche is in Ebron / and sette there his tabernacle. It happed soone after that there was a warre in that lande that foure kynges warred agaynst other fyue kynges whiche were of Sodome Gomor and other / and the four kynges ouerthrewe the fyue & slewe them / and spoyled and toke all the substaunce of the countree / and toke also with them Loth & all his good / and a mã gate awaye fro them and came to Abraham / & tolde hym how that Loth was taken & ladde awaye. And than anone Abraham dyde do gader his people togyder ỹ nombre of. CCC. xviij. and folowed after / and departed his people into two partyes / bycause they sholde not escape. And Abraham smote in ymõge theym and slewe the kynges and tesco wed Loth and all his goodes and delyuered the men of Sodome that were taken and the women. And they of Sodome came agaynste hym / & Melchysedech came and mette with hym & offered to hym brede & wyne. This Melchysedech was kyng and preest of Jherusalem and all the coũtree & blessed Abraham. And there Abraham gaue to hym the tythes of all that he had. And the kynge of Sodome wolde ỹ Abraham sholde haue had suche praye as he toke / but he wolde not haue as moche as a lachet of a shoo / and thus gate Abraham moche loue of all the people. ¶ After this oure lorde appered to Abraham in a vysyon & sayd. Abraham drede ỹ nothynge I am thy protectour / and thy rewarde & mede shalbe great. Abraham answered. Lorde god what wylt thou gyue me / thou wotest well I haue no chyldren / & syth I haue none I wyll well ỹ Eleasar the sone of my baylyf be myne heyre. Nay sayd our lorde he shal not be thyn heyre / but he that shall issue & come of thy sede shalbe thyne heyre. Our lorde ladde hym out and badde hym beholde the heuen and nombre of the sterres yf thou mayst and sayd to hym / so shall thy ofspryngе and seed be. And Abraham byleued it & gaue fayth to our lordes wordes & it was reputed to hym to Justyce. And our lorde sayd to hym. I am ỹ lorde that ladde the oute of ỹ lande of Hur of the Caldees for to gyue to the this lande into thy possessyon. And Abrahã sayde lorde how shall I knowe ỹ I shall possede it A voyce sayd to Abraham thy sede after ỹ shalbe exyled into Egypte by the space of. CCCC. yere / & shalbe there in seruytude

& after I shall bringe the hyther agayne in ỳ fourth generacyon / thou shalt abyde here vnto thy good aege & shalt be buryed here & go w̄ thy faders in peas. Sara yet was w̄out chylde she had an handmayde named Agar an Egyptcyan / and she on a daye sayd to Abraham her husbāde / thou seest I maye bere no chylde / wherfore I wolde ỳ take Agar my mayde & lye by her that ỳ maye gette a chylde whiche I myghte holde as for myne / & ten yere after ỳ Abraham hadde dwelled in that lande / he toke Agar and gate her with chylde. And anone as she felte herselfe with chylde / she despysed her maysteres. Thā Sara sayd to Abraham / thou doest euyll / I gaue the lycence to lye with my seruaūt / and now syth she is conceyued by the she hathe me in despyte / god Iudge this bytwene the and me. To whome Abraham answered / thyn handmayde is in thy handes chastyse her as it pleaseth the. After this Sara chastised Agar & put her to so great affliccyon ỳ she wente a way. And as she wente an angell mette with her in the wyldernes by a well & sayd. Agar whens comest and whyther goest ỳ. She answered / I flee awaye fro the face of my lady Sara. To whome ỳ angell sayd / retourne agayne / and submytte the by humblenes vnto thy lady / and I shal multyply thy seed / & so moche people shall come of it that it ran not be nombred for multytude / & he layde ferther more / thou haste conceyued & shall bere a chylde / and shalt call hym Ysmaell be shalbe a ryers man / he shalbe agaynst all men / and all men agaynst hym. Than Agar retourned home & serued her lady / and soone after she was delyuered of Ysmaell. Abrahā was. lxxxvi. yere olde whā Ysmaell was borne. Whā Abraham was lxxxxix. yere olde oure lorde appyered to hym and sayde. Abraham loo I am thy lorde almyghty / walke thou before me & be perfyte / and I shall kepe couenaunte bytwene me and the / and I shall multyply thy sede. And Abrahā fyll downe low̄ tynge lowe to ỳ erthe and thanked hym. Thanne our lorde sayde I am and my couenaūt I shall kepe to ỳ / thou shalt be fader of moche people / ỳ shalt no more be called Abram but Abraham / for I haue ordeyned the fader of moche people. I shall make the to encreace mooste habūdaūtly / kynges and pryntes shall come of ỳ / and shall stablysshe my couenaūt bytwene me and the and thy seed in thy generacyons. I shall gyue to the & to thy seed after the the lande of thy pylgrymage all the lande of Canaan into theyr possessyon / & I shall be theyr god. Yet sayde god to Abraham. And thou shalt kepe thy couenaunt to me and thyn heyres after the in theyr generacyons / and this shalbe the couenaūt that ye shall kepe & thyn heyres after the. Euery man chylde and male shalbe cyrcuncysed in his preuy membre that it be a token bytwene me and you. Euery chylde male cyne that shalbe borne shalbe cyrcuncysed whan he is eyght dayes olde. And I wyll that this sygne shalbe in your flesshe / and se that the men in your generacyon be cyrcuncysed / begynne at thy selfe & thy chyldern & all that dwell in thy kynred. Who of you shall not be cyrcūcysed in his flesshe shalbe cast & put out for euer fro my people / bycause he obeyed not my statue and ordynaunce. And thy wyfe Saray shalbe called no more Saray / but shalbe called Sara / & I shall blesse her / & I shall gyue to the a sone of her whome I shal blesse also. I shall hym encreace in to nacyons. & kynges of peoples shall come to hym. Abraham fyll downe his face towarde ỳ erthe and laughed in his dette sayenge / may it be ỳ a woman of. lxxxx. yere may cōceyue and bere a chylde. I beleche the lorde that Ysmaell maye lyue tofore the. Oure lorde sayde to Abrahā. Sara shall bringe forth a sone whome thou shalt name Ysaac / & I shall kepe my couenaunt to hym for euermore & to his heyres after hym. And I haue

herde thy requeſt for yſmaell alſo I ſhall bleſſe hym & encreace & ſhall multyply his ſede into moche people.xij.dukes ſhall come of hym. I ſhall kepe my couenaũte to yſaac whome Sara ſhall brynge forthe ỹ nexte yere. Whã theſe wordes were fynyſſhed Abraham toke yſmaell his ſone & al ỹ men ſmall & great ſtraungers & other ỹ were in his houſe & circuncyſed them. yſmaell was.xiij.yere olde whã he was cyrcuncyſed / & Abraham was.lxxxxix.yere whan he hymſelfe was cyrcuncyſed. And thus that ſame daye he & his ſone yſmaell & all ỹ men in his hous alwell ſtraungers of what degre they were receyued this newe lawe of cyrcuncyſyon wherby they were knowen frome other people. After this on a tyme as Abrahã ſatte beſyde his hous in ỹ valey of Mambre in ỹ hete of ỹ day & as he lyfte vp his eyen / he ſawe iij.yonge mẽ compynge to hym. And anone as he ſawe theſe thre ſtandynge by hym / he ranne to them & worſhypped one alone he ſawe.iij.& worſhypped but one. That betokeneth ỹ trynyte / & prayed them to be herbowred wt hym & toke water & waſſhed theyr fete & prayed them to tary vnder ỹ tree / & he wolde brynge breed to them for theyr releſe & cõforte thẽ. And they badde hym do as he had ſayd. He went & badde Sara to make thre aſſhy cakes and ſende his chylde for a tendre fatte calfe / whiche was ſoden & boyled / & he ſerued thẽ wt butter & mylke & the calfe & ſette it tofore them he ſtode by thẽ. And whan they had eten / they demaũded hym where is Sara thy wyfe. And he ſayd yonder in the tabernacle. And they ſayd we ſhall go and come agayne & Sara thy wyfe ſhall haue a chylde. And Sara ſtode behynde the dooze & herde it & loughe & ſayd ſoftely to herſelfe / how maye it be that my lorde is ſo olde & I alſo ỹ I ſhold bere a chyld / ſhe thought it was Impoſſyble. Than ſayd our lorde vnto Abraham / why laugheth Sara thy wyfe / ſayenge in ſcorne ſhal I bere a chylde / but as I haue ſayd to ỹ tofore. I ſhal retourne and come agayne and ſhe ſhall haue a chylde in that tyme. And he aſked Sara why ſhe ſmyled in ſcorne. And ſhe ſayde / ſhe ſmyled ne laughed not. And our lorde ſayd / it is not ſo / for thou laughedeſt And whan they had reſted Abraham conueyed thẽ on the waye. And our lorde ſayd to Abraham. I ſhall not hyde to the that I purpoſe to do. The crye of Sodome & Gomor is multyplyed and theyr ſynne is moche greuous. I ſhall deſcende and ſe yf the ſynne be ſo great the ſtynke therof cometh to heuen. I ſhall take vengeaunce and deſtroye them. Than Abraham ſayd. I hope lorde thou wylte not deſtroye the Juſte and ryght wyſe man with the wycked ſynner I beſeche ỹ lorde to ſpare thẽ. Our lorde ſayde / yf there be fyfty good & ryght wyſe men ymonge theym / I ſhall ſpare them. And Abraham ſayd / good lorde yf there be founden. fourty I praye the for to ſpare them. Our lorde ſayd yf there be.xl. I ſhall ſpare them / and ſo fro.xl.to xxx.and fro.xxx.to.xx.& fro.xx.to.x. And our lorde ſayd yf there be founden.x.good men ymonge theym / I ſhall not deſtroye them. Than our lorde went fro Abraham & he retourned home agayne. That ſame euentyde came.ij.angelles into Sodome and Loth ſate at his gate. And whan he ſawe them he wente and worſhypped thẽ and prayed them to come and reſte in his hous & abyde there and waſſhe youre fete And they ſayd naye we ſhall abyde here in the ſtrete. And Loth conſtrayned them & brought theym in his houſe and made a feeſt to thẽ. But or they ſholde go to bedde the ſynfull and curſed people of the towne yonge & olde byſette & enuyronned Loths hous / and called Loth & ſayde / where ben ỹ men that thou tokeſt into thy houſe this nyght / brynge thẽ forth ỹ we maye knowe and vſe them. And Loth anone ſhytte the doze and ſtode behynde and ſayd to them. O ye my bredren I beſeche you ỹ ye wyll

not do ne commyse this wycked synne on them. I haue two doughters vyrgynes whiche yet neuer knewe mā. I shal bryge thē out to you/ & vse ye thē/ but these mē I praye you to spare/ they ben entred vnder ỹ shadowe of my protectyon. They sayde agayne to hỹ/ go forthe & fetche thē. Thou arte entred ymōge vs as a straūger/ shalt ỹ rule & Iudge vs/ we shall put ỹ to moze affliccyon than them. Than Lothe withstode them myghtely/ and they hadde almost broken vp the dozes/ but the men set hande to & dyd helpe lothe & brought hym in and dyd shytte fast the doze/ and smote them that were without wt blyndenes so ỹ he myghte not se ne fynde the dooze. And than sayd the angelles to Loth/ yf ỹ haue here of thy kynrede sones oz doughters al them that longe to ỹ lede of this cyte/ we shall destroye this place/ for the crye therof is comen vnto our lozde/ whiche hathe sende vs for to destroye them. Loth wente vnto his kynnesmen and sayde/ aryse and take your chyldren and go out of this Cyte/ for our lozde shall destroye it. And they supposed ỹ he had raued oz Iaped. And assoone as it was daye the angelles sayde to lothe. Aryse and take thy wyfe and thy two doughters and go oute of this towne lest that ye perysshe with them/ yet he dyssymelynge they toke hym by the hande & his wyfe and his two doughters bycause that god sholde spare them and ladde thē out of the cyte. And there they sayde vnto hym. Saue thy soule & loke not behynde the lest thou perysshe also/ but saue the in the mountayne. Loth sayd to them. I beseche the my lozde for asmoche as thy seruaunte hathe founde grace before the/ and that thou hast shewed thy mercy to me/ & that parauēture I myght take harme on the hyll that I maye go into the lytell cyte here by and maye be saued there. He sayd to Loth. I haue herde thy prayers/ & for thy sake I shall not subuerte this towne for whiche thou haste prayed/ hye the and saue thy selfe ther/ for I may do nothyge tyll thou be therin. Therfore ỹ towne is called Segor and so Loth wente into Segor. And the sonne arose/ and oure lozde rayned fro heuen vpon Sodome and Gomor sulphure and fyre/ and subuerted the cytees and all the dwellers of the townes aboute that regyon/ & all that was there growynge & burgenynge. Lothes wyfe tourned her and loked towarde the cytees and anone she was tourned into a statue oz ymage of salte/ whiche abydeth so into this day. Abraham arose in ỹ moznynge erly and loked towarde the cytees & sawe the smoke ascēdynge fro the places/ lyke as it had be the layte of a furnays. What tyme our lozde subuerted these cytees he remembred Abraham/ & delyuered Loth fro the vengeaūce of the cytees in whiche he dwelled. Than Loth ascēded from Segor and dwelled in the moūtayne and his two doughters with hym/ he dredde to abyde ony lenger in the towne but dwelled in a caue he and his two doughters with hym. Than the elder doughter sayde to ỹ ponger/ our fader is olde/ and there is no man lefte on the erthe lyupynge that maye do and haue ado with vs after the maner of the worlde/ come and let vs make hym dronke and let vs slepe with hym that we maye haue some sede of hym. They gaue theyr fader wyne to drynke that nyghte & made hym dronke/ and the elder doughter wente to hym/ and conceyued of hym he not knowynge of it. And ỹ seconde nyght in lyke wyse conceyued the ponger doughter/ and Loth was not knowynge therof/ they conceyued bothe of theyr fader. The moze had a sone & called hym Moab/ he is fader of the Moabytes vnto this daye. The ponger doughter brought forthe an other sone and called hym Amon/ he is fader of the Amonytes vnto this daye. Abraham departed fro thens and wente southwarde/ & dwelled byt wene Cades & Sur & wēt a pylgrymage to Geraris/ he sayd

that his wyfe was his syster. Abymalech the kynge of Geraris sende for her and toke her. God came to Abymalech in his slepe & sayd ꝑ thalt be deed for ꝑ woman that ꝑ hast token the hath an husbande. Abymalech touched her not and sayde. Lorde wylt ꝑ slee a man Ignorant & ryghtfull the sayde that she was his syster and in ꝑ symplenes of myn herte & clennes of myn handes I dyd this. And god sayd to hym I knowe well that with a symple herte ꝑ dydest it / and therfore I haue kept ꝑ fro hauynge for do with her now yelde ꝑ woman to her husbande / & he shall praye for ꝑ / he is a prophete / and thou shalt lyue / & yf thou delyuer her not / thou shalt deye & all they that ben in thy hous. Abymalche arose vp the same nyght and called al his seruauntes and tolde them all these wordes / and they all dredde sore / also Abymalech called Abraham & sayd to hym / what hast thou done vnto vs ꝑ we haue trespaced to the / ꝑ hast caused me and my royalme to synne greatly / and ꝑ hast done that thou sholdest not haue done / what sawest ꝑ for to do so. Abraham sayde. I thought that the drede of god was not i this place and that he wolde slee me for my wyfe / & certaynly otherwyse she is also my syster / the doughter of my fader / but not of my moder and I haue wedded her and after that I wente fro the hous of my fader I sayd to her / where someuer we go saye ꝑ arte my syster. Thanne Abymalech toke shepe and oxen / and seruauntes and maydens and gaue to Abraham & delyuered to hym Sara his wyfe & sayd / lo ꝑ lande is here tofore ꝑ where someuer thou wylt dwelle & abyde. And he sayd to Sara / lo I haue gyuen to thy broder a thousande peces of syluer / this shall be to the a veyle of thyn eyen / & where someuer ꝑ go remembre ꝑ ꝑ were taken. Abraham prayed for Abymalche and his meyne / & god heled hym his wyfe & all his seruauntes & conceyued. Oure lorde had closed the place of engendrynge of all ꝑ hous of Abymalech for Sara ꝑ wyfe of Abraham. Our lorde than vysyted Sara and she conceyued & brought forth a sone in her olde aege ꝑ same tyme that god hadde promysed hym / Abraham called his sone that she had borne Ysaac / & whan he was. viij. dayes olde he circũcysed hym as god had cõmaũded And abraham was than an hondred yere olde. Than sayd Sara / who wolde haue suppoled that I sholde gyue souke vnto my chylde I beynge so olde. I laughed as I herde our lorde say so / and all they ꝑ shall here of it may well laughe. The chylde grewe & was wened fro ꝑ pappe / and Abraham made a great feest at ꝑ daye of his wenynge. After this on a daye whan Sara sawe ꝑ sone of Agar her handmayde playe w̃ her sone Ysaac she sayd to abraham. Cast oute this handmayde & her sone / the sone of the handmayde shal not be here with my sone Ysaac. Abraham toke this worde harde and greuously for his sone. Than god sayd to hym / lette it not be harde vnto ꝑ for thy sone and handmayde / what soeuer Sara say to the here her voys / for in Ysaac shall thy sede be called / & yet shall I make thy sone of ꝑ handmayde growe into a great people / for he is thy sede. Abraham arose erely in the morynge and toke breed & a botell of water and layde it on her sholder and gaue to her the chylde and lette her go. Whiche whan she was departed erred in the wylderneſſe of Berſabee. And whan the water was consumed that was in the botell / she left the chylde vnder a tree ꝑ was there & wente thens as ferre as a bowe shote and ſet her downe and sayde. I shall not se my sone deye and there she wepte. Our lord herde the voyce of ꝑ chylde / and an angell called Agar sayenge / what dooſt thou Agar / be not aferde / our lorde hath herde the voys of the chylde fro the place whiche he now is in / aryſe & take ꝑ chylde and holde hym by the hande / for I shall make hym to en-

creace into moche people. God opened her eyen & she sawe a pytte with water/ & anone she went and fylled the botell & gaue ỹ chylde to drynke & abode with hym whyche grewe and dwelled in the wylderneſſe & became there a yonge man & an archer and dwelled also in ỹ deſerte of Pharam and his moder toke to hym a wyfe of the lande of Egypte. That same tyme sayde Abymaleth and Phycoll ỹ prynce of his hooſt vnto Abraham. Oure lorde is with ỹ in all thynges that thou doſte. Swere thou by the lorde that thou greue not me/ ne them that shall come after me/ ne my kynred/ but after the mercy that I haue shewed to ỹ/ so do to me/ and my lande in whyche thou haſt dwelled as a straunger And Abraham sayd I shall swere/ and he blamed Abymaleth for the pytte of water whiche his seruaũtes had takẽ awaye by strength. Abymaleth answered. I knowe not who hath done this thynge/ and thou toldeſt me not therof. And I neuer herde herof vntyl this daye. And thã after this they made couenaũt togyder/ and promyſed eche to other to be frendes togyder. After all theſe thynges god tempted Abraham & sayd to hym. Abraham Abraham He answered and sayd I am here. And he sayd to hym take thou thyne onely sone ỹ thou loueſt Ysaac & go into ỹ lande of Syon and offer hym in sacrifyce to me vpon one of ỹ hylles that I shall shewe to ỹ. Than Abraham aroſe in the nyght and made redy his aſſe & toke with hym two yonge men and Ysaac his sone. And whã they had hewen & gadred the wood togyder to make sacrifyce/ they went to ỹ place that god commaũded hym. The thyrde daye after he lyft vp his eyen and sawe fro ferre the place/ and he sayd to his chyldren. Abyde ye here with the aſſe. I & my sone shall go to yonder place/ & whan we haue worſhypped there we shall retourne to you. Than he toke the wood of the sacrefyce and layde it on his sone Ysaac/ and he bare in his handes fyre and ỹ swerde. And as they wente bothe togyder. Ysaac sayd to his fader/ fader myn. What wylte thou my sone sayd Abraham. And he sayd Lo here is fyre & wood where is the sacrifyce that shall be offred. Abraham answered/ my sone god shall prouyde for hym a sacrefyce well ynough. They went forth & came to the place that god had ordeyned/ and there made an auter & layde ỹ wood theron and toke Ysaac and set hym on the wood on ỹ awter/ & toke his swerde and wolde haue offred hym vp to god. And so the angell of god cryed to hym fro heuen sayenge. Abraham Abraham. whiche answered I am here. And he sayd to hȳ/ extende not thy hande vpon thy chylde & do nothynge to hym/ now I knowe ỹ thou dredeſt god & ỹ haſt not spared thyn onely sone for me. Abraham loked behynde him & sawe ymõge the breres a Ramme faſte by ỹ hornes whiche he toke & offered hym in sacrifyce for his sone. He called that place/ the lorde seeth. The angell called abraham ỹ seconde tyme sayẽge. I haue swore by my selfe sayth ỹ lorde/ bycause thou haſt done this thynge & haſte not spared thyn onely sone for me. I shall bleſſe the & shall multeplyed thy sede as the sterres of heuen and lyke the grauel that is vpon ỹ see syde. Thy sede shall poſſede the gates of theyr enemyes/ and in thy sede shall be bleſſed all the people of the erthe/ for thou obeydeſt to me. Abraham than retourned to his seruauntes and went vnto Berſabee & dwelled there. Sara lyued an hondred and. xxvij. yere/ & deyed in the cyte of Arbee whiche is Ebron in ỹ lande of Canaan/ for whom Abraham made sorowe and wepte/ and bought of the chyldren of Heth a felde & buryed her worſhypfully in a double spelunke. Abraham was an olde man and god bleſſed hym in all his thynges. He sayd to the eldeſt and yppereſt seruaũt of all his hous. I charge and coniure the by the name of god of heuen and of

erthe ẏ thou suffer not my sone ysaac to take no wyfe of ẏ doughters of Canaan ymonge whome I dwell/but go into the countre where my kynred is/and take of them a wyfe to my sone. And ẏ seruaunte answered/yf no woman there wyll come with me into this countre/shall I bringe thy sone into that countre fro whens thou comest. Abraham sayd/beware that thou lede not my sone thyder. The lorde of heuen and of erthe that toke me fro ẏ hous of my fader and fro the place of my natyuyte hath sayd and sworne to me sayenge to thy sede I wyl gyue this lande/he shal sende his angelles tofore the/and ẏ shalt take there a wyfe for my sone/yf no womā wyll come w̄ the thou shalt not be bounden by thyn othe/but in no wyse lede my sone thyder. His seruaūt than wore and promysed to hym that he wolde so do. He toke ten cameles of the flocke of his lorde & of all his goodes and bare with hym and wente into Melopotany vnto the towne of Nacor. And he made ẏ Cameles to tarye wout ẏ towne by a pytte syde at suche tyme as ẏ women ben wonte to come out for to drawe water. And there he prayed our lorde sayenge. Lorde god yf my lorde Abraham I beseche the to helpe me this daye and do mercy vnto my lorde Abraham. Loo I stande here nyghe by ẏ well of water/and the doughters of ẏ dwellers of this towne come hyther for to drawe water. Therfore ẏ mayde to whom I saye sette downe thy potte ẏ I may drynke/and than she set downe her potte and saye. I wyll gyue to ẏ drynke and to thy Cameles ẏ I maye vnderstande therby that she be ẏ mayde that thou hast ordeyned to thy seruaunt ysaac/and ẏ shewest thy mercy to my lorde Abraham. He had not fully fynyshed these wordes within hymselfe/but ẏ Rebecca doughter of Batuell sone of Melche wyfe of Nachor broder of Abraham came oute of ẏ towne hauynge a potte on her sholder whiche was a fayre mayde & moche beauteuous & vnknowen to ẏ man. She went downe to ẏ welle & fylled her potte w̄ water & retourned. The seruaūt of Abrahā ranne to her & sayde. I praye ẏ to gyue me a lytell of ẏ water in thy potte for to drynke. Whiche sayd drynke my lorde/and lyghtly toke ẏ potte fro her sholder & helde it & gaue hym drynke/& whan he had dronken she sayd yet I shall gyue to thy Cameles drynke & drawe water for them tyl all haue dronke & she poured out the water into a vessell ẏ was there for beestes to drynke & ranne to the pytte & drewe water ẏ euerychē dranke his draught. He than thought in hym selfe secretely ẏ god had made hym to haue a prosperous iourneye. After they had dronke he gaue her two rynges to hange on her eeres weyēge. ij. sycles & as many armylles weyenge. x. sycles & asked whose doughter she was/& yf there were ony roume in her faders house to be lodged. And she answered I am doughter to Batuel Nachors sone/& i my faders hous is place ynough to lodge the & thy Cameles and plente of chaf & heye for them. And ẏ man enclyned downe to ẏ grounde & worshypped god sayenge/ blessed be the lorde god of my lord Abraham whiche hath not take away his mercy ne his trouthe fro my lorde/& hath brought me in my Journeye ryght into ẏ hous of my lordes broder. The mayde Rebecca ranne and tolde at home all ẏ she had herde. Rebecca had a broder named Laban whiche hastely went out to ẏ man where as he was whā he had sene ẏ rynges in his systers eeres & her poynettes or armylles on her handes & had herde her saye all ẏ ẏ man sayd he came to the man that stode by the well yet and sayd to him. Come in thou blessed of god/why standest ẏ wout. I haue made redy ẏ hous for the and haue ordeyned place for thy Cameles/and brought him in & strowed his cameles and gaue them chaf and heye and water to wasshe ẏ Ca-

meles fete and the mennes fete ꝑ came wt them. And they set forth breed tofore hym And he sayde I shall not ete tyll I haue done my erande & sayd wherfore I am comen. And it was answered to hym / saye on. And he sayd. I am seruaunt to Abrahaam & god hathe blessed & magnyfyed hꝫ greatly / & hath gyuen to hꝫ oxen & shepe / syluer & golde / seruauntes men & women cameles & asses. And sara his wyfe hath brought hym forth a sone in her olde aege & he hath gyuen to hym all that he had. And my lorde hath charged and adiured me sayenge / in no wyse let my sone ysaac haue no wyfe of ꝑ doughters of Canaan in whose lande he dwelleth / but go vnto ꝑ house of my fader & of my kynred and of them thou shalt take a wyfe for my sone / wherfore I am comen hyther and tolde al how he had prayde god of some token & how Rebecca dyd to hym. And in conclusyon desyred to haue Rebecca for his lorde ysaac / and yf he wolde not that he myght departe & go into some other place on the ryght syde or ꝑ lefte to seke a wyfe for his lordes sone. Than Bathuell & Laban sayd to hꝫ / this worde is comen of god agaynst his wyll we may nothynge do. Lo Rebecca standeth tofore ꝑ take her and go forth that she may be wyfe vnto the sone of thy lorde as our lorde hath sayd. Whiche wordes whan Abrahams seruaũt had herde fyll downe to the grounde & thanked our lorde. And anone toke forth syluer vessel & of golde & of good clothes and gaue them to Rebecca for a gyfte / and to her bredren and moder he gaue also gyftes / & anone made a feest & ete and were Joyfull togyder. On the morne by tymes the seruaũte of Abrahaam arose and desyred to departe and take Rebecca with hym and go to his lorde. Than the moder of ꝑ bredren sayd / lette ꝑ mayde abyde with vs but onely .x. dayes and than take her and go thy way He sayde I praye you retayne ne lette me not / our lorde hath addressed my waye / & achyeued my erande wherfore let me go to my lorde. And they sayde / we shall call the mayde and knowe her wyll. And whã she was demaunded yf she wolde go with that man. She sayde ye. I shall go with hym. Than they let her go and her nourryce with her & so she departed. And they sayd to her. Thou art our syster we praye god that ꝑ may encrease into a thousande thousande / and that thy sede may possede the gates of theyr enemyes. Thã Rebecca and her maydens ascended vpon ꝑ Cameles and folowed the seruaunt of Abrahaam whiche hastely retourned vnto his lorde. That same tyme whan they came ysaac walked by ꝑ waye woute forth and loked vp and sawe the cameles comynge fro ferre. Rebecca aspyed and demaũded of ꝑ seruaunt who that he was that came in the felde agaynst them. He answered & sayde / that is my lorde ysaac / & anone she toke her palle or mantell and couered hꝫ The seruaunt anone tolde vnto his lorde ysaac all that he had done / whiche receyued her and ladde her to the tabernacle of Sara his moder and wedded her / & toke hed to his wyfe / & somoche louer her ꝑ the loue attempred ꝑ sorowe ꝑ he had for his moder. Abrahaam after this wedded another wyfe by whom he had dyuerse chyldren. Abrahaam gaue to ysaac all his possessyons / and to his other chyldrẽ he gaue meuable goodes / and departed ꝑ sones of his concubyns fro his sone ysaac whyles he yet lyued. And all the dayes of the lyfe of Abrahaam were a hõdred & .lxxv. yere / & than deyed in good mynde & aege. And ysaac and Jsmaell buryed hym by Sara his wyfe in a double spelunke.

¶ Thus endeth the lyfe of Abrahaam.

¶ Here begynneth ꝑ lyfe of ysaac with ꝑ hystorye of Esau and of Jacob / whiche is redde in the chyrche the seconde sonday of Lente.

Ysaac was. lx. yere olde whanne he wedded Rebecca & she bare hym no chyldrē / wherfore he besought our lorde that she myght conceyue and bryng forth fruyte. Our lorde herde his prayer and she conceyued of hym & hadde two sones atones which two or they were borne fought often in theyr moders bely. For the whiche cause she prayed god to counsayl her and to gyue her confort. Whiche appered and sayd to her / two maner people ben in thy bely / and two maner folke shall be deuyded fro thy wombe / people shall ouercome people / and the more shall serue the lesse / thus sayd our lorde to her. After this whan tyme came that she sholde be delyuered / there were tweyne to be borne. The fyrst that yssued was roughe fro the heed to to the fote / and he was named Esau / and forth with folowed that other holdynge the plante of his broders fote in his hande / and he was named Jacob. Ysaac ỹ fader was. lx. yere olde whā the chyldren were borne. And after this whan they were growen to resonable age Esau became a ploughman and a tyller of the erthe & an hunter. And Jacob was symple & dwelled at home with his moder. Ysaac the fader loued well Esau / by cause he ete oftē of the venyson that Esau toke. And Rebecca the moder loued Jacob. Jacob on a tyme hadde made good potage and Esau his broder hadde ben at huntynge all the daye and came home sore an hongred and founde Jacob hauynge good potage / and prayed hym to gyue hym some / for he was wery & moche hungry. To whom Jacob sayd / yf thou wylt sell to me thy patrymonye and herytage I shall gyue the some potage. And Esau answered / lo I deye for hūgre / what shall auayle me myn enherytaunce yf I deye and what shall profyte me my patrymonye. I am contente that thou take it for this potage. Thā Jacob sayd swere that to me that thou shalte neuer clayme it / & that thou arte content that I shall enioye it And Esau swore it & so solde awaye his patrymonye / and toke the potage and ete it and went his waye settynge nothynge therby that he had solde his patrymonye This afore sayd is for to bynge i my mater of the hystorye that is redde. For now foloweth the legende as it is redde in the chyrche. Ysaac begā to were olde & his eyen fayled and dymmed that he myght not clerely se. And on a tyme he called Esau his oldest sone and sayd to hym. Sone myne. Whiche answered / fader I am here redy. To whome the fader sayd / beholde that I were olde and knowe not ỹ daye that I shall deye and departe out of this worlde / wherfore take thyn harnays thy bowe and quyuer with takles and go forthe on huntynge. And whan thou hast taken ony venyson make to me ther suche maner of meet as thou knoweste that I am wonte to ete and bryng it to me that I may ete it / & that my soule maye blesse the or I deye / whiche all these wordes rebecca herde / and Esau went forth for to accomplysshe the commaūdement of his fader. And she sayd than to Jacob. I haue herde thy fader saye to Esau thy broder / bryng to me of thy venyson & make therof meet that I maye ete and that I may blesse the tofore our lorde or I deye. Now my sone take hede to my counsayll and go forth to the flocke and bryng to me two the best kyddes that thou canst fynde / & I shall make of theym meet suche as thy fader shall gladly ete / whiche whan thou hast brought to hym & hath eten he maye blesse the or he deye. To whom Jacob answered / knowest thou not that my broder is roughe and heery / and I smothe / yf my fader take me to hym and taste me & fele me I drede that he shall thynke that I mocke hym / and shall gyue me his curse for the blessynge. The moder than sayd to hym / in me sayde she be this curse my sone. Neuertheles here me go to the floc-

ke & do that I haue sayd to the. He wente and fette thy kyddes and delyuered them to his moder. And she wente and ordeyneh theym into suche meet as she knewe well that his fader loued / and toke ỹ best clothes that Esau had and dyd theym on Jacob / and the skynnes of the kyddes she dyd about his necke & hãdes there as he was bare / and delyuered to hym breed & the pulment that she had boyled. And he wente to his fader and sayd / fader myn. And he answered I here who arte ỹ my sone. Jacob sayd. I am Esau thy fyrst begoten sone I haue done as ỹ cõmaundest me / aryse / sytte and ete of the venyson of myn huntynge / ỹ thy soule may blesse me Thã sayd ysaac agayne to his sone / how myghtest thou sayd he so soone fynde and take it my sone. To whome he answered it was the wyll of god ỹ suche thynges as I desyred came soone to my hande. ysaac sayd to hym. Come hyther to me my sone that I may touche and handle ỹ / that I may preue whether thou be my sone esau or not. He came to his fader. And whã he had felte hym ysaac sayde / the voys truly is in the voys of Jacob / but ỹ handes ben ỹ handes of Esau / and he knewe him not for his handes expressed the lyknesse and symylytude ỹ more brother. Therfore blessynge hym he sayde to hym / ỹ arte thã my sone Esau. And he answered and sayd. I am he. Than sayd ysaac bryng to me the meet of thyn huntynge my sone that my soule may blesse the / whiche he offred and gaue to his fader and also wyne And whan he hadde eten and dronken a good draught of ỹ wyne he sayd to Jacob come hyther to me my sone and kysse me. And he wente to hym & kyssed hym. Anone as he felte the swete sauour and smelle of his clothes / blessynge hym he sayd. Lo the swete odour of my sone is as ỹ odour of a felde full of floures / whome our lorde blessed. God gyue to the of the dewe of heuen and of the fattenes of ỹ erthe / habundaunce of whete / wyne / and oyle. And the people serue the / and ỹ trybes worshyppe the / be thou lorde of thy bredren. And ỹ sones of thy moder shall bowe & knele to the. Who someuer curse the be he accursed and who that blesseth ỹ with blessynges be he fulfylled. Uneth ysaac hadde fulfylled these wordes & Jacob gone out / whan that Esau came with his meet ỹ he had goten with his huntynge entred in and offered vnto his fader sayenge. Aryse fader myn and ete of ỹ venyson that thy sone hathe ordeyned for the / that thy soule maye blesse me. ysaac sayd to hym / who arte thou. To whome he answered I am thy fyrst begoten sone Esau. Than ysaac was greatly abasshed and astonyed and meruayled more than can be thought credyble. And than he was in a traunce as ỹ mayster of hystoryes sayth in whiche he hadde knowlege that god wolde that Jacob sholde haue the blessynge / and sayd to Esau. Who was he than that ryght now a lytell tofore thy comynge brought to me venyson / and I haue eten of all ỹ he brought vnto me or thou camest. I haue blessed hym and he shall be blessed. And whã Esau herde these wordes of his fader he cryed with a great crye and was sore astonyed and sayde. Fader I praye the blesse me also. To whome he sayde / thy broder germayne is comen fraudelently & hathe receyued thy blessynge. Than sayd Esau certaynly and Justely may his name wel be called Jacob. For on another tyme tofore this he supplãted me of my patrymonye / & now secondely he hath vndernomẽ fro me my blessynge. And thã yet he sayd to his fader / hast thou not reserued to me one blessynge. And ysaac answered. I haue ordeyned hym to be thy lorde. I haue subdued all thy bredren to his seruytude. I haue stablysshed hym in whete / wyne / and oyle. And after this what shall I do to the my sone. To whom Esau sayd / hast thou not fader one blessynge. I beseche ỹ

to blesse me. And than with a great syghynge and weppynge ysaac moeued sayd to hym. In the fattenes of the erthe and in the dewe of heuen shall be thy blessynge/ thou shalte lyue in thy swerde and serue thy broder. Than was Esau wo begone/ and hated Jacob for supplantynge of his blessynge that his fader had blessed hym with/ and sayd in his harte/ the dayes of sorowe shall come to my fader/ for I shall slee my broder Jacob. This was tolde to Rebecca/ whiche anone sende for Jacob her sone and sayd to hym. Loo Esau thy broder threteneth to slee ỹ. Therfore now my sone here my voyce and do as I shall cõsayll the. Make the redy and go to my broder in Aron/ and dwelle there with hȳ vnto the tyme that his anger and furye ben ouer passed/ and his Indygnacyon ceassed/ and he forgete suche thynges that thou hast done to hym. And thanne after that I shall sende for the and bryngethe hyther agayne. And Rebecca wente too ysaac her husbande and sayd I am wery of my lyfe bycause of ỹ doughters of Heth yf Jacob take to hym a wyfe of that kynred I wyll no lenger lyue. ysaac than called Jacob and blessed hym and commaũded too hym sayenge. I charge the in no wyse to take a wyfe of the kynred of Canaan/ but go and walke into Mesopotamye of Syrye vnto the hous of Batuell fader of thy moder/ and take to the there a wyfe of the doughters of Laban thyn vncle. God almyghty blesse the and make the growe and multyply that thou mayst be encreased into turbes of people/ and gyue to the the blessynges of Abraham and to thy sede after the/ that thou may possede & owe the lande of thy pylgrymage/ whiche he graunted to thy grauntsyre. Whã ysaac hadde thus sayde and gyuen hym leue to go/ he departed anone and wente into Mesopotamye of Syrye to Laban sone of Batuell broder of rebecca his moder. Esau seynge that his fader had blessed Jacob/ and send hym into Mesopotamye of Syrye for to wedde a wyfe there/ and that after his blessynge commaũded to hym sayenge/ take thou no wyfe of the doughters of Canaan. And he obeyenge his fader went into Syrye/ prouyde ther by ỹ his fader sawe not gladly the doughters of Canaan/ he wente to Ysmaell and toke hym a wyfe beside them ỹ he hadde taken tofore/ that was Melech doughter of Ysmaell sone of Abraham. Thã Jacob departed fro Berssabee and went forth on his Journeye towarde Aran. Whã he came to a certayne place after goynge downe of ỹ sonne & wolde reste there al nyght/ he toke of ỹ stones that were there & layde vnder his heed and slepte in ỹ same place. And there he sawe in his slepe a ladder standynge on the erthe and the vpper ende there of dyd touche heuen and angelles of god ascendynge and descendynge vpon it/ and oure lorde in the myddes of the ladder sayenge to hym. I am ỹ lorde god of Abraham thy fader and of ysaac/ the lande on whiche thou slepest I shal gyue to the and to thy sede/ and thy sede shal be as duste of the erthe. Thou shalt sprede a brode vnto ỹ eest and the west/ and north and south/ and all the Trybes of ỹ erthe shall be blessed in the and in thy sede/ and I shall be thy keper where someuer thou shalt go/ and shal bryngethe agayne into this lande/ and shall not leue the tyl I haue accomplysshed all that I haue sayde. Whan Jacob was awaked fro his slepe/ & dremynge he sayd/ verely god is in this place & I wyst not of it. And he sayd dredynge/ how terryble is this place/ none other thynge is here but the hous of god & ỹ gate of heuen. Than Jacob arose erly and toke ỹ stone that laye vnder his heed and peysed it for wytnesse pourynge oyle theron/ & called the name of the place Bethel whiche tofore was called Luza. And there he made a vowe vnto our lorde sayenge/ yf god be with me and kepe me in ỹ

waye that I walke and gyue me breed to ete and clothes to couer me & may retourne prosperously into ỹ hous of my fader/ thy lorde shall be my god & this stone ỹ I haue reysed in wytnesse of this shal be called ỹ hous of god/ & ỹ good & all thynges that thou gyuest to me I shall offer to the the tythes and the tenth parte. Than Jacob wente forth into ỹ eest & sawe a pytte in a felde and thre flockes of shepe lyenge by it/ for at that pytte were ỹ beestes watred/ and ỹ mouth therof was shette and closed with a great stone. For the custome was whan all the shepe were gadred they rolled awaye ỹ stone/ and whan they had dronken they layde ỹ stone agayne at the pyttes mouth. And thanne he sayd to the shepeherdes/ bredren whens are ye. Whiche answered of Aaron. Than he asknynge them sayde/ knowe ye not Laban sone of Nachor. They sayd we knowe hỹ wel. How fareth he sayde he/ is he all hole. He fareth well sayd they/ & lo Rachel his doughter cometh there wt her flocke. Thãne sayd Jacob it is yet ferre to euen/ is it yet tyme that ỹ flockes be ledde to drynke & after be dryuē to pasture. Whiche answered/ we maye not so do tyll all the beestes be gadred/ and than we remeue the stone fro the mouth of the pytte and water our beestes. And as they talked Rachell came with the flocke of her fader for she kepte ỹ tyme the beestes. And whan Jacob sawe her & knewe that she was his emes doughter and that they were his emes shepe he remoeued ỹ stone fro ỹ pyttes mouth/ and whã her shepe had dronken he kyssed her & weppynge he tolde her that he was colyn vnto her fader and sone of Rebecca. Than she hyed her and tolde it to her fader/ whiche whan he vnderstode that Jacob his systers sone was come/ he ranne agaynst hym and embracynge kyssed hym/ and ladde hym into his hous. And whan he had herde the cause of his Journey he sayd/ thou art my mouth and my flesshe. And whan he had ben there the space of a moneth/ he demaũded Jacob yf he wolde gladly serue hym bycause he was his colyn/ and what hyre and rewarde he wold haue/ he had two doughters/ ỹ more was named Lya/ & the lasse was called Rachel but Lya was bleereyed/ and Rachell was fayre of vysage & well fauoured. whome Jacob loued and sayd. I shall serue ỹ for rachel thy yonger doughter. vij. here. Laban answered/ it is better that I gyue her to ỹ than to a straunge man/ dwelle and abyde with me and ỹ shalt haue her. And so Jacob serued hym for Rachell. vij. yere and hym thought it but a lytell whyle by cause of the great loue that he had to her. And at the ende of the seuen yere Jacob sayde to laban gyue to me my wyfe/ for ỹ tyme is come that I sholde haue her. And than Laban called all his frendes & made a feste for the weddynge/ and at nyght he brought in Lya ỹ more doughter and delyuered to her an handmayden named Zelpha. Thanne Jacob wenynge that it hadde ben Rachell went to her as the maner is. And whã the morynynge came and sawe that it was Lya/ he sayd to Laban her fader what hast thou done haue I not serued ỹ for Rachell/ why hast thou Lya brought to me. Laban answered/ it is not the vsage ne custome of our coũtree to gyue the yonger fyrst to be wedded/ but fulfylle & make an ende of this couplemente and maryage this weke and thãne shall I gyue to the Rachell my doughter for other. vij. yere that thou shalte yet serue to me. Jacob agreed gladly/ and whan that weke was passed/ he weded rachel to his wyfe/ to whom Laban her fader gaue an handmayden named Bala. Neuertheles whan ỹ weddynge of the yonger was fynysshed/ bycause of the great loue that he had to her hym thought that ỹ other. vij. yere were but shorte. Our lorde sawe that he despyted Lya/ he let Lya conceyue/ & Rachell her syster abode bareyne/ whiche

thanne Lya bare a sone and named hym Rubyn sayenge. Oure lorde god hath beholden myn humylyte & mekenesse / now shall my husbande loue me. She conceyued yet and bare another sone & sayd / by cause our lorde sawe me despysed he hath gyuen to me this sone / and she called him Symeon. She conceyued the thyrde and brought forth another sone & sayde. Now shal my husbande be coupled to me bycause I haue borne to hym thre sones / & she called his name Leuy. She conceyued ỳ fourth sone and was delyuered of hym & sayd. Now I shall knowleche me to oure lorde / & therfore she named hym Judas / and than she ceased of berynge of chyldren Rachel seynge her self barayne had enuye to her syster & sayd to Jacob her husband Make me with chylde or els I shall deye. To whom Jacob was wrothe and answered what wenest thou that I were god / and hath preued for ỳ fruyte of thy bely. Than sayd she I haue my seruaunt Bala / go vnto her & lette her conceyue of the on my knees ỳ I maye haue of her some sones. And than she gaue Bala vnto her husbãde for to knowe her / ỳ whiche whã Jacob had knowen her she conceyued & bare a sone. Than sayd Rachell oure lorde hath herde my petycyon and hath gyuen to me a sone / & she named hym Dan. And after that Bala conceyued agayne & bare another sone / for whom Rachel sayd Our lorde hath compared me vnto my syster & haue auayled / and she named hym Neptalym. And than Lya felynge that she cõceyued no more she gaue zelpha her handmayden to her husbande / whiche cõceyued & bare a sone the whiche Lya named Gad. And after that zelpha conceyued another sone for whome Lya sayde / this is for my blessednes / & certaynly all the generacyons shall say that I am blessed / therfore she called hym Azar. It happened that Ruben wente oute in haruest tyme into the felde / & there he toke a mandrake whiche he brought home & gaue to his moder. Than Rachell sayd to her syster Lya / gyue me some part of ỳ mandrake. And Lya answered is it not ynoughe to take fro me my husbande / but that alsõ thou wylt haue parte of the mandrake of of my sone. Than sayd Rachell to her / he shall slepe with ỳ this nyght for the mandrake of thy sone. And at euen whan Jacob came home fro the felde Lya went agaynst hym & sayd vnto him This nyght shalt thou slepe wt̃ me / for I haue bought the for the mede of the mandrake of my sone / & he slepte with her that nyght. And our lorde herde her prayers / and she conceyued and brought forth the fyfth sone / and she sayd. God hath rewarded me / by cause I gaue myn hãdmayden to my husbande / and she called his name yssachar. And yet Lya cõceyued and bare ỳ syxthe sone & sayde. God hath endewed me with a good dower / yet shal my husbande abyde with me bycause I haue borne to him vi. sones / and she called his name zabulon. And after this she conceyued and bare a doughter named Dyna. Than oure lorde remembred Rachell and herde her & opened ỳ place of concepcyon / whiche conceyued and bare a sone sayenge. Our lord hath taken awaye myn oppробrye & shame / & named his name Joseph sayenge. I praye god to sende me another. Whan Joseph was borne Jacob sayd to Laban his wyues fader. Gyue me leue for to departe fro the that I may go into my cõtreand my lande / gyue to me my wyues and my chyldren for whome I haue serued the that I maye go hens / thou knowest wt̃ what seruyce that I haue serued ỳ. Than Laban sayd to hym I haue founden grace in thy syght. I knowe it by experyence that god hath blessed me for thy sake. I haue ordeyned ỳ rewarde that I shall gyue vnto the. Than Jacob answered / thou knowest how I haue serued ỳ and how moche thy possessyõ was in my

handes. Thou haddest but lytel whan I came to ȳ / and now thou arte ryche / god hath blessed the at myn entree / it is now ryght that I prouyde and gete somwhat towarde my hous. Laban sayd what shal I gyue to the. Jacob answered. I wyll nothynge but ȳ thou do that I demaunde. I shall yet fede and kepe thy beestes / and departe alonder all ȳ shepe of dyuerse colour. And all that euer shall be of dyuerse colours and spotty / as well in sheepe as in ghete lette me haue them for my rewarde and mede / and Laban graũted therto. Thãne Jacob toke grene roddes and toke parte of ȳ rynde a waye and made the roddes for to be of two colours and sette them tofore the shepe and other beestes whan they sholde engendre and the beestes cõceyued seynge the roddes of baryable colour / in lyke wyse and ȳ lambes that came forthe that were were whyte & blacke and of dyuers colours. Than Laban sawe that Jacob had the mooste parte / and chaunged the couenaunt the nexte yere and wolde haue all theym of baryable colour / and Jacob sholde haue all thē that were but of one loloure. And thanne Jacob set roddes of one colour afore them whanne the shepe and beestes conceyued. Than at the tyme of departynge Laban toke theym of two colours and Jacob thē that were of one colour / thus was Jacob made moche ryche out of mesure and had many flockes / seruauntes both men and women / camelles and asses. After that Jacob had herde Labans sones say. Jacob hath taken all that was oure faders frome hym and of his faculte is made ryche / he was abasshed and vnderstode wel by Labans lokynge that he was not soo frendely to hym warde as he hadde bē to fore that tyme. And also ourr lorde sayde to hym that he sholde retourne into ȳ lande of his faders and to his generacyon & that he wolde be with hym. Than he called Rachell and Lya into the felde where as he fedde his flockes and sayd to them. I se well by your faders vysage that he is not towarde me as he was yesterdaye or that other day. For lothe the god of my fader was with me / & ye knowe well how I haue serued your fader with al my myghte & strength / but he hath deceyued me and hath chaũged myn hyre & mede .x. tymes / & yet our lorde hath not suffred him to greue me / whã he sayd ȳ brestes of party colour sholde be myn / than all ȳ ewes brought forth lãbes of baryable colours And whan he sayd ȳ contrarye / they brought forth all whyte. God hath taken the substaunce of your fader and hath gyuen it to me. And now god hath commaũded me to departe / wherfore make you redy & let vs departe hens. Than answered Rachell and Lya / shall we haue no thynge elles of our faders faculte & of the herytage of his hous / shall he repute vs astraũgers / and he hath eten & solde oure good. Syth god hath taken the goodes of oure fader and hath gyuen it to vs and to oure chyldren / wherfore all that god cõmaunded to ȳ do it. Jacob arose & set his chyldren & his wyues vpõ his camels & went his way / & toke al his substaũce & flockes & all that he had goten in Mesopotamye and wente towarde his fader ysaac into the lande of canaan. That tyme was Laban gone to shere hes shepe / & Rachel stale awaye ȳ ydoles of her fader. Jacob wolde not let Laban knowe of his departynge / & whã he was departed with all that longed to hȳ of ryght / he came to ȳ moũte of Galaad / it was tolde to Laban ȳ thyrde daye after ȳ Jacob was fledde & gone who anone toke his bredren and poursewed hym by the space of .vij. dayes / & ouertoke hym in ȳ moũte of Galaad. He sawe oure Lorde in his slepe sayenge to hym. Beware ȳ thou speke not angerly ne harde wordes to Jacob. That tyme Jacob had sette his tabernacle in ȳ hylle / and whan he came thyder with his bredren he sayd

to Jacob/why hast thou done thus to me to take away my doughters as pryſoners taken by ſwerde/ why ſteddeſt ỹ fro me & woldeſt not let me haue knowlege therof ỹ haſte not ſuffered me to kyſſe my ſones and doughters/thou haſt done folyſſhly/ now may I do ỹ harme and euyll/ but ỹ god of thy fader ſayde to me yeſterdaye/ beware that thou ſpeke no harde wordes agaynſt Jacob thou deſyred to go to the hous of thy fader why haſt thou ſtolē my goodes. Jacob anſwered/ that I departed thou not knowynge. I drede that vyolently thou woldeſt haue taken fro me thy doughters/and where thou repreueſt me of theft/who ſomeuer hath ſtoled thy goddes let hym be ſlayne tofore oure bredren Seche & what thou fyndeſt that is thyn take it wt the/ he ſayenge this knewe not that Rachell had ſtolē her faders goddes Than Laban entred the Tabernacle of Jacob and Lya & ſought and founde no thynge. And whan he came into the Tabernacle of Rachel/ſhe hydde her & hydde the ydolles vnder ỹ lytter of the camell & ſate vpon it. And he ſoughte and founde nought. Thanne ſayd Rachell let not my lorde be wroth for I may not aryſe to the For now ſuche ſekenes as women bē wonte to haue is fallen to me/ and ſo ſhe decey ued her fader. Thā Jacob beynge angry and gruttynge ſayd to Laban. what is my treſpas and what haue I ſynned to ỹ that thou thus haſte purſewed me and haſt ſerched euery thynge/what haſt thou now founden of all the ſubſtaunce of thy hous laye it forth tofore my bredren & thy bredren that they Juge bytwene me and the. I haue ſerued the.xx. yere & haue bē with the/ thy ſhepe and thy ghet were neuer barayne. I haue eten no wethers of thy flocke/nor beeſt hath deſtroyed none. I ſhall make all good/ what was ſtolē I prayed therfore/day & nyght I laboured both in hete & in colde/ ſlepe fledde frome myn eyen thus I ſerued ỹ in thy houſe. xx. yere .xiiij. for thy doughters & .vi. for thy flockes/thou haſt chaūged myn hyre & rewarde.x.tymes/but yf ỹ god of my fader Abrahā & ỹ drede of ysaac had not bē wt me happely thou woldeſt not haue left me naked. Our lorde god hath beholden myn affliccyon & ỹ labour of myn handes & repreued the yeſterdaye. Laban anſwered to hym/my doughters and ſones and thy flockes & all that thou beholdeſt are thyn/what may I do to my ſones and neuewes/let vs now be frendes & make we a faſt leghe & cōfederacye togyder. Than Jacob reyſed a ſtone & reyſed it in token of frendſhyp & peas/& ſo they ete togyder in frendſhyp/& ſwore eche to other to abyde in loue euer after. And after this Laban roſe in the nyght & kyſſed his doughters & ſones & bleſſed thē/ and retourned into his cōtre. Jacob wente forth in his Journey ỹ he had taken. Angelles of god met hym/whiche Whan he ſawe/he ſayd theſe ben the caſtelles of god/and called ỹ place Manaym/ he ſend meſſāgers tofore hym to Eſau his broder in the lande of Seyr in the lande of Edom & badde them ſaye this to Eſau. This ſayde thy broder Jacob. I haue dwelled with Laban vnto this daye. I haue oxen & aſſes/ſeruaūtes bothe men & women I ſende now a legacyon vnto my lorde ỹ I maye fynde grace in his ſyght. Theſe meſſāgers retourned to Jacob and ſayd/ we came to Eſau thy broder/and lo he cometh for to mete wt the with .iiij. hondred men. Jacob was ſore a ferde than & deuyded his companye into two turmes ſayenge/ yf Eſau come to ỹ one and deſtroye that/that other ſhall yet be ſaued. Thanne ſayde Jacob. O god of my fader Abraham and god of my fader ysaac. O lorde that ſaydeſt to me retorne into thy lande & place of natyuyte and ſaydeſt. I ſhall do well to the. I am the leſt in all thy mercyes & in thy trouthe that haſt graunted vnto thy ſeruaunt wt my ſtaffe I haue gone this ryuer of Jordane/ and

now I retourne with two turmes. I beſe che the lorde kepe me from the handes of my broder Eſau / for I fere hym greatly leſte he come & ſmyte downe the moder w̄ the ſones. Thou haſt ſayd that thou ſholdeſt do well do me / and ſholdeſt ſprede my ſede vnto the grauel of the ſee / and that it maye not be nombred for the multytude. Than whan he had ſlepte that nyght he ordeyned gyftes for to ſende vnto his broder / gootes. ij. hondred / kyddes. xx. ſhepe two hondred / & rammes. xx. kyen. xl. and xx. bulles. xx. alles & x. folles of the alles. And he ſende by his ſeruauntes all theſe beeſtes / and badde thē ſaye ỹ Jacob his ſeruaūt ſend vnto hym this preſent and ỹ he folowed after. And Jacob thought for to pleaſe hym with gyftes. The nyght folowynge hym thought a man wraſtled with hym all that nyght tyll ỹ morynge And whan he ſawe ỹ he myght not ouercome hȳ / he hurted ỹ ſynewe of his thye that he halted therof and ſayd vnto hym let me go and leue me for it is in the morynge. And Jacob anſwered. I ſhall not leue the but yf thou bleſſe me. He ſayde to hym / what is thy name. He anſwered Jacob. Than he ſayd. Naye ſayd he / thy name ſhall no more be called Jacob / but Iſrahell. For yf ỹ haſt ben ſtronge agaynſt god how moche more ſhalt thou preuayle agaynſt men. Than Jacob ſayd to hym what is thy name tell me. He anſwered / why demaundeſt thou my name whiche is meruaylous. And he bleſſed hym in ỹ ſame place. Jacob called the name of that ſame place Phanuel ſayenge I haue ſene our lorde face to face / and my ſoule is made ſauf. And anone as he was paſſed phanuell ỹ ſonne aroſe / he halted on his fote / therfore the chyldren of Iſrahel ete no ſynewes bycauſe it dryed in the thye of Jacob. Thanne Jacob lyfte vp his eyen ſawe Eſau comynge & .CCCC. men with hym / and deuyded the ſones of Lya and of Rachell & of both theyr handmaydens and ſet eche handmayden and theyr chyldren tofore in the fyrſt place / Lya and her ſones in the ſeconde / and Rachell and Joſeph all behynde. Jad he goynge tofore kneled downe to ỹ grounde and worſhyppynge his broder approched hȳ. Eſau ranne for to mete with his broder and embraced hym ſtraynȳge his necke & weppynge kyſſed hym / and he loked forth and ſawe the women & theyr chyldren & ſayd / what bē theſe & to whome longen they. Jacob anſwered / they bē chyldren whiche god hath gyuen to me thy ſeruaūt / & his handmaydens & theyr chyldren approched & kneled downe / & Lya with her chyldren alſo worſhypped hym / and laſt of all Joſeph & Rachell worſhypped hym. Than ſayd Eſau whoſe ben theſe turmes ỹ I haue mette. Jacob anſwered. I haue ſende them to ỹ my lorde vnto ỹ ende ỹ I maye ſtande in thy grace. Eſau ſayd I haue many myſelf kepe theſe & let them be thyne. Nay ſayd Jacob I praye the to take this gyfte whiche god hath ſend me ỹ I may fynde grace in thy ſyght / for me ſemeth I ſe thy viſage lyke the viſage of god / & therfore be ỹ to me mercyfull and take this bleſſynge of me. Unneth by cōpellynge he takynge it ſayd / let vs go togyder I ſhal acompanye the & be felowe of thy Journeye. Jacob ſayd than thou knoweſt well my lorde that I haue ponge chyldren & tender and ſhepe and oxen whiche yf I ouerlaboured theym ſholde deye all in a daye / wherfore pleaſe it you my lorde to go tofore and I ſhall folowe as I may with my chyldren and beeſtes. Eſau anſwered. I praye the thanne let my felawes abdye and accompanye ỹ what ſomeuer nede thou haue. Jacob ſayde it is no nede / I nede no moo but one that I may ſtande in thy fauoure my lorde. And Eſau retourned than the ſame waye & Journey that he came into Seyr / and Jacob came into Sochot and buylded there an hons / and fro thens he wente into Salem the towne of Sychy-

mes whiche is in ỹ lande of Canaan and
bought there a parte of a felde in whiche
fyxed his tabernacles of ỹ sones of Emor
fader of Sychem for an hondred lambes/
and there he reysed an awtter & worshyp
ped vpon it the strongest god of Israhell.
It happed that Dyna doughter of Lya
wente oute for to se ỹ women of that regy
on. Whiche whan Sychem sone of Emor
prynce of that lande sawe/ anone loued &
rauysshed & slepte with her/ oppressynge
her by strengthe/ and was alloted on her
in suche a wyse ỹ he wente vnto his fader
Emor and sayd/ gyue me this damoysell
in maryage that she may be my wyf. Whi
che whan Jacob knewe & herde how his
doughter was rauysshed/ his sones than
beynge absente in occupacyon of feedynge
of theyr beestes in the felde/ he helde it se
crete tyll they retourned. Thanne Emor
went for to speke of this mater to Jacob/
and that tyme his sones came fro ỹ felde
and herde what was happened & done/ &
were passynge wroth and angry bycause
he hadde soo defoyled theyr syster. Than
sayd Emor to them. Sychem my sone lo
ueth your doughter/ gyue her to hym in
maryage/ & let vs lye eche with other/ let
oure doughters be gyuen to you & yours
to vs and dwell ye with vs. All the coun
tree is in your power/ exercyse & occuppe
it/ bye and selle and take ye it. Than sayd
Sychem to his fader and bredren/ what
someuer ye ordeyne I wyll do & what ye
demaunde gyftes or dower I shall gladly
gyue it so ỹ I maye haue this damoysell
vnto my wyfe. Than answered the sones
of Jacob to Sychem & his fader in gyle/
dyssymelynge as they had not knowen ỹ
rauysshement of theyr syster/ we may not
do that ye desyre ne gyue oure syster to a
man incircũcised it is a thynge vnlawful
and great synne to vs yf ye wyll be cyrcũ
cysed in euery man ymonge you and man
chylde and be lyke as we be we shall take
your doughters & ye ours & shall dwelle
togyder and be one people/ yf ye wyll not
be circũcysed we shall take our syster & go
hens. This offer pleased to Emor & Sy
chẽ his sone/ & there was no ponge man
but anone he was agreed to ỹ they asked.
He loued somoche ỹ damoysell that ano
ne he went into the cyte & tolde all this to
ỹ people/ and that these men were peasy
ble people & wyll dwelle ymonge vs/ and
that there was no let but that we be not
circũcysed as they be/ to whiche they alle
ted & forthwith were cyrcũcysed. And the
thyrde daye after whan ỹ moost peyne of
the woundes greued them/ than twayne
of Jacobbs sones Symeon and Leuy bre
dren of Dyna drewe out theyr swerdes &
entred into the cyte hardely & slewe al the
men bothe Emor & Sychem/ & toke Dy
na theyr syster with theym fro Sychems
hous. And this done ỹ other sones of Ja
cob felle on the remenaũt & slewe all that
they founde in auengynge ỹ shame & ra
uysshement of theyr syster waastynge oxen
& shepe/ alles & other beestes/ & toke theyr
wyues & chyldrẽ into captyuyte. Whiche
thynges thus done Jacob sayde to Sy
meon & Leuy/ ye haue troubled me & ha
ue made me hateful to ỹ Cananees & pha
rysees dwellers in this countree/ we ben
but a fewe they shall gadre them to gyder
and destroye me & my hous. They answe
red/ sholde we suffer oure syster to be hol
den as a comyn woman. After this oure
lorde appered to Jacob & sayde. Aryse vp
and go to Bethell & dwelle there/ & make
there an awter to the lorde that appered
to the in the waye whan thou fleddest fro
thy broder Esau. Jacob thanne called all
them of his hous & sayde. Cast away & fro
you all your straũge goodes ỹ ben ymon
ge you/ & make ye clene & chaũge your clo
thes aryse and let vs go into Bethell and
make we there an awter to our lorde that
herde me in the daye of my tribulacyon &
was felowe of my Journeye. Than they
gaue to hym all theyr straunge goodes &

ỹ golde that hanged on theyr eeres. And he dalfe a pytte behynde the Cyte of Sychem/ and threw them therin. And whan they departed/ all ỹ countree there about were aferde & durste not pursewe theym/ Thanne Jacob come vnto a place called Luza whiche is in the lande of Canaan & all ỹ people with hym whiche otherwyse is called Bethell he edyfyed there an awter to our lorde & named ỹ place the hous of god. Our lorde appered to hym in that place whã he fledde fro his broder Esau/ That same tyme deyed Delbora nourryce of Rebecca and was buryed at the rote of Bethell vnder an oke. Our lorde appered agayne to Jacob after that he was retorned fro Mesopotamye of Syrye and was comen into Bethell/ and blessed hym sayenge/ thou shalt nomore be called Jacob/ but Israhell shal be thy name/ and called hym Israhel and sayd to hym. I am god almyghty/ growe & multyplye/ folkes & peoples of nacõns shall come of ỹ kynges shall come of thy landes/ the lande that I gaue to Abraham and Ysaac I shal gyue to the & to thy sede/ & so vanysshed awaye fro hym. Than he reysed a stone for a remembraunce in ỹ place where god spake to hym and enoynted it with oyle/ callynge ỹ name of the place Bethell. He wente thens and came in veer tyme vnto ỹ lande that gooth to Effratam/ in whiche place Rachell trauayled & began for cause of chyldré to deye/ the mydwyfe sayd to her be not aferde for thou shalte haue a sone. And the dethe drawynge nere she named hym Benyom/ whiche is as moche to saye as the sone of my sorowe. The fader called hym Benyamyn/ that is to saye ỹ sone of the ryght hande. There Rachell deyed & was buryed in the waye towarde Effratam/ ỹ is Bethlecm. Jacob reysed a tytle vpon her tombe/ this is the tytle of ỹ monument of Rachell vnto this present daye Jacob wente thens & came to Ysaac his fader into Mambre a cyte of Arbee/ that is Ebron in whiche dwelled Abraham & Ysaac. All ỹ dayes of Ysaac were cõplete whiche were an hondred & foure score yere and he consumed and deyed in good myn de/ and Esau and Jacob his sones buryed hym.

¶ Thus endeth ỹ hystorye of Ysaac & his two sones Esau and Jacob.

¶ Here begynneth ỹ hystorye of Joseph and his bredren/ whiche is redde ỹ thyrde sondaye in Lente.

Joseph whan he was .xvi. yere olde began to kepe & fede ỹ flocke with his bredré/ he beynge yet a chylde/ & was accompanyed with the sones of Bala and Zelphe wyues of his fader. Joseph complayned on his bredren & accused them to theyr fader of the moost euyll lynne. Israhell loued Joseph aboue all his sones/ for as moche as he had goten hym in his olde aege & made for hỹ a motley cote. His bredren than seynge that he was byloued of his fader more than they were/ hated hym & myght not speke to him a peasyble worde. On a tyme it happed that Joseph dremed & sawe a a sweuē/ & tolde it to his bredren whiche caused thẽ to hate hym ỹ more. Joseph sayd to his bredren/ here ye

my dreme ꝑ I had. We thought that we bounde sheues in the felde / & my shefe stode and youres standynge roũde aboute & worshypped my shefe. His bredrẽ answered / shalt thou be our kynge / and shall we be subget & obeye thy cõmaũdement / and for this cause of dremes & of these wordes mynystred the more fume of hate & of envye. Joseph sawe another sweuen & tolde it to his fader & brethren. We thought that I sawe in my slepe the sonne ꝑ mone and .xi. sterres worshyppyng me / whiche whan his fader & his bredren had herde it / the fader blamed hym and sayd. What may betoken this dreme that thou sawest trowest thou that I with thy moder and thy bredren shall worshyppe the vpon the erthe / his bredren had great envye herat. The fader thought & cõsydered a thynge secretely in hymselfe. And on a tyme whã his bredren kept theyr flockes of shepe in Sychem Israhell sayd vnto his sone Joseph. Thy bredren fede theyr shepe i Sychem / come and I shall sende the to them whiche answered. I am redy / and than he sayde / go and se yf all thynge be well & prosperous at thy brethren & beestes / and come agayne and telle me what they do. He went fro the vale of Ebrom and came vnto Sychen / there was a man and foũde hym errynge in ꝑ felde / and asked him what he sought. And he answered. I seche my bredren / telle me where they fede theyr flockes. The man sayd to him / they ben departed fro this place. I herde them sayd let vs go into Dothayn. Whiche thã whan his bredren sawe him come fro ferre tofore or he approched vnto them they thoughte to slee hym and spake togyder sayenge. Loo se the dremer cometh / come and lette vs slee hym & put hym into this olde cysterne / and we shall saye that some wylde euyll beest hath deuoured hym / & it shall thã appere what his dremes shall profyte hym. Than Ruben herynge this thought for to delyuer hym fro theyr handes and sayd / let vs not slee hym ne shede his blode / but kepe your handes vndefoyled. This he sayde wyllynge to kepe hym fro theyr handes and for to rendre hym agayne vnto his fader. Anone than as he came they toke of his motely cote and set him into an olde cysterne where no water was in. Than as they sate for to ete breed they sawe ysmalytes come fro Galaad & theyr Cameles bryngynge spyces & reysyns into Egyppte. And thã sayd Judas too his bredren what sholde it profyte vs yf that we slewe oure broder and shedde his blode / it is better that he be solde vnto the ysmalytes and that our handes be not defouled / he is our broder and our flesshe / and his bredren agreed to his wordes and drewe hym out of the cysterne and solde hym vnto the Madyanytes marchaũtes passyng forth by to ysmalytes for .xxx. pens of syluer / whiche ladde hym into Egypte. At this tyme whan he was solde his broder Ruben was not there / but he was in another felde with his beestes / & whan he retourned and came vnto ꝑ cysterne and founde not his broder Joseph / he tare his clothes for sorowe and came vnto hys bredren and sayde the chylde is not yonder whyther shall I go for to seke hym / he hadde supposed that his bredren hadde slayne hym in his absence / they tolde hym what they hadde done / and toke his cote and besprenckled it with bloode of a kydde whiche they slewe and sende it vnto theyr fader sayenge. See whether this be the cote of thy sone or not / this we haue founden. Whiche anone as the fader sawe it he sayd. This is my sones cote / and an euyll wylde beeste hath deuoured hym some beeste hath eten hym. And than he rente his clothes and dyd on hym a sacke cloth bewaylynge and sorowynge his sone a longe tyme. All his sones gadred thẽ togyder for to conforte theyr fader and aswage his sorowe / but he wolde take no conforte but sayde. I shall descende to my

sone into helle for to bewayle hym there. And he abydynge in sorowe ỹ Madyanytes caryed Joseph into Egypte and solde hỹ to Putyphar enuche of Pharao mayster of ỹ knyghtes/thus was Joseph ledde into Egypte/and Putyphar prynce of ỹ hooste of pharao an Egypcyan bought hym of the handes of madyanytes. Our lorde god was alwaye with Joseph/and he was wyse/redy/and prosperyous in al maner thynges. He dwelled in his lordes hous and pleased so well his lorde that he stode in his grace/that he made hỹ vppereste and aboue all other/and betoke hym the rule and gouernaunce of all his hous whiche well & wysely gouerned the householde and all that he had charge of. Our lorde blessed ỹ hous of Egypte for Joseph sake and multyplyed as well in theyr beestes as in feldes and all his substaũce. Joseph was fayre of vysage and well fauoured. And after many dayes the ladye his maysters wyfe beheelde and cast her eyen on Joseph and sayd to Joseph/come and slepe with me/whiche anone refused that and wolde not attende ne lysten vnto her wordes/no wolde not consent to so synfull a werke and sayd to her. Lo hath not my lorde delyuered to me all ỹ he hath in his hous & he knoweth not what he hath/& there is nothynge therin but ỹ it is in my power and at my cõmaundement excepte the whiche arte his wyfe/how may I do this euyll & synne to my lorde/suche maner or semblable wordes he sayd dayly to her/& the woman was more desyrous & greuous to the ponge man/& he alwaye forsoke & refused ỹ synne. It happened on a day that Joseph entred into the chambre aboute certayne nedes ỹ he had to do & she caught hym by his mantell & helde it fast & sayd to hym/come & lye with me. Who anone wolde not agree to her/but stedde forth out of the doores and lefte his mantyll behynde hym in her hande. And whan the lady sawe that she was refused and his mantyll in her hande/she cryed & called ỹ men of the hous & sayd to theym. Lo this hebrewe is comẽ in to my chãbre & wolde haue enforced & lyen by me/whã I cryed he fledde out of ỹ chambre & lefte for hast his mantyl that I helde behynde hym/and in wytnes of trouth she shewed vnto her husbande ỹ mantyll whã he came home & sayd. Thy seruaunt Hebrewe who ỹ haste broughte to this hous is entred into my chambre for to haue lyen by me & whan I cryed he lefte his mantyll ỹ I helde & fledde away. Whã ỹ lorde herde this anone he gaue faythe & byleued his wyfe/& beynge sore wrothe set Joseph in pryson where as ỹ prysoners of ỹ kynge were kept/& he was there fast set in. Our lorde god was w̃ Joseph & had mercy on hym & made hym in ỹ fauour & grace of ỹ chefe keper of the pryson/in somoche ỹ he delyuered to Joseph ỹ keppynge of all the prysoners/& what he dyd was done & the chefe gayler was pleased wall. Oure lorde was w̃ hym & dyrected all his werkes. After this it fyl so ỹ two officers of ỹ kynges trespaced vnto theyr lorde/wherfore he was wroth w̃ them & cõmaũded them to ỹ pryson where as Joseph was. That one of them was ỹ boteler/and that other the baker/and ỹ keper betoke them to Joseph to kepe & he serued thẽ. After a whyle that they had ben in pryson they bothe sawe on one night a dreme of whiche they were astonyed & abasshed. And whan Joseph was comen to serue them & sawe thẽ heuy/he demaũded them why they were heuyer than they were wonte to be. Whi the answered/we haue dremed & there is none to interprete it to vs. Joseph sayd to them suppose ye ỹ god may not gyue me grace to interprete it. Tell to me what ye sawe in your slepe. Than the boteler tolde fyrste & sayd/me thought I sawe a vyne had thre braunches/& after they had flowred ỹ grapes were rype/& than I toke ỹ cuppe of Pharao in my hande and toke ỹ

grapes & wrange out of them wyne into the cuppe ỹ I helde & presented it to Pharao to dryuke. Joseph answered/the thre braūches ben yet .iii. dayes after whiche Pharao shal remembre thy seruyce & shal restore ỹ in thy formyst offyce & gree for to serue hym as ỹ were wont to do. Than I praye the to remembre me whā ỹ arte at thy seruyce agayne & to be to me so mercyfull to sue vnto Pharao ỹ he take me out of this pryſō/for I was stolen out of ỹ lande of Hebrews/& am Innocently set here in pryson. Than ỹ mayster baker sawe ỹ he had wysely Interpreted the botelers dreme he sayde. Me thought I had thre basskettes of mele vpō my heed/& in ỹ one basket ỹ was hyest me thought I bare al the meet of ỹ backhous/& bryddes came & ete of it. Joseph answered/this is ỹ interpretacyō of thy dreme/the thre basskettes ben thre dayes yet to come/after whiche Pharao shall smyte of thy heed and shall hange the on a crosse/and the bryddes shal tere thy flesshe. And the thyrde daye after this Pharao made a great feest vnto his chyldren/& remembred hym ymonge the meles on the mayster boteler & ỹ mayster baker/he restored his boteler vnto his offyce & to serue hym of ỹ cuppe/& that other was hanged that ỹ trouth of thynterpretour was byleued and proued. Notwithstandynge ỹ mayster boteler in his welth forgate Joseph his Interpretour. Two yere after Pharao sawe in his slepe a dreme hym thought he stode vpon the ryuer fro whiche he sawe .vij. oxen ascende to ỹ lande whiche were fayre & ryghte fatte & were fedde i a fatte pasture/he sawe other vij. come out of the ryuer poore & lene and were fedde in places plenteuous & bourgenynge. These deuoured ỹ other ỹ were so fatte & fayre/therwō he sterte out of his slepe/and after slepte agayn and sawe another dreme/he sawe .vij. eeres of corne stādynge on one stalke ful & fayre of corne and as many other eeres boyde & smytē wō drought whiche deuoured ỹ beaute of ỹ fyrst. vij. In ỹ morynynge Pharao awoke & was greatly aferde of these dremes/& send for all ỹ cōiectours & dyuynours of Egypte & wyse men. And whā they were gadred he tolde to thē his dremes/& thēre was none ỹ coude Interprete it. Than at last ỹ mayster boteler remēbrynge Joseph sayd. I knowleche my synne/on a tyme ỹ kynge beynge wroth wō his seruaūtes sende me & the mayster of ỹ bakers into pryson/where we in one nyght dremed both prodyges of thynges comynge. And there was a chylde of ỹ Hebrews seruaūt to ỹ gayler to whom we tolde our dremes & he expowned thē & sayd what shold happen. I am restored to myn offyce & ỹ other was hanged on ỹ crosse. Anone by ỹ kynges commaūdement Joseph was taken out of ỹ pryson & shauen/bayned/& chaūged his cloches & brought tofore Pharao To whome he sayde. I sawe a dreme ỹ I haue shewed vnto wyse men/and there is none ỹ can telle me ỹ interpretacyon therof. To whom Joseph answered god shall answere by me thynges prosperous vnto Pharao. Than Pharao tolde to hym his dreme lyke as it is tofore wryten of ỹ. vij. fatte oxen and seuen lene and how ỹ lene deuoured the fatte/and in lyke wyse of ỹ eeres. Joseph answered the kynges dreme/one thynge god hath shewed to Pharao. The seuen fatte oxen & the. vij. eeres full betokenen seuen yere to come of great plente & comodyous/& the. vij. lene oxen & the. vij. boyde eeres smyten with drought betokenen. vij. yere after thē of great hūgre and starsyte. Lo there shall come fyrst vij. yere of great fertylyte and plente in al the lande of Egypt/after whom shall folowe other seuen of so great sterylyte bareynes & scarsete that the habundaūce of the fyrst shall be all forgoten/ỹ great hungre of these latter yeres shall consume all the plente of the fyrst yeres/the latter dreme perteyneth to ỹ same bycause god wolde

thus it sholde be fulfylled. Therfore lette the kynge now prouyde for a man that is wyse and wytty ỹ may cõmaũde & ordeyne prouostes & offycers in all places of ỹ Realme ỹ they gadre into garners & barnes the fyfte parte of all the corne & fruytes that shall growe these vij. plentenous yeres ỹ ben to come/& ỹ al this whete may be kept in barnes & garners i townes & byllages ỹ it may be redy agaynst the comynge of ỹ. vij. scarse yeres ỹ shall oppresse by hungre all Egypte to ỹ ende ỹ the people be not enfamyned. This coũsayll pleased moche to Pharao and to all his mynystres. Thã Pharao sayd to his seruaũtes/where sholde we fynde suche a man as this is whiche is fulfylled with ỹ spyryte of god. And thanne he sayd to Joseph/for asmoche as god hath shewed to the al that thou hast spoken trowest thou that we myght fynde ony wyser thã thou or lyke to ỹ. Thou shalt be vppereste of my hous/and to the commaundement of thy mouth all people shal obeye/I onely shal go tofore ỹ and syt but one sete aboue the yet sayd Pharao to Joseph. Loo I haue ordeyned the aboue and mayster vpon all ỹ lande of Egypt/he toke a rynge fro his hande and gaue it into his hande/& cladde hym with a double stolle furred with byse/and a golden coller he put about his necke/and made hym to ascende vpon his chayre/& secõde trompet cryenge that all men sholde knele tofore hym/& that they sholde knowe hym the vppereste prouost of all the lande of Egypte. Than sayd the kynge of Egypt to Joseph. I am pharao without thy cõmaũdement shall no man moeue hande ne fote i all ỹ lande of egypt he chaũged his name and called hym in ỹ Egyptyens tongue ỹ sauyour of ỹ worlde/& he gaue to hym a wyfe named Assenech doughter of Putyphar preest of elyopoleos. Joseph went forth thã into ỹ lande of Egypt. Joseph was thyrty yere olde whan he stode in the fauour and grace of Pharao. And he went rounde aboute all the regyons of Egypte. The plenteousnes and fertylyte of the seuen yere came & sheues and shockes of corne were brought into the bernes and garners/all ỹ habundaũce of fruytes was layde in euery towne. There was so great plente of whete ỹ it myght be compared to ỹ grauell of the see/and the plente therof exceded mesure Joseph had two sones by his wyfe or the famyne & hungre came whiche Assenech ỹ preestes doughter brought forth of whõ he called the name of the fyrste Manasses sayenge/god hath made me to forgete all my labours/& the hous of my fader hath forgoten me. He called the name of the secõde sone Effraym sayẽge/god hath made me to growe in the lande of my pouerte And thãne passed the seuen yeres of plente and fertylyte that were in Egypt. And ỹ seuen yeres of scarcyte and hungre began to come whiche Joseph had spoken of tofore/and hungre began to wexe and growe in the vnyuersall worlde/also in al ỹ lande of Egypte was great hungre and scarcyte/& whan ỹ people hungred they cryed to Pharao alkynge meet. To whõ he answered/go ye to Joseph. And what someuer he saye to you/do ye/and dayely growe and encreased the hungre in all the lande. Whan Joseph opened the barnes and ỹ garners and solde corne to the Egyptyens for ỹ hungre appressed them sore. All other prouynces came into Egypt for to bye meet of them and to eschewe the hungre. Jacob fader vnto Joseph herde telle that corne and vytaylles were solde in Egypte & sayd to his sones/why be ye negligent I haue herde say that corne is solde in Egypte. Go ye thyder and bye for vs that is necessarye and behoueful/that we maye leue and consume not for nede. Than the ten bredren of Joseph descended into Egypte for to bye whete/& Benyamen was left at home with the fader/bycause what someuer happened to ỹ bre

dren in theyr Journey. Than they entred into the lande of Egypte with other for to bye corne. There was great famyne in ỹ lande of Canaan. And Joseph was prynce in the lande of Egypt / also by his commaundement whete was solde vnto the people. Than whan his bredren were comen and adoured and worshypped hym he anone knewe them and spake to them as to straungers hade wordes / and demaundynge them sayenge / whens be ye. Whiche answered of ỹ lande of Canaan and come hyther to bye that is necessarye for vs / and though he knewe his bredren yet was he vnknowē of thē / he remēbred ỹ dremes ỹ he sōtyme had sene & tolde thē & sayd / ye be spyes & be comē hyther for to espye ỹ wycked places of this lande / whiche sayd to hym it is not so lorde / but we thy seruaūtes bē comen for to bye vytayles / we ben all sones to one man / we come pesybly / ne we thy seruaūtes thynke ne ymagyne none euyll. To whom he answered / it is all otherwyse / ye bē comen for to espye & coulyder ỹ secretest places of this realme. Than they sayd we were .xij. bredren thy seruaūtes sones of one man in ỹ lande of canaan & ỹ yongest is at home wt our fader / & ỹ other is deed. That is sayd he ỹ I sayd ye be spyes now I haue of you ỹ experyence. I swere to you by ỹ helth of Pharao ye shall not departe tyl ỹ our yongest broder come. Sende ye one of you for hym for to bringe hym hyther / ye shall abyde in feters / & in prysón tyll ỹ trouth be proued whether ỹ thynges that ye haue sayd be trewe or fals / elles by the helth of pharao ye be spyes. And he delyuered thē to be kept thre dayes / & ỹ thyrde day they were brought out of prysón / vnto whome he sayd. I drede god yf ye be pesyble as ye saye / do as ye haue sayd & ye shall lyue let one broder be boūden in prysón and go ye your waye & lede home the whete that ye haue bought into your houses / & bryng me wt you your ponger broder that I may preue your wordes ỹ ye deye not. They dyd as he sayde & spaken togyder. We ben worthy and haue wel deserued to suffer this / for we haue synned in our broder / seynge his anguyssche whan he prayed vs & we herde hỹ not / therfore this tribulacyon is fallen to vs. Of whome Ruben sayd / sayd not I to you in no wyse synne not ye in ỹ chylde and ye wolde not here me / now his blood is wroke. They knewe not ỹ Joseph vnderstode them for as moche as he spake alwaye to them by an interpretour. Than Joseph tourned hym a lytell and wepte. After he retourned to them and toke Symeon in theyr presence and bounde hym and send hym into prysón / and commaunded to his mynysters to fyll theyr sackes with whete and to put eche mans moneye into theyr sackes / and aboue that to gyue thē meet to spende in theyr waye / whiche dyd soo. And they toke theyr whete and layde it on theyr asses and departed on theyr waye. After one of them on the waye opened his sacke for to gyue his beest meet and foūde his money in the mouth of his sacke / and sayd to his bredren / my moneye is gyuen to me agayne / lo I haue founde it in my sacke / & they were al astonyed / what is this ỹ god hath done to vs. Than they came home vnto theyr fader into ỹ lande of Canaan & tolde to hym all thynges that was fallen vnto them sayenge. The lorde of the countre hath spoken harde to vs / and had supposed that we hadde ben spyes of ỹ prouynce. To whom we answered that we were pesyble people ne were no suche espyes / and ỹ we were twelue sones goten of one fader. One is deed / and ỹ yongest is with our fader in the lande of Canaan / whiche than sayd to vs. Now shall I preue whether ye be pesyble or no / ye shall leue here one broder with me / and lede home that is necessarye for you / and go your waye & se that ye bringe with you your yongest broder ỹ I may knowe ỹ ye be none espy-

es / & that ye maye receyue this broder ꝓ I holde in prysō / & so than forthon what that ye wyl bye ye shal haue lycence. And this sayd echo of them poured out ꝓ whete and euery man fōde his money bounden in ꝓ mouth of euery sacke. Than sayd Jacob theyr fader / ye haue made me wout chyldren Joseph is gone and lost. Symeon is bōden in prysō / & now Benyamyn ye wyll take awaye fro me / in me comen all these euylles. To whome Rubyn answered / slee my two sones yf I bryngе hym not agayne to ꝓ / delyuer hym to me in my hande & I shall restore hym agayne vnto the. The fader sayd / my sone shal not goo with you his broder is deed / and he is left now alone / yf ony aduersyte shold happene vnto him in the waye that ye go vnto / ye shall lede myn olde heeres wsorowe to hell. In the meane whyle samyne and hungre oppressed all the lande gretely. And whan ꝓ corne that they hadde brought fro Egypt was cōsumed. Jacob sayd to his sones. Retorne ye into Egypte and bye for vs some meet that we may lyue. Judas answered. ꝓ mā sayd to vs vnder swerynge of great othes / ꝓ we shall not se his face / ne come into his presence but yf ye bryngе your yongeste broder w you. Therfore yf thou wylt send hym with vs we shall go togyder and shall bye for vs ꝓ shall be necessarye / & yf thou wylt not we shal not go. The man sayd to vs as we haue often sayd to ꝓ / that yf we bryngе hym not we shall not se his vysage. Jsrahell sayde to thē. This haue ye done into my mysserye ꝓ ye tolde to hym ꝓ ye hadde another broder. And they answered the man demaunded of vs by order our progenye yf oure fader lyued and yf we had ony more bredren. And we answered hym cōsequētly after that he demaunded vs / we wyst not what he wolde saye ne ꝓ he sayd bryngе your yonger broder with you. Sende the chylde with vs that we may go forth and lyue / & ꝓ we ne your chyldrē deye not for hungre. I shall receyue thy sone / & requyre hym of my hande / yf I lede hy not thyder and bryngе hym agayne I shal be gylte vnto the of the synne euer after / yf there had ben no delaye of this we hadde bē there and comen agayne by this tyme Than Jsrahell theyr fader sayd to thē / yf it be so necessarye as ye saye than do ye as ye wyll / & take w you of ꝓ best fruytes of this lande in your vessels / & gyue ye and presente to ꝓ man gyftes a lytell resyns and honystorax stacten / there byneth / & dates / and bere with you double moneye and also the same moneye that ye founde i your sackes lest there be ony errour therfore / and take with you Benyamyn your broder. My god that is almyghty make hym pleasaūt vnto you / and that ye may retourne in saufte with this your broder / and hym also that he holdeth in prysō. I shall be as a man barayn the whyle without chyldren. Than the bredren toke the gyftes and double moneye & Beayamyn and wente forth into Egypte / and came & stode tofore Joseph. Whom whan he had sene and Benyamyn / he commaunded to the stewarde of his hous that he shold do slee shepe and calues / and make a feest for these bredren shall dyne with me this day The stewarde dyd as he was commaunded and brought the men into the lordes hous. Thā were they all aferde and sayd softely togyder / bycause of the moneye ꝓ we hadde in oure sackes we bē brought in that he take vs with the defaute / and he shall by violence bryngе vs and oure asses into seruytude / wherfore they sayd vnto the stewarde of the house in the gate of the hous or that they entred in sayenge / we praye the for to here vs / the last tyme that we came hyder for to bye vytayles whiche whan we had bought and departed and were on oure waye and for to gyue vnto oure beestes meet / thāne we opened our sackes & we fōde in ꝓ mouthe of oure sackes the moneye that we hadde

payd / whiche we now bryngē agayne of
ỹ same weyght / & we haue more other for
to bye for vs that shall be necessarye to vs
it is not in our conscyence for to haue it / &
we wote neuer who ỹ put it in our sackes
And than the stewarde answered to them
peas be ymonge you / fere ye noo thynge /
for ỹ god of your fader hath gyuen to you
the tresour that ye founde in your sackes
for the moneye that ye payed vnto me I
haue it redy. And than he brought in Sy
meon vnto them and brought thē into ỹ
hous and washe theyr fete / and gaue me
te to theyr asses. Thanne they made redy
and ordeyned theyr gyftes and presentes
agaynst ỹ compynge of Joseph. They her
de saye that they sholde deyne & ete there
And than Joseph entred into the house.
And than they obserued vnto hym theyr
gyftes holdynge theym in theyr handes
and worshypped hym fallynge vnto the
grounde. And thāne he debonayrly sale
wed them / and demaūded them sayenge
Is your fader in good helthe of whom ye
tolde me / lyueth he yet. And they answe
red thy seruaūt our fader is in good helth
& lyueth yet and kneled downe & wor shyp
ped hym. Than he castynge his eyen on
his broder Benyamyn ỹ was of one mo
der & sayd. Is this your yongest broder
of whome ye tolde me. And also sayd god
be mercyfull to the my sone / he hyed hym
from them warde / for he was moeued in
all his spyrytes / and wepte on his broder
and went into his beed chambre. And af
ter this he washed his vysage and came
out makynge a good countenaunce / and
commaunded to sette breed on the borde /
and after that he set his bredren in ordre
eche after theyr aege & ete togyder. And
Joseph sate and ete with the Egypcyens
for it was not lawfull to the Egypcyens
for to ete wt ỹ Hebrews / and eche of them
were well serued / but Benyamyn hadde
the best parte / and they ete and dranke so
moche that they were dronken. Thanne
Joseph commaunded the stewarde of his
hous for to fylle theyr sackes with whete
asmoche as they myght receyue / and the
moneye of the whete put into euery mans
sacke & take my cuppe of syluer and ỹ
moneye of ỹ yongest broder and put that
in his sacke / & all this was done. And on
ỹ morynynge by tymes they were suffered
for to departe with theyr asses. And whā
they were gone out of ỹ towne and lytell
on theyr waye / thanne Joseph sayd vnto
his stewarde / make the redy and ryde af
ter thē and saye thou to them / why haue
ye done euyll for good / the cuppe that my
lorde is accustomed for to drynke in ye ha
ue stolen / ye myght not haue done a wors
thynge. He dyd as Joseph had commaū
ded hym and ouertoke them and sayd vn
to them all by order lyke as he was char
ged of Joseph. Whiche answered / why
sayth your lorde so and doth to vs his ser
uaūtes suche a lettynge / the money that
we foūde in our sackes we haue brought
it agayne to the fro the lande of Canaan.
And how may it folowe that we sholde ste
le ony golde or syluer fro ỹ hous of thy lor
de / loke with whome it be founden of ony
of all thy seruauntes let hym depe ther fo
re. Whiche sayd to theym / be it after your
owne sentēce. With whom that it euer be
founden he shall be my seruaunt / and all
the other shall go free where they wyll &
be not gylte. Than he hyed hym and set
downe all theyr sackes and begynnynge
at ỹ eldest vnto the yongest / and at ỹ last
he founde the cuppe in the mouth of ỹ sac
ke of Benyamyn ỹ yongest broder. Than
they all for sorowe cutte & all to rent theyr
clothes and ladde theyr asses agayne and
retourned all into the towne agayne ma
kynge great mone. Than Judas entred
fyrste with his bredren vnto Joseph / and
all they togyder fylle downe platte to the
groūde. To whom Joseph sayd / why ha
ue ye done thus / know not ye that there
is no man lyke to me in ỹ scyence of know

leche. To whom Judas answered what shall we answere to the my lorde/or what shall we speke or ryghtfully desyre. God hath founden and remembred ỹ Iniquyte of vs thy seruaũtes/for we al be thy seruauntes/ye/we and he in whose sacke the cuppe was foũden. Joseph answered god forbede that I sholde do so who someuer stale the cuppe shall be my seruauut/and go ye your wayes for ye shall be free and go home to your fader. And than Judas approched nere hym/and spake with an hardy chere vnto hym & sayde. I beseche the my lorde to here me thy seruaunt ỹ I may say to thyn audyence a worde/and ỹ ỹ wylt not be to me thy seruaunt wrothe. Thou arte nexte vnto kynge Pharao my lorde/and thou demaũded fyrst of vs thy seruauntes/haue ye a fader or ony moo bredren/and we answered to the my lorde. Our fader is an olde man/and we haue another broder at home a yonge chyld the whiche was borne to hym in his olde aege/whose broder of the same moder is deed & he is an onely sone whome our fader loued moche tenderly. And ỹ saydest to vs thy seruauntes/brynge hym hyder to me that I maye se hym. And we tolde to ỹ my lorde agayne for trouthe/ỹ our fader maye not forgoo the chylde/and yf he forgoo hym certaynly he shal deye for grete sorowe. And thou saydest to vs thy seruauntes/but yf that ye brynge hym not with you ye shall no more se my vysage. And than whã we came agayne at home vnto oure fader & had tolde hym all these thynges/thã our fader badde vs for to retourne agayne into the lande of Egypte & bye more corne. To whome we answered and sayd. We may not go thyder/but yf ỹ our yongest broder go with vs/for yf that he be absente and come not with vs we dare not approche ne come to the presence of the man. And than our fader answered agayne vnto vs. Ye knowe well ỹ my wyfe brought to me forth but .ij. sones/that one went out and ye sayd to me that the wylde beestes hadde deuoured hym/and yet vntyl this tyme I herde neuer tydynges of hym ne he appered not/and yf ye now sholde take this my yongest sone/and ony thynge myshappened to hym in the way than ye sholde brynge myn hore heere with sorowe to helle/therfore yf that I shold come home to my fader and brynge not the chylde with me sythen the sone and helth of my fader dependeth of this chylde/and than he se that he is not comen with vs he shall deye and than we thy seruauntes sholde lede his olde aege with waylynge and sorowynge to helle. I my selfe shal be thy propre seruaunt/whiche haue receyued hym vpõ my fayth/& haue promysed for hym sayenge vnto my fader/yf that I brynge hym not agayne/I shall be gylty of the synne to my fader euer after. I shal abyde and contynue thy seruaunt for the chylde in the mynystery and seruyce of ỹ my lorde. I may not departe and the chylde beynge absente/leste I be wytnesse of the sorowe that my fader shal take/wherfore I beseche the for to sufferr this chylde to go to his fader/and that thou will receyue me into thy seruyce. Thus sayde Judas with moche more as Josephus antiquitatum reherced more pytcously. And he sayth more ouer that the cause why he dydde do the cuppe in Benyamyns sacke was for to knowe whether they loued Benyamyn/or hated hym as they dyd hym what tyme they solde him vnto the ysmalytes. Than this requeste made Joseph myght no lenger forbere/but commaunded them that stode therby to withdrawe theym/and than whan all men were gone out sauf he and his bredren/he began for to saye to thẽ weppynge. I am Joseph your broder/lyueth yet my fader. Than the bredren were so aferde that they coude not speke ne answere to hym. Than he debonayrly sayd to them/come hyther to me. And whan they came nere hỹ he sayd

to the. I am Joseph your broder that ye haue solde into Egypte/ be ye not aferde/ ne thynke not harde vnto you that ye solde me into these regyons. God hath sende me tofore you into Egypt for your helthe and profyte. It is two yere syth the famyne began/ and yet ben there fyue yere for to come in whiche men may not ere/ lowe ne repe. Also god hath sende me tofore you that ye sholde be preserued on ỹ erth/ and that ye may haue mete to lyue by. It was not by counseyll that I was sende hyther/ but by the wyll of god whiche had ordeyned me fader of Pharao & lorde of all his hous/ and pryncе in all the lande of Egypte. Hye you and go to my fader/ and saye ye to hym/ these wordes sendeth to ỹ thy sone Joseph. God hath made me lorde of the vnyuersall lande of Egypte. Come to me leste thou deye/ and thou shalt dwelle in the lande of yessen/ thou shalt be nerre me/ thou & thy sones/ and the sones of thy sones/ & I shall fede thy shepe thy beestes and all that thou hast in pollesshō. yet resten fyue yere to come of famy/ nether fore come leste thou perysshe thy hous & all ỹ thou owest. Lo your eyen and the eyen of my broder Benyamyn se that my mouth speketh these wordes to you/ shewe ye to my fader all my glorye & all ỹ ye haue sene in Egypte. Hye you and brȳge hym to me This sayd he enbraced his broder Benyamyn aboute his necke & wepte/ & Benyamyn also wepte on hym. And Joseph thā kyssed his bredren and wepte vpon eche of them. And than after this they durste better speke to hym. And one it was tolde & knowen all about in the kynges hall that Josephs bredren were comen/ & Pharao was Joyfull and gladde therof and al his houlholde. And Pharao sayd to Joseph ỹ he sholde saye vnto his bredren/ lede ye your beestes and go into the lande of Canaan/ and brynge ye fro thens your fader and kynred & come to me/ and I shall gyue you all the goodes of Egypt ỹ ye may ete the mary of the erthe. Commaūde also that they take caryage of this lande of Egypte for the caryage of chyldren & wyues/ and saye to theym. Take your fader and come as soone as ye may and leue nothynge behynde you/ for all the best thynges shall be yours. The sones of Israhell dyd as they were commaunded. To whome Joseph gaue caryage after ỹ cōmaūdemente of Pharao and mete to ete by ỹ waye. He cōmaunded to gyue to eche two garmētes/ to Benyamyn he gaue. iii. hondred peces of syluer with fyue garmētes of the best/ and also he sende clothynge to his fader/ addynge to them. x. asses whiche were laden all with rychesse of Egypt and as many asses laden & berynge breed and vytayll to spende by the waye. And thus he let his bredren departe fro hym sayenge/ be ye not wroth in ỹ way. Than they thus departynge came into ỹ lande of Canaan to theyr fader/ and shewed all this to theyr fader and sayd. Joseph thy sone lyueth and he lordeth in all the lande of Egypte. Whāne Jacob herde this/ he awoke as a man had ben awaked sodayn ly out of his slepe/ yet neuertheles he byleued them not. And they tolde to hym all the order of the mater. Whan he sawe the caryage and all that he had sene/ his spyryte reuyued and sayd. It suffyseth to me yf Joseph my sone yet lyue. I shall goo & se hym or I deye. Than Israhell wente forth with all that he hadde and came to the pytte where tofore he had swore to god/ and slewe there beestes for to make sacrifyce to the god of ysaac his fader. He herde god by a vysyon that same nyghte sayenge to hym. Jacob Jacob. To whom he answered. I am here al redy. God sayd to hym. I am ỹ strongest god of thy fader ysaac/ drede the not/ but descende downe into Egypte. I shall make ỹ growe there into great people/ and shall descende thith the thyder/ and I shall brynge ỹ agayne whā thou retournest. Joseph sothly shall

put his handes vpon thyn eyen. Thanne Jacob arose on ỹ morynge erly. And his sones toke hym with theyr chyldren and wyues and set theym on ỹ carpages that Pharao had sende to bringe hym and all that he had in the lande of Canaan. And soo he came into Egypte with all his progeneye sones and chyldren. &c. These ben the names of ỹ sones of Israhell that entred with hym into Egypte. The fyrst begoten Ruben with his chyldrē foure. Symeon with his seuē sones. Leuy with his thre sones. Judas and his sones thre. Ysachar and his foure sones. Zabulō and his sones thre. These were sones of Lya that Jacob gate in Mesopotanye & Dyna his doughter. All these sones and doughters were. xxxiij. Gad also entred w̄ his chyldren. vij. Izar with his chyldren fyue / & and of his chyldes chyldren two / & these were sones of Zelphe / in nombre. xvi. The sones of Rachell were Joseph & Benyamyn. Joseph hadde two sones in the lande of Egypte by his wyf Asseneth Manasses and Effraym / ỹ sones of Benyamyn were. x. All these chyldrē that came of Rachell were. xiiij. in nombre. Dan entred w̄ one sone / and Neptalyn with foure sones These were the chyldren of Bala / & they were in nombre. vij. All ỹ soules that were yssued of his lede ỹ entred into Egypte with hym without ỹ wyues of his sones were. lxvi. And the sones of Joseph that were borne in Egypt tweyne. The nōbre of all the soules of the hous of Jacob that entred into Egypte were in all. lxx. Jacob sende thāne tofore hym Judas vnto Joseph for to shewe vnto hym his comynge. And he came to Joseph in yessen. And anone Joseph ascended his chare & wente for to mete his fader / and whan he sawe hym he enbraced hym meekely and wepte And his fader receyued hym also Joyously and enbraced hym. Than sayde the fader to Joseph. Now shall I deye Joyusly bycause I haue sene thy byssage. Than sayd Joseph vnto his bredren and to all the hous of his fader. I shall goo and ascende vnto Pharao and shall saye to hym that thy bredrē and the hous of my fader that were in the lande of Canaan ben comen to me and ben men keppynge shepe & canne the maner well for to kepe the flockes of shepe / and that they haue brought with them theyr beestes and all that euer they hadde / and whan he shall calle you and aske you of what occupacyon ye be / thanne ye shall saye / we ben shepeherdes thy seruauntes from oure chyldehode vnto now / and oure faders also. This shall ye saye that ye may dwelle in the lande of Yessen / for the Egyptyens haue spyte vnto herdmen of shepe. Thanne Joseph entred tofore Pharao and sayde vnto hym / my fader / my bredren their shepe and beestes be comen fro ỹ lande of Canaan / and ben in the lande of Yessen. And he brought fyue of his bredren tofore the kynge / whome he demaūded of what occupacyō they were of. And they answered we ben kepers of shepe thy seruauntes / we and our faders be come to dwelle in thy lande / for there is noo gralle for the flockes of shepe of vs thy seruaūtes / ỹ famyne is so great in the lande of Canaan / we beseche the ỹ thou commaunde vs thy seruaūtes for to dwelle in the lande of Yessen. Thanne the kynge sayd to Joseph. Thy fader and thy bredren ben comen to the. The lande of Egypte is at thy cōmaūdement / make ỹ them to dwelle in the best place and delyuered to them the lande of Yessen. And yf thou knowe hyem for connynge / ordeyne them to be mayslers of my beestes. And after this Joseph brought his fader in & made hyn stande tofore ỹ kynge / whiche blessed him / & was demaūded of ỹ kynge how olde he was. And he answered. The dayes of the pylgrymage of my lyfe bē an hondred and. xxx. yere smale & euyll / and yet I am not comē vnto the dayes of my faders that they haue lyued / & he blessed

ỹ kynge & went out. Than Joseph gaue vnto his fader and bredren possessyon in Egypte in the best soyle of Ramesses lyke as Pharao had commaunded/ and there fedde theym gyuynge to eche of them bytayles. In all the worlde was scarsyte of breed. And hungre and famyne oppressed specyally & moost the lande of Egypt and ỹ lande of Canaan. Of whiche landes Joseph gate all ỹ moneye for sellynge of whete and brought it into ỹ kynges tresorye. Whanne all the people lacked moneye all Egypt came to Joseph sayenge/ gyue vs breed/ why dye we to ỹ lackynge moneye To whome he answered. Bryngе to me your beestes & I shall gyue you for them bytayles yf ye haue noo moneye/ whiche whan they brought them he gaue to thē bytayles & fode for horses/ shepe/ oxen/ & asses/ & sustayned them one yere for chaūgynge of theyr beestes. Than came they agayne ỹ seconde yere and sayde. We hyd not fro the our lorde that oure moneye is fayled/ and also our beestes ben gone/ and there is nothynge lefte but oure bodyes & oure lande/ why than shall we deye in thy syght. And we oure selfe & also oure lande shall be thyn/ bye vs into bondeshyp & seruytude of the kynge/ & gyue to vs sede to sowe lest ỹ erthe tourne into wyldernesse. And than Joseph bought all the lande of Egypt/ euery man sellyng his possessyons for ỹ vehement hungre that they had he subdued al vnto Pharao/ & all his people fro the last termes of Egypt vnto the vttereste endes of the same/ excepte the lande longynge to preestes whiche was gyuen vnto them by ỹ kynge/ to whom were gyuen bytayles openly oute of all ỹ barnes and garners/ and therfore they were not cōpelled to selle theyr possessyons. Than sayd Joseph to all ỹ people. Lo now ye se & knowe that Pharao oweth & is in possessyon of you & of your lande/ take to you sede & sowe ye ỹ feldes that ye may haue fruyte the fyfte parte therof ye shall gyue to ỹ kynge/ and foure partes I promyse to you to sowe & for meet to your seruauntes & to your chyldren/ whiche answered. Our helth is in thyn handes/ let our lorde onely beholde vs & we shall gladly serue ỹ kynge. Fro that tyme vnto this presende daye in all the lande of Egypte the fyfte parte is payde to ỹ kynge/ and it is holden for a lawe except ỹ lande longynge to preestes whiche is free fro this condycyon. And thā Israhell dwelled in Egypte in the lande of yessen/ and was in possessyon therof/ he encreated & multyplyed greatly & lyued therin. xbij. yere/ and all the yeres of his lyfe were an hondred and xlbij. yere. Whan he vnderstode that the daye of his deth approched he called vnto hym his sone Joseph and sayd to hym. yf I may fynde somoche grace in thy syght do to me somoche mercy as to promyse & swere that thou burye me not in Egypte but that I may rest with my faders and take and carye me fro this lande/ and leye me in the sepulcre of my sone faders. To whome Joseph answered. I shall do all that thou hast commaunded. Than sayd he swere that to me. And so he swore. And than Israhell adourned and worshypped oure lorde and tourned hym towarde his beddes heed. Than this done anone after it was tolde to Joseph that his fader was sore seke and feble. Who anone toke his sones Manasses and Effraym/ & came vnto his fader. And anone it was tolde to ỹ fader. Lo thy sone Joseph cometh to the. Whiche than was conforted and satte vp in his bedde. And Joseph entred in and Jacob sayde. Almyghty god appered to me in Luza whiche is in the lande of Canaan/ and he blessed me and sayd. I shall encreace the and multyplye into tourbes of people/ and I shall gyue to the this lande and to thy sede after ỹ in sempyternall possessyon/ therfore thy two sones that be borne to ỹ in this lande of Egypte tofore I came hyther to ỹ shall be my sones Ef-

fraym and Manasses/they shall be reputed to me as Symeon & Ruben/and ỹ other that thou shalt gete after them shall be thyn/and shall be called in the name of theyr bredren in theyr possessyons. And than he seynge Josephs sones sayd to hȳ who bē these chyldren. Joseph answered they be my sones whiche god hath gyuen to me in this place. Bryngе them hyther sayd he vnto me that he maye blesse them Israhels eyen were dymmed and myght not se clerely for great aege/he toke them to hym & kyssed them and sayd to Joseph I am not defrauded fro the syght of the/& furthermore god hath shewed to me my sede. Than whan Joseph toke theym fro his faders lappe/he worshypped hȳ knelynge lowe vnto ỹ erthe/& sette Effraym on his ryght syde and on ỹ lyft syde of Israhell/and Manasses on ỹ ryght syde of his fader Israhel/whiche toke his ryght hande and layde it on ỹ heed of Effraym the ponger broder/& his lyft hande on the heed of Manasses whiche was first borne And than Jocob blessed the sones of Joseph and sayd. God ī whos syght walked my faders Abraham and Ysaac. God that hathe fedde me fro my youthe vnto this present daye/the angell that hath kepte mē frome all euylles blesse these chyldren and my name be called on them & the names of my faders. Abraham & Ysaac/and growe they in multytude vpon the erthe. Than Joseph seynge that his fader sette his ryght hande vpon ỹ heed of Effraym the ponger broder toke it heuely/and toke his faders hande and wolde haue leyde it on ỹ heed of Manasses/and sayd to his fader Nay fader it is not cōuenyent that ye do/for this is the fyrst begoten sone/sette thy ryght hande on his heed. Whiche refuyed that and wolde not do so/but sayde. I wote my sone. I wote what I do/and this sone shall encreace into peoples and multyplye/but his ponger broder shall be greater than he/and his sede shall growe into gentyles. And blessed them sayenge that same tyme. In the shall be blessed Israhell and shall be sayd. Make god ỹ lyke to Effraym and Manasses/And he layde vnto Joseph his sone. Loo now I deye/and god shall be with you/& shall reduce you and bryngе you agayne vnto the lande of youre faders. And I gyue vnto the one parte aboue thy bredren whiche I gate and wāne fro the hande of Amorye ī my swerde and with my bowe. And than Jacob called his sones tofore hym & sayd to them/gadre ye all togyder tofore me ỹ I maye shewe vnto you thynges that bē yet for to come/and here your fader Israhell. And there he tolde vnto eche of them his condycyon syngulerly. And thanne whan he had blessed his .xij. sones/he cōmaunded them to burye hym with his faders in a double spelunke whiche is in ỹ felde of Ephron Ethey agaynst Mambre in the lande of Canaan whiche Abraham bought. And this sayd/he gadred to him his fete & deyed. Whiche anone as Joseph sawe fyll on his vysage and kyssed hym/and he cōmaunded than his maysters of physyke & of medycynes whiche were his seruaūtes ỹ they sholde enbawme the body of his fader wt swete spyces aromatykes whiche was all done/and than went they forowynge hym .xl. dayes/ỹ Egyptyens wayled hym .lxx. dayes/& whan ỹ waylynge was passed Joseph dyde saye to Pharao how he hadde swore and promysed for to burye hym into the lande of Canaan. To whome Pharao sayd. Go & burye thy fader lyke as thou hast swore Whiche toke thanne his faders body and went/and with hym were accompanyed all the aeged men of Pharaos hous. And the noblest men of bryche of all the lande of Egypte. And the hous of Joseph with his bredren without the ponge chyldren flockes & beestes whiche they left in ỹ lande of Yessen. He had in his feiawshyp chares cartes and horsmen/and was a great

trouble and companye/ & came ouer Jordan where as they halowed the exequyes by great waylynge. vij. dayes longe. And whan they of ỹ countre sawe this plancte and sorowỹge they sayd. This is a great sorowe to ỹ Egyptyens/ & that same place is yet named the bewaylynge of Egypte. The chyldren of Jsrahell dyd as they were commaũded and bare hym into the lande of Canaan/ and buryed hym in the double spelunke whiche Abraham hadde bought. Than whan Jacob theyr fader was buryed/ Joseph with all his felawshyp retourned into Egypte. Thãne his bredren after the dethe of theyr fader spaken togyder pryuely/ and dredynge that Joseph wolde auenge the wronge and euyl that they had done vnto hym/ camen to hym and sayd. Thy fader commaũded vs or he deyed that we sholde say thus to the/ we praye the that thou wylt forgete and not remembre the synne and trespace of thy bredren/ ne ỹ malyce that they executed in ỹ/ we beseche the that thou wylt forgyue to thy fader seruaunt of god this wyckednes. Whiche whan Joseph herde wepte bytterly/ and his bredren came to hym knelynge lowe to the grounde/ and worshypped hym and sayd/ we bẽ thy seruauntes. To whome he answered. Be ye nothynge aferde ne drede ye not/ wene ye that we may resyste goddes wyl/ ye thoughte for to haue done vnto me euyll/ but god hath tourned it into good/ and hathe exalted me as ye se & knewe that he sholde saue moche people. Be ye nothynge aferde/ I shall fede you and your chyldren and conforte theym with fayre wonders and spake frendely and Joyously to thẽ. And he abode and dwelled styll in Egypt with all the hous of his fader/ and lyued an hondred and ten yere/ and sawe the sones of Effraym into the thyrde generacyon. After these thynges he sayd to his bredren. After my dethe god shall vysyte you and shal do you departe fro this lande vnto ỹ lande that he promysed to Abraham Ysaac and Jacob/ whan that tyme shall come take my bones and bere them with you fro this place/ and than deyed whose body was enbawmed wt swete spyces and aromatykes. And leyed in a cheste in Egypte.

¶ Thus endeth the lyfe and the hystorye of Joseph and his bredren.

¶ Here next foloweth ỹ hystorye and lyfe of Moyses/ whiche is redde in ỹ chyrche on mydde lente sondaye.

¶ These ben the names of the chyldren of Jsrahel that entred into Egypte with Jacob. And eche entred with theyr housholde & meneye. Rubẽ. Symeon. Leuy. Judas. Ysachar. zabulon. Benyamen. Dan. Neptalym. Gad/ and Azar they were all in nombre ỹ entred. lxx. Joseph was tofore in Egypte. And than he was deed & all his bredren and kynred/ ỹ chyldren of Jsrahel grewe and multyplyed greatly and fylled the erthe. And than was there a newe kynge vpõ Egypt whiche knewe nothynge Joseph/ and he said vnto his people. Loo and se the people of the chyldren of Jsrahel is greater & stronged than we be. Come & let vs wysely oppresse thẽ leste they multyplye & gyue vn-

to vs batayll and fyght with vs and dryue vs out of our lande. Thanne he ordeyned prououstes & maysters ouer them for to sette them a werke and put them to afflyccyon of burthens. They buylded vnto Pharao .ij. townes Phiton & Ramesses/ how moche more they oppressed theym so moche more they encreaced & multyplyed The Egypcyens hated ỹ chyldren of Israhell/ and put thē to affflyccyon scornynge & haynge enuye at them/ and oppressed vytterly their lyfe with harde and sore labours of tyle & claye/ & greued all them in suche werkes. The kyng of Egypt said to ỹ mydwyues of the Hebrews/ of whome that one was called Sephora and ỹ other Phua/ and commaūded them whan that ỹ tyme of byrthe is and that ye shall do your office in helpynge in ỹ byrthe of chyldren/ yf it be a man chylde slee him/ & yf it be a mayde chylde kepe it and lette it lyue. The mydwyues dredynge god and dyd not as the kynge commaunded them but reserued and kepte the men chyldren. For whome the kynge send & sayd/ what is the cause that ye reserue & kepe ỹ men chyldren. They answered/ there bē of the Hebrewes women that can the crafte of mydwyues as wel as we/ and or we come the chyldren be borne. God dyd well therfore vnto the mydwyues/ and the people grewe and were greatly conforted. And bycause that the mydwyues drede god/ they edyfyed to them houses. Than Pharao commaunded to his people sayenge/ what someuer is borne of males/ caste ye them into the Ryuer/ and what of womē kepe ye thē and let them lyue. After this was a man of ỹ hous of Leuy that wente oute and toke a wyfe of his kynred/ whiche conceyued and brought forth a sone/ and he sawe hym elegaunt and fayre and hydde him thre monethes. And whan he myght no lenger hyde hym/ he dyd take a lytell crybbe of rysshes and wykers and pytched it with glewe & pytche and put the chylde therin and so sette it on the Ryuer & let it dryue downe with the streme/ and ỹ syster of ỹ chylde standynge afferre cōsyderynge what sholde fall therof. And it happened that same tyme that the doughter of kynge Pharao descended downe vnto the ryuer for to wasshe her in the water/ and her maydens went by ỹ brynke/ whiche thanne whan she sawe the lytell crybbe or fyscelle she send one of her maydens to fetche & take it vp/ whiche so fette & brought to her/ she sawe therin lyenge a fayre chylde and she haynge pyte on it sayd. This is one of ỹ chyldren of the Hebrews. To whom anone spake the syster of the chylde/ wylte thou sayd she ỹ I go and calle to the a woman of the Hebrews ỹ shall & maye norysshe this chylde. She answered/ go thy way. The mayde went & called his moder. To whome Pharaos doughter sayd. Take this chylde and norysshe hym to me and I shall gyue to the thy mede & rewarde. The moder toke her chylde and norysshed it. And whā is was wened and coude go alone she delyuered it to ỹ doughter of kynge Pharao. whom she receyued and adopted in stede of a sone & named hym Moyses/ sayenge that I toke hym out of ỹ water. And there he grewe & were a prety chylde. And as Josephus antiquitatū sayth. This doughter of Pharao whiche was named Termuthe loued well moyses/ & reputed him as her sone by adopcyon. And on a daye she brought hym vnto her fader. Who for his beaute toke hym in his armes & made moche of hȳ/ & set his dyademe on his heed wherin was his ydolle. And moyses anone toke it & cast it vnder his fete & trade on it/ wherfore ỹ kynge was wrothe & demaunded of ỹ great doctours and magycyens what sholde befal of this chylde. And than they talked on his natyuyte & sayde to hym. This is he ỹ shall destroye thy reygne & put it vnder his fote/ & shall rule and gouerne the Hebrews/ wherfore

the kynge anone decreed that he shold be put vnto dethe/but other sayd that moyses dyd it of chyldehode/and ought not to deye therfore/and counseyled hym therof to make a preue/and so they dydde. They set tofore hym a platter full of brennynge coles/and a plater full of cherpes & badde hym ete/and he toke and put ỹ hote coles in his mouth & brẽned his tonge/whiche letted his speche euer after/& thus he escaped the dethe. Josephus sayth that whã Pharao wolde haue slayne hym/thã Termuthe his doughter plucked hym awaye & saued hym. Thãne on a tyme as Moyses was full growen he wente to his bredren and sawe the affliccyon of theym & a man of Egypte smytynge one of the Hebrews his bredrẽ. And he loked hyther & thyder & sawe no man/he smote ỹ Egypcyen and slewe hym and hydde hym in ỹ sonde. And another day he went out and fonde two of the Hebrews brawlynge and fyghtynge togyder/than he sayd to hym that dyde wronge/why smytest thou thy neyghbour. Whiche answered/who hath ordeyned the prynce and Judge vpon vs wylt thou slee me as thou slewest ỹ other day an Egypcyen. Moyses was aferde & sayd to hymselfe/how is this dede knowẽ and made open. Pharao herde therof and soughte Moyses for to slee hym/whiche than fledde fro his syght and dwelled in the lande of Madyan/and sate there by a pyttes syde. The preest of Madyan had vij. doughters/whiche came thider for to drawe water/and fylle the vesselles for to gyue drynke to the flockes of the shepe of theyr fader. Than came on them ỹ herdemen and put them frome it. Than arose Moyses and defended the maydens & lete them water theyr shepe/whiche than returned vnto theyr fader Ietro. Than he sayd to theym. Why come ye now erlyer than ye were wont to do. They sayd that a man of Egypte hath delyuered vs fro ỹ hande of the herdmen/and also he drewe water for vs and gaue to ỹ shepe drynge/where is he sayd he/why left ye the man after you/go & call hym that he maye ete some breed with vs. Than Moyses swore that he wolde dwell with hym/and he toke Sephora one of his doughters and wedded her to his wyfe/whiche cõceyued and bare hym a sone whom he called Gersam sayenge. I was a straũger in a straũge lande. And she brought to hym forth another sone whome he named Eleasar sayenge. The god of my fader is my helper/and hath kepte me fro the hande of Pharao. Longe tyme after this deyed the kynge of Egypte/and ỹ chyldren of Israhell waylynge made great sorowe for the oppressyon of theyr great labour and cryed vnto god for helpe. Theyr crye came vnto god of theyr werkes/and god herde their waylynge/and remembred the promyse that he made with Abraham Ysaac & Jacob. And oure lorde beheldе ỹ chyldren of Israhell and knewe them. Moyses fedde the shepe of Ietro his wyues fader. And whan he had brought the shepe into the Innereste parte of deserte/he came vnto ỹ mounte of god Oreb. Our lorde appered to hym in a flãme of fyre in ỹ myddes of a bushe/and sawe the fyre in the bushe/and the bushe brenned not. Than sayde Moyses I shall go and se this great vysyon why ỹ the bushe brẽneth not. Oure lorde than beholdynge that he wente for to se it/called hym beynge in the bushe & sayd. Moyses Moyses. Whiche answered I am here. Thanne sayd oure lorde/approche no nere hetherwarde. Take of thy shone fro thy fete/ỹ place that thou standest on is holy grounde. And he sayd also I am god of thy fader/god of Abraham/and god of Ysaac/and god of Jacob. Moyses than hydde his face and durst not loke towarde god. To whom god sayd. I haue sene ỹ affliccyon of my people in Egypte/and I haue herde theyr crye of the hardnes that they suffer in theyr werkes. And

I knowlege ꝑ sorowe of them am descended for to delyuer them fro ꝑ hande of the Egyptyens / and shall lede them fro this lande into a good lande and spacyous / into a lande that floweth mylke and hony / vnto ꝑ places of Cananeis. Ethei. Amorrey. Pherese. Eney & Jebusey. The crye of the chyldren of Israhell is comen to me I haue sene theyr affliccyon how they be oppressed of ꝑ Egyptiens / but come to me and I shall sende the vnto Pharao / that thou shalt lede ꝑ chyldren of Israhell out of Egypte. Than Moyses sayde to hym / who am I that shall go to Pharao and lede the chyldren out of Egypte. To whome god sayd I shall be with ꝑ / and this shall be the sygne that I sende the. whan thou shalt haue ledde my people out of Egypte ꝑ shalt offer to god vpon this hylle. Moyses sayd vnto god. Lo yf I go to the chyldren of Israhell & saye to them / the god of your faders hath sende me to you / yf they saye what is his name / what shall I say Our lorde sayd to Moyses (Ego sum qui sum) I am that am / he sayd / thus shalte thou saye to ꝑ chyldren of Israhell. He ꝑ is / sende me to you. And yet shalte ꝑ saye to theym. The lorde god of youre faders / god of Abrahaam / god of Ysaac / and god of Jacob hath appyered vnto me sayenge. This is my name foreuermore / and this is my memoryall fro generacyon vnto generacyon. Go & gader togyder ꝑ senyors & aeged men of Israhel and saye to them. The lorde god of yout faders hath appered vnto me / god of Abrahaam / and god of Ysaac / & god of Jacob sayenge / vysytynge I haue vysyted you / & haue sene all that is fallen in egypt / & I shall lede you oute of the affliccyon of Egypte into the lande of Canaan. Ethei. &c. vnto the lande flowynge mylke & hony / and they shall here thy voyce. Thou shalt go & take with the the senyors of Israhell & go vnto the kynge of Egypte and shalt saye to hym. The lorde god of the Hebrews hath called vs / we shall go the Journeye of thre dayes in wyldernes that we may offer to our lord god. but I knowe well that the kynge of Egypte shall not suffer you for to goo but by stronge hande. I shall stratche out my hande & shal smyte Egypte in all my meruayles that I shall do amydde ymonge them. And after that he shall let you go. I shall thanne gyue my grace to his people tofore the Egyptyens. And whan ye shall go out ye shall not departe voyde ne without nought / but euery woman shall borowe of theyr neyghbours & of theyr hostesse vessell of syluer and of golde / and clothes / and them shall ye leye in your sones and on your doughters and ye shal robbe Egypte. Than Moyses answered & sayd They shal not byleue me ne here my voys but shall saye god hath not appered to ꝑ. God sayde than vnto hym / what is that thou holdest in thyn hande. And he answered a rodde. Oure lorde sayd / caste it on ꝑ grounde. And he threwe it downe / & it tourned vnto a serpent wherof Moyses was a ferde & wold haue fledde. Our lord sayd to him / put forth thy hande & holde hym by ꝑ tayle. He stratched forth his hande and held hym / and it tourned agayne into a rodde. To this that they byleue ꝑ that I haue appered vnto the. And yet oure lorde sayd to hym / put thyn hande into thy bosom whiche whan he had put it in & drawe it out agayne / it was lyke a lepres hande. Our lorde badde hym to withdrawe it into his bosom agayne and drawe it oute & it was than lyke ꝑ other flesshe. yf they here not the and byleue by the fyrst sygne and token / they shall byleue the by the seconde / yf they byleue none of ꝑ two ne here thy voyce / than take water of ꝑ Ryuer and poure it on the drye grounde / & what someuer thou takest & drawest shall tourne into blood. Than Moyses sayd. I pray ꝑ lorde sende some other / for I am not eloquente but haue letynge in my speche / & our lord sayd to hym / who made ꝑ mouth

of a man/ or who hath made a mā domme
or deffe/ seynge or blynde not I go therfore
I shall be in thy mouthe and shall teche ÿ
what thou shalt saye. Thā sayd Moyses
I beseche the lorde sayde he sende some o-
ther whome thou wylte. Oure lorde was
wrothe on Moyses & sayd. Aaron thy bro
der deken I knowe that he is eloquente.
Lo he shall come & mete with the/ and se-
ynge ÿ he shal be gladde i his herte. Spe
ke thou to hym and put my wordes in his
mouth and I shall be in thy mouth and i
his mouthe/ & I shall shewe to you what
ye ought to doo/ and he shall speke for the
vnto ÿ people and shal be thy mouth/ and
thou shalt be in suche thynges as pertey
neth to god. Take wÿ ÿ this rodde in thyn
hande by whiche thou shalt do sygnes &
merueyles. Than Moyses went to Yetro
his wyues fader/ and sayd to hym. I shal
goo and retourne vnto my brethern into
Egypte and se yf they yet lyue. To whos
me Yetro sayd. Goo in goddes name and
peas. Thā sayd our lorde to Moyses. Go
& retourne into Egypt. All they ben now
deed whiche sought for to slee the. Than
Moyses toke his wyfe and his sones and
sette them vpon anasse and retourned in
to Egypt berynge the rodde of god in his
hande. And thā our lorde sayd vnto Aarō
Go agaynst Moyses and mete with hym
into the deserte/ whiche went for to mete
with hym vnto ÿ mounte of god and the-
re kyssed hym. And thā Moyses tolde vn-
to Aaron all that our lorde hadde sayd to
hym for whiche he sende hym and all ÿ to
kens and sygnes that he badde hym do.
Thāne they came bothe togyder and ga-
dred and assembled all the senyours and
the aged men of the chyldren of Israhell.
And Aaron tolde to them all that god had
sayde to Moyses and made ÿ sygnes and
the tokens tofore the people/ and the peo-
ple byleued it/ & they herde well that our
lorde hadde vysyted the chyldren of Isra-
hell and that he had beholden the affyc-
cyon of them/ wherfore they fyll downe lo
we to the grounde & worshypped our lor-
de. And after this Moyses & Aaron went
vnto pharao & sayd vnto him. This sayd
the lorde god of Israhell. Suffer my peo-
ple for to departe that they may sacrifyce
vnto me in deserte. Than sayde Pharao
Who is that lorde ÿ I may here his voys
and leue Israhel. I knowe not that lorde
ne I wyll not leue Israhel. They sayd to
hym. God of ÿ Hebrews hath called vs ÿ
we go ÿ Journey of thre dayes in ÿ wyl-
dernes and sacrifyse vnto oure lorde god
leste peraduēture pestylence or warre fall
to vs. The kynge of Egypt sayd to them
why lolleyte ye Moyses and Aaron the
people fro theyr werkes & laboure/ go ye
vnto your werke. Pharao sayd also. The
people is moche/ se how they growe and
multyplye/ and yet moche more sholde do
yf that they rested fro theyr labour. Ther
fore he commaūded the same daye to the
prefectes/ and maysters of theyr werkes
sayenge. In no wyse gyue no more chaffe
to the people for to make lome and claye/
but let them go & gadre stubble/ and ma-
ke them to do asmoche labour as they dy
de tofore and lesse it not hynge. They doo
now but crye let vs go and make sacrify-
se to our god/ let them be oppressed by la-
bour & excercysed by labour that they at
tende not to lesynges. Thā the prefectes
& maysters of theyr werkes sayd to them
that Pharao hadde commaūded to gyue
thē no chaf/ but they sholde go and gadre
suche as they myght fynde/ & that theyr
werke sholde not therfore be mynysshed.
Than the chyldren were dysperpled for to
to gadre chaf. And theyr maysters away
ted on them & badde them make an ende
of theyr werke as they were wonte to do
whā ÿ chaf was delyuered to thē/ & thus
they were put to more affliccyon/ & wolde
make thē to make as many tyles as they
dyd tofore. And than the vpperest of the
chyldren of Israhel came to Pharao and

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cõplayned sayenge/why puttest thou thy seruaũtes to suche affliccyõ. And he sayd to them ye be so ydell that ye saye ye wyll go and sacrifyce to your god/ye shall haue no chaf gyuen to you/yet ye shall werke your customable werke & gadre youre chaf also. Than ỳ eldest & vpperest ymonge the Hebrewes went to Moyses and Aaron and sayd/what haue ye done/ye haue so done ỳ ye haue made our odour to stynke in ỳ syght of Pharao and haue encouraged him to slee vs/god se & Judge this bytwene you and vs. Than Moyses coũseyled with oure lorde how he sholde do & sayd. Lorde why hast ỳ sende me hyther/for syth I haue spokẽ to pharao in thy name he hath put thy people to more affliccyon than they had tofore/and ỳ hast not delyuered them. Our lorde sayd to Moyses. Now thou shalt se what I shall do to Pharao/by stronge hande he shall let you go/& in aboystousnesse he shal cast you fro his lande. yet sayd oure lorde to Moyses. I am the lorde god ỳ appered vnto Abraham/Ysaac & Jacob in my myght and my name is Adonay I shewed not to them. I promysed and made couenaũt with them ỳ I sholde gyue to them the lande of Canaan in whiche they dwelled. I now haue herde ỳ waylynge & the trybulacyons ỳ the Egyptcyens oppresse them with/for whiche I shall delyuer and brynge them from ỳ seruytude of ỳ Egyptcyens. Moyses tolde all these thynges to the chyldren of Israhell/& they byleued hym not for ỳ anguysshe of theyr spyrytes ỳ they were in and harde labour. Than sayd our lorde to Moyses. God & entre into Pharao and bydde hym delyuer my people of Israhel out of his lande. Moyses answered. How sholde Pharao here me whan ỳ chyldren of Israhell byleue not me. And than our lorde sayd to Moyses & Aarõ ỳ they bothe sholde go to Pharao & gyue hym in commaũdement to let ỳ chyldren of Israhell to departe. And he sayd to Moyses. Lo I haue ordeyned ỳ to be god of pharao/and Aaron thy broder shall be thy prophete/ỳ shalt saye to hym all that I say to ỳ/& he shall saye to pharao ỳ he suffer ỳ chyldren of Israhel to departe fro his lande/but I shall enharde his herte/& shall multyply my sygnes & tokens in ỳ lande of Egypte And he shall not here ne byleue you/and I shall lede ỳ chyldren of Israhel my people/& shall shewe myn hande & suche wonders on Egypte/ỳ ỳ Egyptcyens shal knowe that I am the lorde. Moyses & Aaron dyd as our lorde cõmaunded them. Moyses was .lxxx. yere olde whã he came and stode tofore Pharao/& Aaron. lxxxiij. yere whan they spake to Pharao. Than as they were tofore Pharao. Aaron cast the rodde downe tofore Pharao/and anone ỳ rodde tourned into a serpent. Than Pharao called his magycyens and Jogelers and badde thẽ do this same/& they made theyr wytchecrafte & inuocacyons/& cast downe theyr roddes whiche tourned in lyke wyse into serpentes. But ỳ rodde of Aaron deuoured theyr roddes/yet was the herte of Pharao harde & so endurate ỳ he wolde not do as god badde. Than sayde our lorde to Moyses/ỳ herte of pharao is greued & wyll delyuer my people. Goo to him to morowe in ỳ mornynge/& he whal come out/& ỳ shalt stande whã he cometh on ỳ banke of ỳ ryuer/& take in thy hande ỳ rodde that was tourned into a serpente and saye to hym. The lorde god of the Hebrews sendeth me to ỳ sayenge. Delyuer my people ỳ they may offer & make sacrifyce to me in deserte/yet ỳ hast no wyll to here me. Therfore our lorde sayd/in this shalt thou knowe that I am the lorde. Lo I shall smyte with ỳ rodde ỳ is my hande the water of ỳ flood and it shall tourne into blood/the fysshes that ben in the water shall deye/and ỳ Egyptcyens shall be put to afflycyon drynkynge of it. Than sayd our lorde to Moyses saye ỳ to Aaron take this rodde & stretche thyn hãde vpõ

all the waters of Egypt vpon the floodes Ryuers/pondes/& vpon a the lakes where ony water is in ỹ they tourne to blood/ that it may be a vengeaunce in al the lande of egypte as well in treen vessels/as in vessels of erthe and stone. Moyses and Aaron dyde as god had commaunded them and smote the floode with ỹ rodde tofore Pharao and his seruauntes whiche toumed in blood/and the fysshes that were in the Ryuer deyed/and the water was corrupt/and the Egyptens myght not drynke the water/and all the water of Egypte was tourned into blood. And in lyke wyse dyde the enchaũtours w̃ theyr wytche craft/& ỹ herte of Pharao was so indurat ỹ he wolde not lete the people departe as our lorde had commaunded/but tetourned home for this tyme. The Egyptens wente & dolue pyttes for water all about ỹ ryuer/& they foũde no water to drynke/ but all was blood/& this plaghe endured vij. dayes/& what someuer water ỹ chyldren of Israhell toke in this whyle was fayre and good water/this was the fyrste plaghe & vengeaũce. The seconde was ỹ god sende frosshes somany ỹ all ỹ lande was full/ỹ ryuers/ỹ houses/chambres/ beddes/ỹ they were woo begone/& these frosshes entred into theyr meet/& were so many ỹ they couered al ỹ lande of egypte Than Pharao prayed Moyses & Aaron ỹ god wolde take awaye these frosshes/and that he wolde suffer ỹ people to go & to do sacrifyce. And thã Moyses asked whã he wolde delyuer them yf the frosshes were voyded. And Pharao sayd on the morne. And than Moyses prayed & they voyded all. And whan Pharao sawe that he was quyte of them he kepte not his promyse & wolde not lette them departe. The thyrde vengeaũce that god sende to them was a great multytude of hungry horse flees as many as dust of ỹ erthe/whiche were on men and bote them & beestes. And the enchauntours sayd than to Pharao/this is the fynger of god. Yet wolde not Pharoo lete them departe. The fourth vengeaunce was that god sende all maner kynde of flees and lyce in suche wyse ỹ ỹ ryuer/ fall lande of Egypte was full of all maner flees & lyce/but in ỹ lande of yessen were none/yet was he so indurate that he wolde not lette theym go/but wolde ỹ they shulde make theyr sacrifyce to god in that lande. But Moyses wolde not so but go thre dayes Journeye i deserte & sacrifyce there to god. Pharao sayd. I wyll well that ye go into deserte/but go not ferre and come soone agayne/and praye ye for me. And moyses prayed for hym to our lorde/& the flees voyded that there was not one left & whan they were gone Pharao wolde not kepe his promyse. Than the fyfth plaghe was that god shewed his hãde vpon ỹ kyndes & vpon ỹ horses/asses/camels/shepe and oxen/& was a great pestylẽce on all ỹ beestes. And god shewed a wonder myracle betwene ỹ possessyons of ỹ Egyptens & the possessyons of his people of Israhell for of ỹ beestes of the chyldren of Israhell ther was not one that perysshed/yet was Pharao so harde herted ỹ he wolde not suffre ỹ people to departe. The syxth plaghe was ỹ Moyses toke asshes out of ỹ chymney & casted on ỹ lande/& anone all ỹ people of Egypte as well mẽ as beestes were full of botches byles & blaynes/& woũdes & swellynge in theyr bladders i suche wyse ỹ the enchaũtours coude ne myght not stande for peyne tofore Pharao. Yet wolde not pharao here them ne do as god had cõmaunded. The. vij. plaghe was an hayle so great that ther was neuer none lyke to fore & thondre and fyre that it destroyed al the grasse and herbes of Egypte/and smote downe al that was in the felde men and beestes/but in ỹ lãde of yessen was none herde ne harme done. Yet wolde not Pharao delyuer them. The eyghte was oure lorde sende to thẽ locustes whiche is a maner great flee called in some place an ad-

der bolte/whiche bote them and ete al the corne & herbes that was lefte/in ſuche wyſe that ỳ people came to Pharao and deſyred hym to delyuer them ſayenge ỳ the lãde peryſhed. Thanne Pharao gaue to ỳ men lycence to go & make theyr ſacrifyce and leue theyr wyues and chyldren there ſtyll tyll they come agayne. But Moyſes and Aaron ſayd ỳ they muſt go all/wherfore he wolde not let thẽ departe. The.ix. plaghe and vengeaũce was that god ſend ſo great derkenes vpon alỳ lãde of Egypte/that ỳ derkenes was ſo great & ſo horryble that they were palpable/& it endured.iij.dayes & thre nyghtes/& wherſomeuer the chyldren of Iſrahell went it was lyghte. Than Pharao called Moyſes and Aaron & ſayd to them. Go ye & make your ſacrifyce vnto your lorde god & lette your ſhepe and beeſtes onely abyde. To whom Moyſes ſayd/we ſhall take with vs ſuche hoſtyes & ſacrifyces as we ſhall offer vnto our lorde god. All our flockes & beeſtes ſhall go with vs/there ſhall not remayne aſmoche as a nayle that ſhalbe neceſſary in the honour of our lorde god/for we knowe not what we ſhall offer tyll we come to ỳ place. Pharao was ſo indurate & harde herted that he wolde not let them go and badde Moyſes that he ſholde no more come into his ſyght/for whan thou comeſte ỳ ſhalt deye. Moyſes anſwered/be it as ỳ haſt ſayde. I ſhal no more come to thy preſence. And than our lorde ſayd vnto Moyſes/there reſteth now but one plaghe and vengeaunce/and after that he ſhall lette you go. But fyrſt ſaye to all ỳ people that euery man borowe of his frendes and woman of theyr neyghbours velſels of golde and ſyluer and clothes/oure lorde ſhall gyue to his people grace/& fauour to borowe of the Egyptyens/and thanne gaue to them a cõmaundemẽt how they ſholde departe. And our lorde ſayd to moyſes/at myd nyght I ſhal entre into Egypte/and ỳ fyrſt begoten chylde & heyre of all Egypte ſhall deye/fro the fyrſt begoten ſone of Pharao that ſytteth in his throne vnto ỳ fyrſt begoten ſone of the handmayde that ſytteth at the mylle/and all the fyrſt begoten of ỳ beeſtes ſhall deye. There ſhalbe a great crye and clamour in all the lande of Egypte in ſuche wyſe that there was neuer none lyke/ne neuer ſhalbe after/and ymonge all the chyldren there ſhal not an hondred be hurte neyther no man ne beeſt wherby ye ſhall knowe by what myracle god deuydeth the Egyptyens and Iſrahell Moyſes and Aaron ſhewed all theſe ſygnes & plaghes tofore Pharao/and yet his herte was ſo indurate ỳ he wolde not lete them departe. Than whan that Moyſes hadde ſayd vnto ỳ chyldren how they ſhold do or they departed & ete theyr paſke lambe & all other cerymonyes as ben expreſſed in the Byble for a lawe to endure euer ymonge them/whiche the chyldren of Iſrahel obeyed & accõpliſhed. It was ſo that at myd nyght our lorde ſmote & ſlewe euery fyrſt begoten ſone thrugh out al the lande of Egypte/begynnynge at the fyrſt ſone & heyre of Pharao vnto ỳ ſone of the captyfe that laye in pryſon/and alſoo the fyrſt begotẽ of ỳ beeſtes. Pharao aroſe in the nyght and all his ſeruaũtes and all Egypt/and there was a great clamour and ſorowfull noyſe & crye/for there was not an houſe in all Egypte but there laye therin one that was deed. Than Pharao dyde doo calle Moyſes and Aaron in the nyght and ſayd. Aryſe ye & go your waye fro my people ye and the chyldren of Iſrahell. As ye ſaye ye wyll. Take your ſhepe & beeſtes wt̃ you lyke as ye deſyred/and at your departynge bleſſe ye me. The egyptyens cõſtrayned the chyldren to departe and go theyr waye haſtely ſayenge/we al ſhall deye. The chyldren of Iſrahell toke than mele and put it on theyr ſholders as they were commaũded/and borowed velſels of ſyluer and of golde and moche clothynge. Oure lorde gaue to them ſuche fa

nour tofore ỹ Egyptcyens that ỹ Egyptcyens lente to them all that they desyred / & spoyled & robbed Egypte. And so ỹ chyldren of Jstrahell departed nyghe ỹ nombre of. vi. hondred thousande fote men beside women and chyldren / whiche were Jnnumerable. And an huge great multytude of beestes of dyuerse kynde. The tyme that ỹ chyldren of Jstrahell had dwelled in Egypt was. iiij. hondred yere. And so they departed out of Egypte and went not ỹ ryght way by the Philystees / but our lorde ladde theym by the waye of desserte whiche is by the reed see. And ỹ chyldren descended out of Egypt armed. Moyses toke with hym ỹ bones fo Joseph / for he charged them so to do whan he deyed. They went in the extreme endes of ỹ wyldernes / and oure lorde wente tofore them by daye in a columpne of a clowde / and by nyght in a colũpne of fyre / & was theyr leder & duke / the pyler of the clowde fayled neuer by daye / ne the pyler of the fyre by nyght tofore ỹ people. Oure lorde sayd to Moyses. Jshall make his herte so harde ỹ he shall folowe & pursewe you / & Jshall be glorifyed in Pharao & in all his hoost. The Egyptcyens shall knowe that Jam lorde. And anone it was tolde to Pharao that the chyldren of Jstrahell fledde / and anone his herte was chaũged and also ỹ hertes of his seruauntes and sayd / what shall we do shall we suffer the chyldren to departe & no more to serue vs / forthwith he toke his chare & all his people wt hym. He toke with hym. vi. hondred chosen chares / & all the chares & waynes of Egypte and all ỹ dukes of all his hoostes / and he pursewed the chyldren of Jstrahell and folowed them in great pryde. And whan he approched that ỹ chyldren of Jstrahell sawe hym come / they were sore afrde and cryed to oure lorde god and sayd to Moyses. Was there not sepulture ynough for vs in Egypte but ỹ we must now deye in ỹ wyldernesse. Sayd not we to ỹ. Go fro vs & let vs serue the Egyptcyens / it hadde ben moche better for vs to haue serued ỹ Egyptcyens than to deye here in the wylnernesse. And Moyses sayd to the people / be ye not afrde / stande and se ye the grete wonders that our lorde shall do for you this daye / the Egyptcyens that ye now se ye shall neuer se theym after this daye / god shall fyght for you / and be ye stylle. Our lorde sayd thã to Moyses / what cryest thou to me / saye to ỹ chyldren of Jstrahell that they go forth. Take thou & reyse the rodde & stratche thy hande vpon ỹ see and departe it / that the chyldren of Jstrahell may go drye thrugh the myddell of it Jshall so indurate the herte of Pharao ỹ he shall folowe you and all ỹ Egyptcyens and Jshall be glorifyed in pharao and in all his hoost / cartes and horsmen / & than the Egyptcyeus shal knowe that Jam lorde whan Jshall so be glorifyed. And the angell of god went tofore the Castelles of Jstrahell / and another came after ỹ clowde / whiche stode bytwene them of Egypt & the chyldren of Jstrahell / and ỹ clowde was so derke ỹ ỹ hoost of Pharao myght not come to them of all ỹ nyght. And thã Moyses stratched his hande vpon the see and there came a wynde blowynge in suche wyse that it wared drye / and than the chyldren of Jstrahell wente in thrugh the myddes of the redde see all drye fote / for ỹ waters stode streyght vp as a walle on the ryght syde and on the lyfte syde. And than the Egyptcyens pursewed theym folowynge and entred after theym and all theyr cartes / chares / waynes / & horsmẽ / thrugh the myddell of the see. And than our lorde beheelde that ỹ chyldren of Jstrahell were passed ouer and were on the lande on that other syde / and thanne anone tourned the water on them / and the wheles on theyr cartes and waynes tourned vp so downe / and drowned all the hoost of Pharao and sanke downe into the depest of the see. And than sayd the Egyptcyens

let vs flee Jſrahell/the lorde fyghteth for them agaynſt vs. And thā our lorde ſayd to Moyſes ſtrarche oute thyn hande vpō the ſee and lette the water retourne vpon the Egypcyens vpon theyr cartes & waynes and horſmen. And ſoo Moyſes ſtratched out his hande & anone the ſee retourned into his fyrſt place. And than ỹ Egypcyens wolde haue fledde/ but ỹ water came and ouerflowed them in ỹ myddes of the flood/ and it couered ỹ chares/cartes waynes/ and horſmen/ and all ỹ hooſt of Pharao/and there was not one ſaued of them. And the chyldren of Jſrahell had paſſed thrugh the myddell of the drye ſee & came at lande. And thus delyuered our lorde the chyldren of Jſrahell fro the handes of the Egypcyens/and they ſawe the Egypcyens lyenge deed vpon ỹ brynkes of the ſee. Than all the people dredde our lorde and byleued in hym and to Moyſes his ſeruaunt. And than Moyſes and the chyldrē of Jſrahell ſonge his ſonge to our lord. Cantemus domino magnificatus eſt. Let vs ſynge vnto our lorde he is magnyfyed/ he hath ouer throwē ỹ horſmen and carte men in the ſee. And Maria the ſyſter of Aaron a ppheteſſe toke a tympane in her hande/ & all the women folowed her with tympanes and Cordes/ and ſhe went tofore ſyngynge. Cantemus domino magnificatus eſt. Than Moyſes brouthte the chyldryn of Jſrahell fro the ſee into the deſerte of Sur/ and walked with them thre dayes & thre nyghtes and foūde no water/and came into Marath/and the waters there were ſo bytter that they myght not drynke therof. Than the people grutched agaynſte Moyſes ſayenge/ what ſhall we drynke. And he cryed vnto our lorde/whiche ſhewed to hym a tree whiche he toke & put into the water/and anone they were tourned ito ſwetnes. There our lorde ordeyned cōmaūdementes & Jugemētes. And there he tēpted hym ſayenge. Yf thou hereſt ỹ voyce of thy lorde god and that thou do that is ryghtfull tofore hym/and obeyeſt his commaūdementes and kepe his preceptes. I ſhall not brynge none of the langours ne ſorowes vpō the that I dyd in Egypte. I am lorde thy ſauyour. And than the chyldren of Jſrahell came into Helym where as were .xij. fountaynes of waters & .lxx. palme trees/ and they abode by tho waters. And than fro thens went all the multytude of the chyldren of Jſrahell into the deſerte of Syn/ whiche is bytwene Helym & Synay and grutched agaynſt Moyſes and Aaron in that wyldernelle & ſayd/ wolde god that we hadde dwelled ſtylle in Egypt/ where as we ſate & hadde plente of breed & of fleſhe/ why haue ye brought vs unto ỹ deſerte for to ſlee all this multytude by hūgre And than ſayd our lorde vnto Moyſes. I ſhall do rayne breed to you fro heuen/ let the people go out and gadre euery daye ỹ I may proue thē whether they walke in my lawe or none. And the fyrte daye lette them gadre double as moche as they gadred in one daye of ỹ other. And thā ſayd Moyſes & Aaron to all chyldren of Jſrahell. At euen ye ſhal knowe that god hath brought you fro the lande of Egypte/ and in the morynge ye ſhall ſee the glorye of oure lorde. I haue well herde your murmurynge agaynſt our lorde/what haue ye muſed agaynſt vs/ what be we. And yet ſayd Moyſes. Oure lorde ſhall gyue you at euen fleſhe for to ete/ and to morne brede vnto your fylle/ for aſmoche as ye haue murmured agaynſt hym/what be we your murmurynge is not agaynſt vs/ but agaynſt our lorde. Than as Aaron tolde all ỹ companye of ỹ chyldren of Jſrahell they behelde towarde ỹ wyldernelle and oure lorde ſpake to Moyſes in a cloude & ſayde. I haue herde ỹ grutchynge of the chyldren of Jſrahel/ſaye to them/at euen ye ſhall ete fleſhe/ and in ỹ mornynge ye ſhall be fylled with breed/and ye ſhall knowe ỹ I am your lorde god. Whan ỹ euen

was come/there came so many curlews ꝑ it couered all theyr lodgynges/and on the morynge there laye lyke dewe al aboute in theyr cyrcuyte/whiche whā they sawe and came for to gadre it was small & whyte lyke a Coryandre/and they wondred on it and sayd. Manhu/that is as moche for to saye what is this. To whom Moyses sayd. This is the breed ꝑ god hath sende you for to ete and god commaūdeth that euery man sholde gadre as moche for euery heed as is ꝑ mesure of Gomor/and let nothynge be lefte tyll on the morynge. And the syxte daye gadre ye double somoche/that is two mesures of Gomor/and than kepe that one mesure for the Sabote/whiche god hath sanctefyed/and commaundeth you for to halowe it. yet some of them brake goddes commaundement/and gadred more than they ete/and kepe it tyll on the morynge. And thanne it began to putrefy and be full of wormes/& ꝑ they kepte fro the Sabot daye was good & putrefyed not. And thus oure lorde fedde the chyldren of Israhell forty yere in deserte/and it was called Manna. Moyses toke one Gomor therof and put it into the Tabernacle for to be kept for a perpetual memorye and remembraunce. And than wente they forth all the multytude of the chyldren of Israhel in the deserte of Syn their mansyons/& came into Raphydym where as they hadde no water. Than all grutchyngely they sayd to Moyses/gyue vs water for to drynke. To whome Moyses answered/what grutche ye agaynst me/what tempte ye our lord. The people thyrsted sore for lacke & penurye of water sayenge/why hast ꝑ brought vs out of egypte for to slee vs and our chyldren & beestes Thā Moyses cryed vnto our lorde sayenge what shal I do to this people. I trowe that within a whyle they shall stoue me to dethe. Than oure lorde sayd to Moyses/Go tofore the people and take with the ꝑ older men and senyours of Israhell. And take the rodde that thou smotest with the flood in thy hande/and I shal stande tofore ypō the stone of Oreb/and smyte thou the stone with the rodde and than the waters shall come out therof that the people may drynke. Moyses dyd so tofore the senyours of Israhell/and called that place Temptacyon/bycause of the grutchynge of ꝑ chyldren of Israhell and sayd/is god with vs or not. Than came Amalech and foughte agaynst the chyldren of Israhell in Raphydym. Moyses sayd than to Josue/chese to ꝑ men and go oute and fyght agaynst Amalech to morowe. I shal stande on ꝑ toppe of ꝑ hylle haunynge the rodde of god in my hande. Josue dyd as moyses cōmaunded hym and faught agaynst Amalech. Moyses/Aaron/& Hur/ascended into the hylle. Whā Moyses helde vp his handes Israhell wanne & ouercame theyr enemyes/and whan he layde them downe than Amalech hadde the better. The handes of Moyses were heuy. Aarō and Hur toke than a stone and put it vnder hym & they susteyned his handes on euery syde/& so his handes were not wery vnto the goynge downe of the sonne/& so Josue made Amalech to flee & his people by strength of his swerde. Oure lorde sayd to moyses/wryte this for a remembraunce in a boke/and delyuer it too the eeres of Josue. I shal destroye and put awaye the memorye of Amalech vnder heuen. Moyses edyfyed thā an awlter vnto our lorde/and called there on the name of our lorde/ꝑ lorde is myn exultacyō sayenge/for this is ꝑ hande onely of god/and ꝑ batayll of god shal be agaynst Amalech fro generacyon to generacyon. Whan Yetro ꝑ preest of Madyan whiche was cosyn of Moyses herde saye what our lorde hadde done to Moyses and to the chyldren of Israhell his people/toke Sephora ꝑ wyfe of Moyses and his two sones Gersam & Eleazar and came with them to him into deserte/whome Moyses receyued with

worshyp and kylled hym. And whan they were togyder. Moyses tolde hym al what our lorde hadde done to Pharao and to ỹ Egyptyens for Israhell / & ỹ labour that they endured / and how our lorde had delyuered thē. Yetro was gladde for all these thynges that god hadde so saued them fro the handes of ỹ Egyptyens and sayd / Blessed be the lorde ỹ hath delyuered you fro the handes of ỹ Egyptyens & of Pharao & hath saued his people. Now I knowe ỹ he is a great lorde aboue al goddes bycause they dyd so proudly agaynst thē. And Yetro offred sacrifyces & offrynges to oure lorde. Aaron and all ỹ senyours of Israhell came & ete wt̄ hym so for our lord The nexte daye Moyses sate and Juged and demed ỹ people fro morynynge vnto euenynge / whiche whā his cosyn sawe he sayd vnto him. What doost thou / why sytest ỹ alone / and all the people tarye from ỹ morne tyll euen. To whom Moyses answered. The people come to me demaundynge sentence and the dome of god whā there is ony debate or dyfferente ymonge them they come to me to Jūge them and to shewe to them the preceptes & lawes of god. Than sayd Yetro thou doost not wel ne wysely / for by folye thou consumest thy self / & the people wt̄ the / ỹ doost a boue thy myght & ỹ mayst not alone susteyne it but here me and do there after / and our lorde shall be wt̄ the. Be thou vnto the people in tho thīges that appertayne to god / that thou tell to them what they sholde do and ỹ cerymonyes & ryte to worshyp god and the waye by whiche they sholde goo / and what werke they sholde do. Prouyde of al the people wyse men and dredynge god in whome is trouth / & them that hate auaryce and couetyse / and ordeyne of theym Trybunes and centuryons & denes that may in all tymes Judge ỹ people. And yf there be of a great charge & weyght / lette it be referred to the / and let theym Juge the small thynges / it shall be the eyer to the to bere the charge whan it is so parted / and yf thou do so thou shalt fulfyl the commaūdement of god and susteyne his preceptes. And the people shall go home to theyr places in peas. Whiche thynges whan Moyses had herde and vnderstanden / he dyd all that he had cōseyled hym And than chase out the strongest and wyseste people of all Israhell / and ordeyned them prynces of ỹ people. Trybunes / centurions / quynquagenaryes / and denes / whiche at all tymes sholde Juge & deme the people. And all ỹ great and weyghty maters they referred to hym demynge & Jugynge ỹ small causes. And thā his cosyn departed and wente into his cōtree. The thyrde moneth after the chyldren of Israhell departed out of Egypte ỹ same daye they came into ỹ wyldernesse of Synay & there about the Regyon of ỹ mount they fixed theyr tentes. Moyses ascended into the hylle vnto god. God called hym on the hylle and sayd / this shalt thou saye to the hous of Jacob and to the chyldren of Israhell. Ye your self haue sene what I haue done to the Egyptyens / and how I haue borne you on the wynges of Egles / and haue taken you to me / yf ye therfore here my voyce and kepe my couenaūt / ye shall be to me in the regne of preesthode / & holy people / these ben the wordes that ỹ shalte saye vnto the chyldren of Israhell. Than Moyses came downe and gadred all the moost of byrthe / and expowned in them all the wordes that our lorde hadde commaunded hym. All the people answered / all that euer oure lorde hath sayd we shall do. Than whan Moyses hadde shewed to the people the wordes of our lorde Our lorde sayd to hȳ. Now I shal come to the in a clowde / ỹ the people maye here me spekynge to ỹ / that they maye byleue the the better euer after. And than Moyses went and tolde this to the people / and our lorde badde hym to sanctyfye the people this daye and to morowe / & let theym

wasshe theyr clothes and be redy ỹ thyrde daye. And the thyrde daye oure Lorde shall descende tofore all the people on the mount of Synay/ and ordeyne to the people in markes and termes in the cyrcuyte and sayd to theym. Beware that ye ascende not on the hylle ne touche the endes of it/who someuer toucheth the hylle shal deye by dethe/there shal no hande touche hym/but with stones he shall be oppressed/and with castynge of theym on hym he shall be doluen/whether it be a man or a beest he shal not lyue. whan thou herest the trompe blowen thanne ascende to the hylle. Moyses went downe to the people & sanctyfyed & halowed them. And whan they had wasshen theyr clothes he sayde to them. Be ye redy at the thyrde daye & approche not your wyues. Whan ỹ thyrde daye came & the mornynge wexed clere they herde thonder & lyghtnynge & sawe a great clowde couer ỹ mount/& the crye of the trompe was so shrylle that the people was sore a ferde. Whan Moyses had brought them forthe vnto ỹ rote of ỹ hylle the stode there/& all the mount of Synay smoked for somoche as our lorde descended on it in fyre/& the smoke ascended fro ỹ hylle as it had be fro a fornays. The mount was terrybie and dredefull/and ỹ sowne of the trompe grewe a lytell more and conteyned lenger. Moyses spake/and our lorde answered hȳ. Our lorde descended vpon the toppe of ỹ mount of Synay euen on the toppe of it/& called Moyses to hym/whiche whan he came sayd to hȳ Go downe & charge the people that they come not to ỹ termes of the hylle for to se the lorde/for yf they do/moche multytude shall perysshe of thē/ỹ preestes that shall come lette them be sanctyfyed lest they be smyten downe. And thou and Aaron shal ascende the hylle. Al the people & preestes let them not passe theyr boundes lest god smyte them. And thanne Moyses descended & tolde to the people all that our lorde hath sayd. After this our lorde called moyses & sayd. I am ỹ lorde god that brought you out of Egypte and of thraldom. And gaue hym the commaũdementes fyrst by spekynge & many cerymonyes as ben rehersed in the Byble/whiche is not requysyte to be wryten here/but the.x. cõmaundemẽtes euery man is boũden to knowe. And or Moyses receyued theym wryten/he wente vp in the mount of Synay and fasted there.xl. dayes & .xl. nyghtes or he receyued them. In whiche tyme he commaunded hym to make many thynges/& to ordeyne ỹ lawes and cerymonyes whiche now ben not hadde in the newe lawe/ And also as doctours saye Moyses lerned that tyme all the hystoryes tofore wryten of the makynge of the heuen and erthe of Adam. Noye. Abraham. Ysaac. Jacob & of Joseph with his bredren. And at ỹ laste delyuered to hym two Tables of stone bothe wryten with the hande of god whiche folowen.

Here folowen the.x. cõmaundementes of our lawe.

The fyrst cõmaundement that god cõmaũded is this. Thou shalt not worshyp no straunge ne dyuerse goddes/ that is to saye thou shalt worshyp no god but me/and ỹ shalt not reteyne in theym hope but in me. For who that setteth pryncypally his hope on ony creature or fayth or byleue in ony thynge more than in me synneth deedly. And suche ben they ỹ worshyp ydolles/& make theyr god of a creature/and who someuer dothe so synneth agaynst this commaundement/and so do they that ouer moche loue theyr tresours golde or syluer or ony other erthely thynge ỹ ben passynge and transytorye or sette theyr herte or hope on ony thynge by the whiche they forgete & leue god theyr creatour and theyr maker/whiche hath lente to them al that they lyue by/and therfore

they ought for to serue hym with al theyr goddes / and aboue all thynge for to loue hym and to worshyp hym w̄ all theyr herte / with all theyr soule / and also with all theyr strength / lyke as the fyrst cōmaundement enlygneth and techeth vs.

¶ The seconde cōmaundement.

¶ The seconde commaūdement is this / that thou shalt not take ꝑ name of god in vayne / that is to say thou shalt not swere by hym for nothynge. In this commaūdement our lorde cōmaundeth in the gospell / that thou shalt not swere by ꝑ heuenne by the erthe / ne by other creature. But for good cause & ryghtful a man may swere without synne as in Jugement / or in requyrynge of trouthe / or without Jugement in good and nedefull causes / and in none other maner woute reason by ꝑ name of our lorde and for nought / and yf he swere fals wetyngly he is forsworen / and that is agaynst this cōmaūdement & synneth deedly / for he swereth agayst his cōscyence / & that is whan he swereth by aduyse and by delyberacyō. But a man shold swere truely and yet not for nought or for ony vayne or ylle thyge / ne malycyously / but for to swere lyghtly without hurte or blame is venyall synne. But ꝑ custome therof is perylous / and may well tourne into deedly synne / but yf he take hede. But he than that swereth horrybly by our lorde or by ony of his mēbres or by his saynctes in despyte / & blasphemeth in thynges that ben not trewe / or other wyse he synneth deedly / and he may haue no reason wherby he may excuse hym. And they ꝑ moost accustome them in this synne they synne moost. &c.

¶ The thyrde cōmaundement.

¶ The thyrde commaūdement is that ꝑ shalt haue mynde & remembre that thou halowe and kepe holy thy Sabote daye / or Sondaye / that is for to saye that thou shalt do no werke ne operacyon on the sondaye or other holy dayes / but ꝑ shalt resse fro all worldely labour / & entende to prayer and for to serue god thy maker / whiche rested the. vij. daye of the wekes ꝑ he hadde made in the. vi. dayes tofore / in whiche he made and ordeyned the worlde. This cōmaūdement accōplysheth he that kepeth to his power the peas of his cōscyence / for to serue god more holyly. Than this day that the Jewes called Sabotte / is almoche to saye as rest. This commaūdement may no man kepe spyrytually that is accombred in his cōscyence with deedly synne. Suche a conscyence can not be in restne in peas as longe as he in suche astate In the stede of the Sabotte daye whiche was straytly kept in ꝑ olde lawe holy chirche hath stablysshed ꝑ sondaye in ꝑ newe lawe. For our lorde arose fro dethe to lyfe on the Sondaye / and therfore we ought to kepe it holyly and be in rest fro the werkes of the weke tofore / and to ceale of the werke of the synne / and too entende to do ghoostly werkes / and to folowe our lorde belerhynge hym of merey / & for to thanke hym for his benefaytes. For they that breke the Sondaye and the other solempne feestes that ben stablysshed for to be halowed in holy chyrche thy synne deedly / for they do dyrectely agaynst the cōmaundement of god aforesayd and holy chyrche / but yf it be for some necessyte ꝑ holy chyrche admytteth & graunteth / but thy synne moche more than ꝑ enploye the Sondayes & the feestes in synnes / in lecherye / in goyenge to tauerns / in seruyce tyme / in glotonye and drynkynge dronke / and in other synnes outrages agayst god. For alas / for sorowe I trowe there is more synne cōmyted on the sondaye and other holy daye and feestes than in the other weke dayes / for thāne ben they dronke / fyghtand slee / and bē not occuppyed vertuously in goddes seruyce as they ought to do / & as god cōmaūded vs to remembre & haue in mynde to kepe & halowe ꝑ holy dayes / they that so do synne deedly and obserue

and kepe not this thyrde cõmaũdement. These thre commaundementes ben wryten in the fyrst Table & appertreynen onely vnto god.

¶The.iiij.cõmaundement.

¶The fourth cmomaũdement ỹ is thou shalt honour & worshyp thy fader and thy moder/for thou shalt lyue ỹ lenger on the erthe. This cõmaũdement admoneſteth vs that we be well ware not to angre fader & moder in ony wyse/or who that curseth them/or sette hande on them in euyll wyll synneth deedly. In this cõmaundement is vnderstanden ỹ honont that we sholde do to oure ghostly & spyrytuall faders/ỹ is to them that haue ỹ cure of vs/to teche & chastyse vs as ben ỹ prelates of the chyrche/and they that haue ỹ charge and cure of oure soules/& to kepe oure bodyes. And he ỹ wyll not obeye to hym ỹ hath ỹ cure ouer hym whã he ensygneth and techeth hym good that he is bounde to do he synneth greuously/& is in obedyent whiche is deedly synne.

¶The.v.cõmaundement.

¶The fyfthe cõmaũdemẽt is/that thou shalt slee no man. This commaũdement wyll that no man shall slee other for vengeaũce/ne for his goodes/or for ony other euyll cause/it is deedly syñe/but for to slee malefactours in executyge of Justyce for other good causes/yf it be lawfull it may well by done. In this commaũdement is defended the synne of wrath and of hate/of rancour and of yre. For as the scripture sayth/who so hateth his brother is an homycyde/whã it is by his wyll & he synneth deedly. And he ỹ berreth angre in his herte longe/for suche yre longe holden in the herte is rauncour and hate whiche is deedly synne and is agaynst this cõmaũdement. And yet synneth he more ỹ dothe or pourchaceth shame vylonye or hurte to another wrongfully/or he that counsayleth or helpeth for to greue another for to auenge hym. But wrath or angre lyghtly passed without wyll to noye or greue ony other is not deedly synne.

¶The.vi.cõmaundement.

¶The sixte cõmaũdement is/that thou shalt not do aduoutrye/that is for to saye thou shalt not haue no fleshely compayny with another mannes wyfe. In this cõmaũdement is forbodden & defended all maner synne of ỹ flesshe/whyche is called generally lechery/the whyche is a ryght foule synne & vylaynous/how be it that there is some braūche of it that is no deedly synne/as often mouynges of ỹ flesshe that may not be eschewed whyche men ought for to refrayne & to restrayne alwoyes as they maye/& this cometh oftentymes by outragyous thynkynge and erynge/or by euyll thought or by foule touchynge/for i suche thynges may be great peryll. And in this cõmaũdement is defended all vyle agaynst nature in what maner it be done in his persone or other.

¶The.vij.cõmaundement.

¶The seuenth commaũdement is/that thou shalt do no theft. This commaũdement forbedeth to take awaye other mennes thynges what soeuer they be without reason agaynst ỹ wyll of them ỹ owe or make them. In this cõmaũdement is defended rauyne/vsure/robbery/and deceyte/and in begglynge other for to haue they honour or good. And he that dothe agaynst this cõmaũdement is bounden to make restytucyon & yelde agayne that he hath so goten or take/yf he knowe to who me he ought to restore it/and yf he knowe not he is bounden to gyue it for goddes sake or do by ỹ counsayll of holy chyrche. For who retenyeth wrongfully & woute reason other mẽnes good agaynst their wyll synneth deedly/yf he paye not where as he oweth yf he knowe where & it is in his powr & hath wherof/& yf he knowe not let hym than do by the counsayll of holy chyrche. And who so dothe not so synneth agaynst this cõmaũdement deedly.

¶ The .viij. commaũdemente.

¶ The .viij. cõmaũdement is / that thou shalt not bere false wytnesse agaynst thy neyghbour. In this cõmaũdement is forboden that no man shall lye wyttyngely / for who so lyeth dothe agaynst this commaundement. And also ꝑ he for swere not hym in Jugement ne make no lesynges to nope ne greue another / nether he ought not to myssaye ne speke euyll of other i entencyon to myspayre his good name & fame / for it is deedly synne. Agaynst this cõmaũdement do they ꝑ saye euyll of good men behynde them and bacbyte them / and do this wyttyngly by maner of adulacyon or flaterynge / whã they that men speke of be not presente / they ꝑ do thus & say suche wordes they do agaynst this cõmaũdemẽt / for they be all fals wytnesses.

¶ The .ix. commaũdement.

¶ The .ix. commaũdement is / that thou shalt not desyre ꝑ wyfe of thy neyghboure ne shalt not couyte her in thyn herte / that is to saye thou shalt not consente to synne with her with thy body. This commaundement defendeth to desyre to haue companye with al maner women oute of maryage / & the euyll lygnes that be without forth make men for to dyawẽ them to synne / as the euyl wordes of suche maters of ꝑ foule and euyll attouchynge / kyssynge / handelynge / & suche other. And the dyfference bytwene this cõmaundement & the sixte aforesayd / is that the sixthe cõmaundement forbyddeth ꝑ dede without forth. And this forbyddeth ꝑ cõsentynge within forth / for the consentynge within forth to haue companye with a woman that is not his by maryage is deedly syne / after the sentence of ꝑ gospell that sayth. Who that seithe a womã & coueyteth her in his herte / he hath now synned in his herte & deedly. This is to vnderstande of the consentynge expresse in his thought.

¶ The .x. cõmaundement.

¶ The .x. commaundement is / that thou shalt not coueyte nothynge that is or longeth to thy neyghbour. This commaundement defendeth wyll to haue thynges that longe to other men by euyl reason or wrongfully. In this cõmaũdement is defended enuye of other mennes wele or other mẽnes grace or welfare / for suche enuye cometh of euyl couetyse to haue suche good or suche grace or fortune as he seithe in other. And this couetyse is whan ꝑ cõsentynge & thought be certaynly one / thã it is deedly synne. And yf there be ony ylle moeuynges without wyll & consentynge of dammage or hurte of other this is not deedly synne / yf he synne herin it is but venyall synne. These ben the ten commaundementes of oure lorde of whiche the thre fyrst belongen to god / & the .vij. other ben ordeyned for our neyghbours. Euery persone ꝑ hath wytte and vnderstandynge in hymselfe & age is bouden to knowe them & to obeye and kepe these .x. cõmaundementes aforesayd / or els he synneth deedly.

¶ This moyses abode in ꝑ hyll .xl. dayes and .xl. nyghtes / & receyued of almyghty god the Tables with the cõmaundementes wryten with ꝑ hande of god / & also receyued and lerned many cerymonyes and statutes that god ordeyned / by whiche ꝑ chyldren of Jsrahell sholde be ruled & Juged by. And whyles ꝑ Moyses was thus with our lorde in the mount / and the chyldren of Jsrahel sawe that he there taryed & descended not / than some of them sayd that he was deed or gone awaye & wolde not retourne agayne / and some sayd nay / but in conclusyon they gadred them togyder agaynst Aaron & sayd to hym. Make to vs some goddes that may go tofore vs we knowe not what is befallen too Moyses. Than Aaron sayde / take the golde ꝑ hangeth in ꝑ eres of your wyues & your chyldren and bryng it to me / the people

dyd as he badde and brought the golde to Aaron/ whiche he toke & molte it and made therof a Calfe. Than they sayde/ these ben thy goddes Israhell ꝑ brought ꝑ out of the lande of Egypte. And ꝑ people made an awter tofore it & made great Joye & myrthe and ete & dronke and daũced and played tofore ꝑ Calf/ and offered and made sacrifyces therto. Oure lorde spake to Moyses sayenge. Go hens and descende downe thy people haue synned whome ꝑ hast brought fro ꝑ lande of Egypt. They haue soone forsaken & lefte the way whiche thou hast shewed to theym. They haue made to them a Calfe blowē and haue worshypped it/ and offred sacrifyces therto sayenge. These bē thy goddes Israhel that haue brought the out of the lande of Egypte. Yet sayd our lorde to Moyses. I se well that this people is of euyll dysposycyon/ suffer me that I maye werke my wrath on them & I shall destroye theym/ I shall make the gouernour of moche people. Than Moyses prayed our lorde god sayenge/ why arte ꝑ wroth lorde agaynst thy people ꝑ thou hast brought out of the lande of Egypte in a great strengthe and a boystous hande. I beseche the lorde let not the Egypcyens say/ ꝑ theyr god hath locked theym oute for to slee theym in the mountaynes. I praye the Lorde that thy wrath may aswage/ and be thou pleased & benynge vpon ꝑ wyckednes of thy people. Remembre Abraham Ysaac & Jacob thy seruauntes/ to whom ꝑ promysedest and swordest by thy self sayenge. I shall multyplye your sede as the sterres of heuen/ and ꝑ vnyuersall lande of whiche I haue spoken I shall gyue to your sede/ & ye shal possede & haue it euer. And wt these wordes our lorde was pleased/ ꝑ he wolde do no harme as he sayd vnto his people. And so Moyses retourned fro the mount berynge two Tables of stone wrytē both wt the hande of god/ & the scrypture that was in the Table were the ten cõmaundemẽtes as a fore be wrytē. Josue herynge the great noyse of ꝑ chyldren of Israhell sayd to Moyses. I trowe they fyght beneth. Whiche answered & sayd/ it is no crye exhortynge men to fyght/ ne noyse for to cõpell men to flee/ but I here the voyce of syngynge. Whā he approched to them he sawe the calfe and ꝑ Instrumentes of myrthe/ and than he was so wrothe that he threwe downe the tables & brake them at the fote of ꝑ hylle/ and ranne & raught downe the calfe that they had made and brente and smote it all to pouder/ whiche he cast it into water & gaue it to drynke to ꝑ chyldren of Israhell. Than sayd Moyses to Aaron. What hath this people done vnto the that thou hast made to synne so greuously. To whome he answered. Let not my lorde take none indygnacyō at me thou knowest well ꝑ this people is prone & redy to synne. They sayd to me/ make to vs goddes ꝑ may go tofore vs/ we knowe not what is fallē to this Moyses ꝑ lade vs out of Egypte. To whome I sayd/ who of you ꝑ hath golde gyue it to me/ & they toke and gaue it to me/ and than I caste it into the fyre and therof came oute this calfe. And thā sayd Moyses. Al they that bē of goddes parte and haue not synned in this calfe let theym Joyne to me/ and thāne the chyldren of Leuy Joyned to hym/ and badde eche man take a swerde on his syde/ and take bengaunce & slee euerych his broder his frendes and his neyghbours that haue trespaced. And so ꝑ chyldren of Leuy went & slewe .xxx.iij. thousande chyldren of Israhell. And thā sayd Moyses/ ye haue halowed this day your handes vnto oure lorde/ and ye shall be therfore blessed. The seconde day Moyses spake to the people & sayd/ ye haue cõmyted and done the greatest synne ꝑ may be. I shall ascende vnto our lorde agayne & shall praye hym for your synne. Thāne Moyses ascēded agayne & receyued afterwarde two Tables agayne/ whiche oure

lorde badde him make/and therin our lorde wrote the cõmaũdementes. And after our lorde commaunded to make an Arke and a Table/in whiche Arke was kepte. iij thynges. Fyrst ỳ rodde with whiche he dyd meruayles. A potte full of manna/& two Tables with the cõmaundementes. And than after Moyses taught them the lawe/how eche man sholde behaue hȳ agaynst other/& what he sholde do/& what he sholde not do/& departed them in. xij. Trybus/and cõmaũded that euery man sholde bryngc a rodde into the Tabernacle. And thãne Moyses wrote eche name on the rodde/and Moyses shytte fast the Tabernatle. And on the morynge there was founden one of the roddes ỳ burgeyned and bare leues and fruyte/& was of an almonde tree/ỳ rodde sylle to Aaron. And than after this longe tyme the chyldren of Israhel desyred for to ete flesshe and remembred of the flesshe that they ete in Egypt/and grutched agaynst Moyses and wolde haue ordeyned to them a duke for to haue retourned into Egypte. wherfore Moyses was so woo that he desyred of our lorde for to delyuer hym fro this lyfe/bycause he sawe theym so vnkynde agaynst god. And than god sende to theym so great plente of curlewes ỳ two dayes and one nyght they flewe so thycke by ỳ groũde ỳ they toke great nombre of them for they flewe by ỳ heyght of two cubytes & they had so many that they dryed them hangynge on theyr tabernacles & tentes yet were they not contente but euer grutchynge. Wherfore god smote them & toke vengaunce on theym by a great plaghe/and many deyed and were buryed there. And thãne fro thens they wente into Aleroth & dwelled there. And after this Maria and Aaron broder and syster of Moyses begã to speke agaynst Moyses bycause of his wyfe whiche was of Ethyope & sayd/god hath not onely spoken by Moyses/hath he not also spoken to vs. Wherfore our lorde was wroth/Moyses was ỳ humblest and ỳ meekest man that was in all the worlde. And than anone our lorde sayd to hym and to Aaron and to Maria. Go ye thre onely vnto ỳ Tabernacle. And there our lorde sayd that there was none lyke to Moyses/to whome he had spoken mouth too monthy and reproued Aaron & Maria bycause that they spake so to Moyses/& he beynge wroth departed fro them And than anone Maria was smyten and made lepre & whyte lyke snowe. And than whan Aaron behelde her & sawe her smyten with lepre/he sayd vnto moyses. I beseche the lorde that thou sette not this synne on vs whiche we haue cõmyted folyly. And lette not this oure syster be as a deed woman or as borne out of the tyme & cast awaye frome her moder/beholde and se halfher flesshe is deuoured of ỳ lepre. And than Moyses cryed vnto our lorde sayenge. I beseche the lorde that thou hele her To whome oure lorde sayde/yf her fader hadde spytte in her face/sholde she not be put to shame and to rebuke. vij. dayes/let her departe out of ỳ castelles. vij. dayes/& after she shall be called in agayne. And so Maria was shytte out of the castelles seuen dayes/and the people remeued not fro the place tyll that she was called in agayne. And after this our lorde commaũded Moyses for to sende men into the lande of Canaan/that he sholde gyue theym charge for to se and consyder the goodnes therof/& ỳ of euery Trybe he sholde sende some. Moyses dyd so as onre lorde hadde commaunded hym/whiche wente in and brought of ỳ fruyte with them/and they brough a braūche with one clustre of grapes almoche as two men myght bere bytwene them vpon a coleslaffe/whãn they had sene the countree and consedered by the space of. xl. dayes they retourned & told the cõmodytees of the lande/but some sayd that the people were stronge & many kynges and gyauntes in suche wyse that

they sayd that it was Inprenable/and ỹ the people were moche stronger thā they were/wherfore ỹ people anone were aferde & murmured agaynst Moyses & wolde retourne agayne into Egypte. Than Josue and Caleph whiche were two of them that hadde consydered the lande/sayde to ỹ people why grutche ye/and wherof be ye aferde/we haue wel sene the countree/ and it is good to wynne/the countree floweth full of mylke and hony/be not rebelle ayenst god he shall gyue it vs/be ye not aferde. Than all ỹ people cryed agaynste them/& whan they wolde haue taken stones & stoned them/our lorde in his glorye appered in a clowde vpon the couerynge of the Tabernacle & sayd to Moyses/this people byleued not ỹ sygnes & wordes ỹ I haue shewed and done to them. I shall destroye them all by pestylence/& I shall make the a prynce vpon people greater & stronger thā this is. Than prayed Moyses to our lorde for the people/that he wolde haue pyte on them & not destroye them but for to haue mercy on theym after the magnytude of his mercy. And than oure lorde at his requeste for gaue them. Neuertheles oure lorde sayd all tho men ỹ had sene his mageste and the sygnes and meruayles that he dyd in Egypte & in the deserte/and haue tempted hym .x. tymes & not obeyed vnto his voyce shall not se ne come into the countree and lande that I haue promysed to theyr faders. But Josue and Caleph my seruauntes shal entre into the lande/and theyr sede shal possesse it. Than Moyses tolde all this vnto the chyldren of Israhell/and than they wayled and sorowed greatly therfore. Thāne after this the people remeued fro thens & came into the deserte of Syn/and there Maria syster of Moyses & Aaron deyed & was buryed in the same place. Than the people lacked water & came & grutched agaynst Moyses/and yet wysshed ỹ they hadde abyden in Egypte. Than Moyses and Aaron entred into the Tabernacle & fylle downe to the grounde lowe & prayed vnto our lorde sayenge. Lorde god here ỹ clamour of thy people/& open vnto them thy tresoure a fountayne of lyuynge water that they maye drynke and ỹ murmuracyon of them may cease. Than oure lorde sayd to hym. Take the rodde in thy hande and thou and Aaron thy broder assemble and gadre ỹ people/and speke ye to ỹ stone and it shall gyue out water/& whan ỹ water cometh let all the multytude drynke and theyr beestes. Than Moyses toke the rodde as our lorde badde and gadred all the people tofore the stone and sayd to them. Here ye rebelles and out of byleue/ trowe ye ỹ we may gyue you water oute of this stone. And he lyfte vp his hande & smote twyes the stone/and water came & flowed out in the mooste largeste wyse in so the wyse ỹ the people and ỹ beestes dranke theyr fylle. And than sayd god to Moyses and Aaron/ bycause ye haue not byleued me and sanctyfyed my name tofore ỹ chyldren of Israhell & gyuen to me ỹ laude/but haue done this in youre name/ ye shall not brynge this people into ỹ lande that I shall gyue vnto theym. And therfore this water was called ỹ water of cōtradycyon where ỹ chyldren of Israhell grutched agaynst god. And anone after this by goddes commaūdement Moyses toke Aaron vpon the hylle and despoyled of his vesture and clothed therwith his sone Eleazar and made hym vpperyst by shop for his fader Aaron/and there Aarō deyed in the toppe of the hylle/and than Moyses descended w̄ Eleazar. And whan al the multytude of people sawe ỹ Aaron was deed/they wepte and wayled on hym .xxx. dayes in euery Trybe and famylyte. After this people wente about ỹ lande of Edome/& began to were wery and grutched agaynst our lorde and Moyses and sayd yet/why hast thou ledde vs out of ỹ lande of Egypte for to slee vs in this de-

serte & wyldernes. Breed fayled vs/there is no water / & oure soules abhorre & loth this lyght meet. For which cause god sende ymonge thē fyry serpentes/whiche bote & wounded many of them and slewe also. Thanne they that were hurte came to Moyses and sayd/we haue synned for we haue spoken agaynst our lorde & ỹ / praye for vs vnto god ỹ he delyuer fro vs these serpentes. Thā moyses prayed our lorde for ỹ people. And our lorde sayd to him Make a serpent of brasse and set it vp for a sygne / & who someuer be hurte and loketh theron and beholdeth it / shall lyue & be hole. Than Moyses made a serpent of brasse and sette it vp for a sygne. And thā whā they that were hurted beheelde it were made hole. And after this whan Moyses had shewed vnto theym all the lawes of our lorde and cerymonyes / and hadde gouerned them. xl. yere/and that he was an hondred and. xx. yere olde/he ascended fro the feldes of Moab vpon ỹ moūtayne of Nebo into ỹ toppe of Phasga agaynste peryco and there our lorde shewed to hym all the lande of Galaad vnto dan / and all the lande of Nromysyon fro that one ende to that other/ & thā our lorde sayd to hym This is the lande ỹ I promysed to Abraham / ysaac / and Jacob sayenge. I shall gyue it to thy sede. Now thou hast sene it with eyen / & shalt not entre ne come therin. And there in that place deyed Moyses seruaunt of our lorde as god commaūded and was buryed in the vale of ỹ lande of moab agaynst phogor. And yet neuer mā knewe his sepulcre vnto this daye. Moyses was an hondred & .xx. yere olde whan he deyed/his eyen neuer dymmed/ne his teeth were neuer moeued. The chyldren of Israhell wepte & moned for hym. xxx. dayes in the feldes of Moab. Josue the sone of Num was replenysshed with ỹ spyryte of wyldome/for moyses sette on hym his handes / and ỹ chyldren obeyed hym as oure lorde hadde commaūded to Moyses. And there was neuer after a prophete in Israhel lyke vnto moyses/whiche knewe and spake vnto god face to face in al synges and tokens that god dyd & shewed by hym in the lande of Egypt by Pharao and all his seruauntes.

Here endeth the lyfe & the hystorye of Moyses.

After Moyses Josue was duke & leder of the chyldren of Israhell & brought theym into the lande of byhelle. And he dydde many great batayles / for whome god shewed many great meruayles/and in especyall one that was that ỹ sonne stode styll at his request tyll he had ouercomen his enemyes by the space of a daye. And our lorde whan that he faught send downe suche hayle stones ỹ slewe mo of his enemyes wt̄ tho stones thā wt̄ mannes hande. Josue was a noble man & gouerned wel Israhel/& deuyde ỹ lande vnto ỹ. xij. Trybes by lot/& whā he was an. C. & .x. yere olde he deyed. And dyuerse dukes after hym Juged & demed Israhell/ of whom bē noble hystorye/ as of Jepte Gedeon/& Samplō/whiche I passe ouer vnto the hystorye of the kynges/whiche is redde in the holy chyrche fro ỹ fyrst sondaye after Trynyte sondaye vnto ỹ fyrste sonday of Auguste/& in the moneth of Auguste is redde in the boke of Sapyence. And in ỹ moneth of Septembre ben redde the hystorye of Job/and Tobye/and of Judyth/and on Octobre the hystorye of Machabees. And i Nouembre ỹ boke of Ezechyell and his bysyons. And in decembre ỹ hystorye of Aduente & the boke of ysaye vnto Crystmasse/and after ỹ feest of Epyphanye vnto Septuagesme ben redde ỹ Epystles of Poule. And this is the rule of the Temporall thrugh the yere. &c.

The fyrst sondaye after Trynyte sondaye vnto the fyrst sonday of the moneth

of August is redde the boke of kynges.

This hystorye maketh mẽcyon of a mã that was named helcana which had two wyues / ỹ one was named anna / and the name of the seconde Fenenna. Fenenna hadde chyldren. And Anna had none but was bareyne. The good mã at suche dayes as he was bounden wente to his Cyte for to make his sacrifyce and worshyp god. In this tyme Ophny and Phynees sones of Hely ỹ great preest were preestes of our lorde god. And this Helcana gaue to Fenenna at suche tymes as he offered to her sones and doughters certayne partes / and vnto Anna he gaue but onely one parte. Fenenna dyde moche sorowe and repreue to anna bycause she had de no chyldren. And thus he dyde euery yere and prouoked her to wrathe / but she wepte for sorowe and ete no mete. To whome helcana her husbande sayd. Anna why wepest thou and wherfore etest thou not / why is thyn herte put to aflyccyon / am I not better to the than ten sones. Than Anna arose after she hadde eten and dronken in Sylo / and went to praye vnto oure lorde god. Hely that tyme sat tofore ỹ postes of the hous of our lorde god. And Anna besought and prayed our lorde god makynge to hym a bowe yf that she myght haue a sone she sholde offer hym to our lorde god And it was so that she prayed so hertely in her thought & mỹde that her lyppes moeued not / wherfore Hely bare her on hande ỹ she was dronke. She sayde nay my lorde. I am a synfull woman. I haue dronken no wyne ne dryke that may cause me to be dronken. But I haue made my prayers and caste my soule into the syghte of almyghty god. Repute me not as one of ỹ doughters of Belyall / for ỹ prayer that I haue made and spoken yet it is of the multytude of the heuynes and great sorowe of myn herte. Than Hely the preest sayde to her. Go in peas ỹ god of Israhel gyue vnto ỹ the peticyon of thyne herte for ỹ thou hast prayed hym. And she sayd wolde god that thy seruaũt myght fynde that grace in thy syght / and also she departed. And than in the morynge they wente home agayne into Ramatha. And after this our lorde god remembred her / & Helcana knewe her and she cõceyued / and at the tyme accustomed brought forth a fayre sone and named hym Samuell for somoche as she asked hỹ of our lorde god almyghty / wherfore Helcana her husbande wente and offred a solempne sacrifyce and hys vowe accomplysshed / but Anna ascended not with hym she sayd to her husbãde that she wolde not go tyll her chylde were wened and taken fro the pappe. And after whan Samuell was wened and was an Infaunte / the moder toke hym and thre calues & thre mesures of mele and a botell of wyne and brought hym vnto ỹ house of our lorde in Sylo / and sacrifyed that calf and offered the chylde to Hely / and tolde Hely that she was the woman that prayed oure lorde for that chylde. And there Anna worshypped our lorde and thanked hym / and there made this psalme whiche is one of the cantycles. Exultauit cor meũ in dño: et exaltatum est cor meum in deo meo. And so forth all ỹ remanaũte of ỹ psalme. And thanne Helcana with his wyfe retourned home to his hous. After this our lorde vysyted Anna and she conceyued thre sones and two doughters whiche she brought forth. And Samuell abode in the house of our lorde & was mynyster in the syght of Hely / but ỹ two sones of Hely Ophny and Phynees were chyldren of Belyall not knowynge our lorde but dyde great synnes agaynste

ꝯ commaũdemẽtes of god. And our lorde sende a prophete to Hely bycause he corrected not his sones & sayde he wolde take ꝯ office from hym and from his hous and ꝯ there shulde not be an olde man i his hous & kynred but shulde deye or they came to mannes estate/and that god shulde reyse a preest ꝯ shulde be faythfull and after his herte. Samuell serued & mynystred oure lorde in a surplys tofore Hely. And on a tyme as Hely laye in his bedde/his eyen were so dymmed that he myght not se ꝯ lanterne of god tyl it was quenched & put out Samuell slepte in ꝯ Temple of our lorde wher as the arke of god was. And our lorde called Samuell. Whiche answered. I am redy/& ranne to Hely & sayd/ I am here redy ꝯ callest me. Whiche sayd. I called ꝯ not my sone/retourne & slepe & he retourned & slept. And our lorde called hym ꝯ secõde tyme/& he arose & went to Hely and sayd/lo I am here ꝯ callest me. Whiche answered I called ꝯ not/go thy waye & slepe Samuell knewe not ꝯ callynge of our lorde yet/ne there was neuer reuelacyon shewed to hym tofore. And our lorde called Samuell the thyrde tyme. Whiche arose & came to Hely and sayd. I am here/for ꝯ callest me. Than Hely vnderstode ꝯ our lorde hadde called hym & sayd to Samuel/go & slepe/& yf ꝯ be called agayne ꝯ shalt saye. Speke lorde for thy seruaũte hereth the. Samuell retourned & slepte in his place. And our lorde came & called hym. Samuell Samuell. And Samuell sayde/ saye lorde what ꝯ pleaseth/for thy seruaũt hereth ꝯ. And than our lorde sayd to Samuell. Lo I make my worde to be knowen in Israhel/ ꝯ who so hereth eeres shal rynge and sowne therof. In ꝯ daye I shall reyse agaynst Hely all ꝯ I haue sayd vpon his houle. I shall begynne & accomplysshe it. I haue gyuen hym in knowlege ꝯ I shal Judge his hous for wyckednes for almoche as he knoweth his sones to do wyckedly & hath not correcte thẽ. Therfore I haue swore to the hous of Hely that ꝯ wyckednes of his hous shal not be made clene with sacrifyces ne gyftes neuer. Samuel slepte tyll on the morne/ & than he roos & opened ꝯ hous of our lorde in his surplys & Samuell was aferde to shewe this vysyon vnto hely. Hely called hym and asked what our lorde had sayd to hym/ & charged hym for to tell hym all. And Samuell tolde to hym all that our lorde had sayd & hyd de not thynge fro hym. And he sayde he is our lorde/ what pleaseth hym lete hym do. Samuell grewe and our lorde was with hym in all his werkes. And it was knowen to all Israhel fro Dan to Berlabee ꝯ Samuell was the true prophete of our lorde. After this it was so ꝯ the Philystees warred agaynst the chyldrẽ of Israhell/agayne whome there was a batayle & the chyldren of Israhell ouerthrowen and put to flyght/wherfore they assembled againe & toke wt them ꝯ arke of god whiche Ophny & Phynees sones of Hely bare. And whan they came wt a great multytude with the Arke ꝯ Philystees were aferde. Not withstandynge they faught agaynst them mãly & slewe. xxx. thousande fote mẽ of ꝯ chyldren of Israhel & toke the arke of god and the two sones of hely were slayne Ophny & Phynes. And a mã of the trybe of Benyamyn ranne for to tell this to Hely whiche satte abydynge some tydynges of the batayle. This man as soone as he entred into the towne tolde how ꝯ feide was lost the people slayne/and how the Arke was taken/& there was a great sorowe & crye. And whan Hely herde this crye and waylynge/he demaũded what ꝯ noyse was & moeued and wherfore they sorowed. Thã the man hyed hym and came and tolde to Hely. And Hely was at ꝯ tyme. lxxxviii. yere olde/& his eyen were waxed blynde & myght not se/and he sayd. I am he that came fro the batayle & fledde this day fro the hooste. To whome Hely sayd. What is there done my sone. He answered ꝯ hooste

of Jſrahel is ouer thrown & fledde tofore the Phylyſtees and a great ruyne is made ymonge the people / and thy two ſones ben ſlayne/and the Arke of god is taken. And whan Hely herde hym name the Arke of god/he fyl downe backwarde by the dore & brake his necke/and there wycked ly he deyed. He was an olde man and had Judged Jſrahell ỹ ſpace of.xl.yere. Thā the Phylyſtees toke the Arke of god & ſet it in theyr temple of Dagon/by theyr god Dagon in Azote. On the morowe ỹ nexte daye erly whan they of Azote came into theyr temple/they ſawe theyr god Dagō lyenge on the groūde tofore ỹ Arke of god vpon his face/& the heed & ỹ two handes of Dagon were cutte of / & there abode no more but the trōke onely in the place. And god ſhewed many vengeaunces to them of the countree as longe as the Arke was w̄ them. For god ſmote thē w̄ ſykenelles in theyr ſecrete partyes / & welles boyled in townes & feldes of that Region/& there grewe ymonge them ſo many myes that they ſuffered great perſecucōn & cōfuſyon in that cytee. The people ſeynge this vengeaunce plaghe & ſayd/let not the arke of god of Jſrahell abyde lenger with vs/for hys hande is harde on vs & on Dagon our god/and ſend for the great mayſters & gouernours of ỹ phylyſtees. And whā they were gadred/they ſayd what ſhall we doo with the arke of god of Jſrahel. And they anſwered let it be ladde al aboute ỹ cytees and ſo it was / & a great vengeaunce and dethe was hadde vpon all ỹ cytees & ſmote euery man with plaghe fro the mooſt to the leeſt in ſuche wyſe that ỹ nether partyes of them putryfyed & roted of them/and that they made to thē ſetes of furres and ſkynnes to ſytte ſofte. And than they ſend the Arke of god into Acharon. And whan they of Acharon ſawe the Arke they cryed ſayenge/they haue brought the arke of ỹ god of Jſrahell to vs for to ſlee vs and our people. They cryed that the arke ſholde be ſende home agayne for moche people were deed by the vengeaūce that was taken on them in theyr ſecrete partyes/and a great howlynge & waylynge was ymōge them The Arke was in the regyon of the Phylyſtees. vij. monethes. After this they cōſeyled with theyr preeſtes what they ſholde do with the Arke/and it was cōcluded that it ſholde be ſende home agayne/but ỹ preeſtes ſayd/yf ye ſende it home ſende it not voyde/but what ye owe paye for your treſpace & ſynne/and than ye ſhalbe heled and cured of your ſekenelles. And ſo they ordeyned after the nombre of the fyue prynces of ỹ phylyſtees fyue pyeces of golde & .v. myes of golde/& ladde it to a wayne and put in it two wylde kyne whiche neuer bare yoke & lefte theyr calues at home & toke the arke & ſette it on the wayne and alſo the veſſelles & pyeces of golde that ye haue payed for your treſpace ſet thē at the ſyde of the Arke & let them go where they wyll. And thus they ſende ỹ Arke of god to the chyldren of Jſrahell. Samuell thā gouerned Jſrahell longe. And whan he was olde he ſet his ſones Juges on Jſrahell/whoſe names were Johell & Abya/& theſe two his ſones walked not ī his wayes/but declyned after couetyſe & toke gyftes & peruerted Juſtyce and dome. Than aſſembled & gadred togyder all ỹ greateſt of byrthe of ỹ chyldren of Jſrahell & came to Samuell and ſayd. Lo thou arte olde & thy ſones walke not in thy wayes. Wherfore ordeyne to vs a kynge ỹ may Judge and rule vs/lyke as all other nacyons haue. This dyſpleaſed moche to Samuell/whan they ſayde/ordeyne on vs a kynge. Than Samuell counſeyled on this mater with our lorde. To whome god ſayde/here ỹ voyce of ỹ people ỹ ſpeke to ỹ. they haue not caſt onely ỹ awaye / but me/ỹ I ſholde not regne on them/for they do lyke as they euer haue done ſythe I broughte thē out of Egypt vnto this day/ỹ is ỹ thei haue ſerued fals goddes & ſtraūge/& ſo do

they vnto ỹ. Not withstandynge here thē & tell to them tofore the ryght of ỹ kynge & how he shall oppresse thē. Samuell tolde al this to the people that demaunded to haue a kynge and sayd. This shall be the ryght of a kynge that shall regne on you/ he shall take your sones & make them his men of warre & sette them in his cartes/ & shall make them his carters and ryders of his hors i his chares and cartes/ and shall ordeyne of them Trybunes & centuryons erers & tyllers of his feldes/ & mowers & repers of his corne/ and he shall make thē smythes and armourers of harneys & cartes. And he shal also take your doughters and make them his vnguentaryes and redy at his wyl and pleasure. He shal also take fro you your feldes and vyneyerdes/ & the best olyues & gyue them to his seruaūtes. And he shall taske dyme your corne & sheues/ and rentes of youre vyneyerdes/ he shall value for to gyue to his officers & seruaūtes/ and shall take fro you your seruauntes bothe men and women and sette thē to his werkes. And also your asses & beestes he shall take to his labour/ youre flockes of shepe he shall taske & take ỹ ten the or what shall please hym. And ye shall be to hym thrall & seruaūtes/ and ye shall crye than wyl shynge to flee fro the face of your kynge & our lorde shall not here you ne delyuer you/ bycause ye haue asked a kynge. Yet for all this ỹ people wolde not here Samuell/ but sayd gyue to vs a kynge/ for a kynge shall regne on vs & we shal be as all other people ben/ and our kynge shal Jugde vs and go before vs/ & he shal fyght our batayles for vs. And Samuell herde all this and counseyled with our lorde. To whome god commaūded to ordeyne to them a kynge and so he dyde. For he toke a mā out of the trybe of Benyamyn whose name was Saull a good man and chosen and there was not a better ymōge all ỹ chyldren of Jsrahell/ and he was hyer of stature fro the sholder vpwarde than ony other of all the people/ and Samuell enoynted hym kynge vpon Jsrahell/ and sayd to hym. Oure lorde god hath enoynted ỹ vpon his herytage and ordeyned the a prynce/ and thou shalt delyuer his people fro the handes of his enemyes that bē in the cyrcuyte & coūtrees about/ & departed frome hym. And Samuell after this gadred the people togyder & sayd. Our lorde sayth that he hath brought you fro ỹ lāde of Egypte and saued you fro the handes of all ỹ kynges ỹ were your enemyes & pursued you/ and ye haue forsakē oure lorde god that hath onely delyuered you frome all euyll and trybulacyons/ and haue sayd Ordeyne vpon vs a kynge/ wherfore now stande euerych in his trybe & we shall lotte who shalbe our kynge/ and the lotte fyl on the trybe of Benyamyn/ & in ỹ Trybe the lotte fyll vpon Saull the sone of Cys. And they sought hym and coude not fynde hym/ and it was tolde to them ỹ he was hydde at home in his hous/ and the people ranne thyder and fette hym and sette hym in myddes of all the people/ & he was hyer than ony of all the people fro ỹ sholder vpwarde. Than sayd Samuell to ỹ people/ now ye se and beholde whome our lorde hath chosen/ for there is none lyke hym of all the people. And than all ỹ people cryed (Uiuat rex) lyue the kynge/ Samuell wrote the lawe of the realme to ỹ people in a boke and put it tofore our lorde. Thus was Saull made the fyrst kynge in Jsrahell/ & anone hadde moche warre/ for on al sydes men warred on ỹ chyldren of Jsrahell & he defended them/ and Saul hadde dyuerse batayles and hadde victory. Samuell came on a tyme to Saull and sayde god cōmaūded hym to fyght agaynst Amaleche and that he sholde slee & destroye mā woman & chylde/ ore/ cowe/ camell/ asse/ & shepe & spare nothynge. Than Saull assembled his people & had two hōdred thousande fote men/ & xx. thousande men of ỹ Trybe of Juda/ & went forth & fought a-

gaynst Amaleche & slewe them / sauke he saued Agag ỳ kynge of Amalech alyue / & al other he slewe / but he spared ỳ best flockes of shepe & of other beestes / & also good clothes & wethers & al ỳ was good he spared & what someuer was soule he destroyed. And this was shewed to Samuel by our lorde sayenge. Me forthynketh ỳ I haue ordeyned Saull kynge vpon Israhell for he hath forsakē me & not fulfylled my cōmaūdementes. Samuel was sory here for & wayled al the nyght tyll on ỳ morne he rose & came to Saull. And Saull offered sacrifyces vnto our lorde of ỳ pyllage ỳ he had taken. And Samuell demaūded of Saule what noyse ỳ was ỳ he herde of shepe & beestes. He sayd ỳ they were of ỳ beestes that ỳ people hadde brought from Amaleche to offer vnto our lorde / & ỳ resydue were slayne / they haue spared ỳ beest & fattest for to do sacrifyce with vnto thy lorde god. Than sayd Samuell to Saull remembrest ỳ not ỳ where thou were lest. Y monge ỳ Trybes of Israhell / thou were made vpperest / and our lorde enoynted the / & made ỳ kynge. And he sayd to ỳ / go & slee ỳ synners of Amalech / & leue none alyue mā ne beest / why hast ỳ not obeyed the commaōdementes of our lorde & hast ronnen to robbery & done euyll in ỳ syght of god. And than sayd Saull to Samuell I haue taken Agag kynge of Amaleche & brought hym with me / but I haue slayne Amalech ỳ people / & haue takē of ỳ shepe & beestes of the best for to offre to our lorde god. And thā sayd samuell / trowest thou that our lorde wolde rather haue sacrifyce & offrynges thā to obeye his commaūdementes. Better is obedyence thā sacrifyce and better is to take hede to do after thy lorde thā to offer ỳ fatte kydneys of ỳ weders / for it is a synne to withstāde and to repugne agaynst his lorde lyke ỳ syne of ydolatry. And bycause ỳ hast not obeyed our lorde & cast awaye his worde / oure lorde hath cast ỳ away that ỳ shalt not be kynge. Than sayd Saull to Samuell. I haue synned / for I haue not obeyed ỳ worde of god & thy wordes / but haue dredde ỳ people & obeyed to theyr requeste / but I praye ỳ to bere my synne & trespaas / and retourne with me ỳ I may worshyp oure lorde. And Samuell answered I shal not retourne wt̄ the / & so Samuell departed / & yet or he departed he dyd do slee Agag ỳ kynge / and Samuell sawe neuer Saull afterwarde vnto his deth. And than oure lorde bad Samuell for to go and enoynte one of the sones of Ysaye otherwyse called Yesse for to be kynge of Israhell. And so he came into Bethleem vnto Yesse and badde hym for to bringe his sones tofore hym This Yesse had. viij. sones / and broughte tofore Samuell but seuen of them. And than Samuel sayd ỳ he was not there ỳ he wolde haue. And thā he sayd that there was no mo / sauke one whiche was ỳ pongest and yet but a chylde / and kepte shepe in the felde. And Samuell sayd / sende for hym / for I shal ete no brede tyll he come / and so he was sende for and broughte / he was rough and fayre of vysage and well fauoured. And Samuell arose & toke an horne with oyle and enoynted hym in the myddell of his bredren. And forthwith ỳ spyryte of our lorde came dyrectely in hym ỳ same daye & euer after. Than Samuell departed & came in to Ramatha / & the spyryte of our lorde wente awaye fro Saull / & an euyll spyryte vexed hym often. Than his seruaūtes sayd to hym / ỳ arte oftē vexed with an euyll spyryte / it were good to haue one ỳ coude harpe to be wt̄ ỳ whan ỳ spirite vexeth the ỳ shalt here it ỳ lyghter And he sayd to his seruaūtes / prouyde ye to me suche one / and thā one sayd. I sawe one of Ysayes sones playe on a harpe a fayre chylde & stronge / wyse in his tastynge and our lorde is with hym. Than Saull send messagers to Ysaye for Dauyd. And Ysaye sende Dauyd his sone wt̄ a presente of breed / wyne / & a kydde to Saull. And

alwaye whan ỳ euyll spyryte vexed Saull Dauid harped tofore hȳ/ & anone he was eased & the euyll spyryte went awaye. After this the Philystees gadred them into a great hoste to make warre againſt Saul & the chyldren of Israhell/ And Saull gadred the chyldren of Israhel and came agaynſt them in the vale of Therebynthy The Philystees stode vpon the hyll on ỳ other parte/ & ỳ valay was betwene them And there came out of the hooſt of Philystees a great gyaũt named Golye of Geth he was. vi. cubytes hye & a palme/ & a helme of braſſe on his heed and was cladde in a habergeon/ ỳ weyght of his habergeon was of. v. M. sycles of weyght of metall/ he had botes of braſſe in his cartes & his sholders were couered wt̄ plates of bras his glaiue was as a great coleſtaf & ther was theron. vi. sycles of yron/ & his squyer went tofore & cryed agaynſt them of Israhell & sayd ỳ they sholde chose a man for to fyght a synguler batayll agaynſt Golyas/ & yf he were ouercomen ỳ Philystees sholde be seruautes to Israell/ & yf he preuayle & ouercome his enemye thā they of Israell sholde serue the Philystees/ and thus he dyd crye. xl. dayes longe. Saull & the chyldren of Israhell were sore aferde. Dauyd was at this tyme in Bethleem wt̄ his fader and kepte shepe & thre of his bredren were in ỳ hooſt wt̄ Saul. To whome ỳ saye sayd. Dauyd take this potage. x. loues of breed/ and. x. cheses & go rēne vnto ỳ hooſt of thy bredren and se how they do/ & lerne how they ben arayed. Dauyd delyuered his shepe to one to kepe thē & bare these thynges vnto ỳ hooſt. And whan he came thyder he herde a great crye/ & he demaunded after his bredrē. And that same tyme came forth that gyaunt Golyas/ & sayd as he had done tofore. And Dauyd herde hym speke. All they of Israhell fledde for fere of hym. And Dauyd demaũded what he was/ & it was tolde hȳ ỳ he was comen for to destroye Israhell/ & also that what man that myght slee hym ỳ kynge sholde enryche hym with great rychesses/ and shall gyue to hym his doughter/ and shall make the hous of his fader without trybute. And Dauyd sayd what is this incyrcūcysed that hath despysed the hooſt of the god of Israhell/ & what rewarde shall he haue that shall slee hym/ and ỳ people sayd as afore is sayd. And his oldeſt broder herde hym speke to the people/ he was wroth with hym and sayde. Wherefore art thou comen hyther & haſt lefte ỳ fewe shepe in deſerte. I knowe wel thy pryde/ thou arte comen for to se the batayll. And Dauyd sayd/ what haue I do/ it is not as the people haue sayd. I dare fyght wel wt̄ this gyaunt. And declyned fro his broder to other of ỳ people. And all this was shewed to Saul. And Dauyd was brought to hȳ and sayd to Saull. I thy seruaunte shall fyght agaynſt this gyaunt yf thou wylt. And Saull sayd vnto hym. Thou mayſt not withſtande this Philystee ne fyght agaynſt hym/ for ỳ arte but a chylde. This gyaunt hath ben a fyghter fro his chyldehode. Dauyd said to Saul. I thy seruaũt kepte my faders shepe/ & there came a lyon & a bere and token awaye a weder fro ỳ myddle of my flocke/ and I purſewed after & toke it agayne fro theyr mouthes & they aroſe & wolde haue deuoured me/ & I caught them by ỳ Jawes & slewe them I thy seruaũt slewe the lyon and the bere Therfore this Philystee Incyrcumcyſed shalbe as one of them. I shall now go and delyuer Israhell fro this obprobrye & shame/ how is this Philystee Incyrcūcyſed so hardy to curſe ỳ hooſt of ỳ lyuynge god. And yet sayd Dauyd. The lorde ỳ kept me fro ỳ myght of ỳ Lyon & fro the strēgth of the bere/ he shall well delyuer me fro ỳ power of this Philystee. Saull sayd than to Dauyd. Go and our lorde be wt̄ the. Saull dyde do arme hym with his armour and gyrde his swerde about hym. And whan he was armed. Dauyd sayd I may not ne

can not fyght thus / for I am not acustomed ne vsed & vnarmed hym / & toke his staffe that he hadde in his hāde & chose to hym fyue good rounde stones fro the broke & put them in his bagge & toke a slynge in his hande & went forth to ỳ gyaũt. And whan Golyas sawe hym come he despysed hym & sayd / weenest ỳ ỳ I am an hande that comest wt thy staffe to me / & he cursed dauyd by his goddes and sayd to Dauyd. Come hyther & I shall gyue thy flesshe to the foules of heuē & to the beestes of ỳ erthe. Dauyd sayd vnto Golyas. Thou comest to me with thy swerde and glayue & I come to the in ỳ name of our lorde god of the hoost of Israhell whiche ỳ hast this daye despysed. And that lorde shall gyue ỳ in my hande and I shall slee ỳ and smyte of thy heed / and I shall gyue this daye ỳ bodyes of ỳ mē of warre of ỳ phylystees to the foules of heuen and to the beestes of the erthe. Than Golyas rose and hyed towarde Dauyd. And Dauyd on that other syde hyed and toke a stone and leyde it in his slynge / and threwe it at the gyaunt & smote hym in ỳ forehead / in suche wyse ỳ ỳ stone was fyxed there in ỳ he fyll downe on his vysage. Thus preuayled Dauyd agaynst the Phylystee with the slynge & stone and smote hym & slewe hym. And he hadde no swerde / but he wente & toke Golyas owne swerde & ther wt smote of his heed. And than ỳ Phylystees seynge this gyaunt thus slayne fledde. And the Israhelytes folowed after & slewe many of thē and retourned agayne and came into the tentes / pauelyons / & lodgynges of ỳ Phylystees and toke all the pyllage / Dauyd toke the heed of Golyas and brought it into Jherusalem / & his armes he brought to his tabernacle. And abner brought dauyd hauyne the heed of Golyas in his hande tofore Saull. And Saull demaunded of hym of what kynred that he was. And he sayd that he was sone of Ysaye of Bethlem. And forthwith that same tyme Jonathas the sone of Saull loued Dauyd as his owne soule. Saull thanne wolde not gyue hym lycence to retourne home agayne to his fader. And Jonathas and he were confedered and swore eche of them to be true to other. For Jonathas gaue his cote that he was cladde with all and his other garmentes vnto his swerde and spere vnto Dauyd. And Dauyd dyde all thet euer Saull badde hym do wysely and prudētly. And whā he retourned home frome the batayle / & Golyas was slayne / ỳ women came out fro euery towne syngynge melodyously with chorys and tympanes agaynste the compynge of Saull with great Joye & gladnes sayenge. Saull hath slayne a thousande / & Dauyd hath slayne ten thousande. And this sayenge dyspeased moche to Saull whiche sayd. They haue gyuē to Dauyd. x. thousande & to me one thousande / what may he more haue sauf the royalme & to be kynge / for this cause Saull neuer loued dauyd after that daye ne neuer loked on hym frendely / but euer sought meanes after warde to destroy dauyd / for he dredde that Dauyd sholde be lorde with hym & put hȳ from hym. And Dauyd was wyse & kepte hym well from hym. And after this he wedded Mycholl doughter of Saull / and Jonathas made ofttymes peas bytwene Saull & Dauyd yet Saull kepte no promyse / but euer lay in a wayte to slee Dauyd / and Jonathas warned Dauyd therof / and Dauyd gate hym a compaye of men of warre to the nombre of thre hondred and kepte hym in the mountaynes. And on a tyme Dauyd was at home with his wyfe Mycholl / & Saull sende thyder mē of warre to slee hȳ in his house in the morynge. And whan Mycholl herde therof she sayd to Dauyd but yf thou saue thyselfe this nyght to morowe thou shall dye / and she lete hym oute by a wyndowe by whiche he escaped & saued hymselfe. Mycholl toke an ymage and layde it on his bedde / & a rough skynne of

a ghoot on the heed of the ymage and co-
uered it with clothes. And on the mo3owe
Saull sende sp̄es fo3 Dauyd/and it was
answered to them that he laye seke in his
bedde. Than after this sende Saull mes-
sangers fo3 to se Dauyd/& sayd to them/
b3ynge hym to me in his bed that he may
be slayne. Whan ỹ messangers came they
fou͂de a sympiacre o3 an ymage in his bed
de/and ghotes skynnes on ỹ heed. Than
sayd Saul to Mychol his doughter/why
hast ỹ mocked me so & hast suffered myne
enemy to flee. And Mycholl answered to
Saull & sayd/he sayd to me I lette me go o3
I shall slee the. Dauyd went to Samuell
in Ramatha & tolde hym all ỹ Saull had
done to hym. And it was tolde Saul that
Dauyd was with samuell/and he sende
thyder messangers to take hy͂. And whan
they came they fou͂de hym with ỹ compa-
ny of p3ophetes/and they sate & p3ophe-
cyed with them/and he sende mo/& they
dyde also/& the thyrde tyme he sende moo
messangers & they also p3ophecyed. And
than Saull beynge w3outh asked where
Samuell and Dauyd were and wente to
them and he p3ophecyed whan he came al
so/and toke of his clothes & was naked all
that daye and nyght before Samuell. Da
uyd thanne fledde frome thens and came
to Jonathas & complayned to hym sayen
ge. What haue I offended that thy fader
secheth fo3 to slee me. Jonathas was sor-
y therfo3e/fo3 he loued well Dauyd. After
this Saull euer sought fo3 to slee Dauyd.
And on a tyme Saull wente into a Caue
fo3 to ease hym. And Dauyd was within
ỹ Caue. To whom his squyer sayd. Now
hath god b3ought thyn enemy into thyn
hande/now go and slee hym. And Dauyd
sayde/god fo3bede that I sholde laye ony
hande on hym he is enoynted. I shall ne-
uer hurte ne greue hy͂/let god do his plea-
sure. And he went to Saull and cutte of a
gobet of his mantell & kepte it. And wh̄
Saull was gone out/soone after Dauyd
yssued out and cryed to Saul sayenge. Lo
Saull god hath b3ought the into my han
des. I myght haue slayne ỹ yf I had wol
de/but god fo3bede that I sholde leye han
de on the my lo3de enoynted of god. And
what haue I offended that thou secheste to
slee me. Who art thou sayd Saull/art not
thou Dauyd my sone. Yes sayd Dauid. I
am thy seruau͂t & kneled downe and wo3-
shypped hym. Than sayd Saull. I haue
syned & wepte & also sayd. Thou art ryght
fuller than I am/& thou hast done to me
good/and I haue done to the euyll. And
thou haste well shewed me this daye that
god hath b3ought me into thyne handes/
and hast not slayne me. God rewarde the
fo3 this that thou hast done to me. Now I
knowe well that thou shalt reygne in Is-
rahell. I p3aye the to be frendely vnto my
sede and destroye not my hous/and swere
and p3omyse to me ỹ thou take not awaye
my name fro the house of my fader. And
Dauyd swo3e & p3omysed that to Saull.
And than Saull departed and went ho-
me. And Dauyd and his people went in-
to surer places. And anone after this Sa
muell deyed & was buryed in his hous in
Ramatha/& all Israhell bewayled hym
greatly. Than there was a ryche man in
the mount of Carmell ỹ on a tyme he sha-
re and clypped his shepe. To whome Da-
uyd sende certayne men/and badde them
saye that Dauyd grette hy͂ well/& where
as afo3etymes his shepeherdes kepte his
shepe in deserte/he neuer was greuous to
them/ne they lost not aslmoche as a shepe
as longe as they were with vs/and that
he myght aske of his seruauntes/fo3 they
coude tell/and that he wolde now in they3
nede sende theym what it pleased hym.
Naball answered to ỹ chyld3e of Dauyd.
Who is that Dauyd? Trowe ye ỹ I shall
sende the meet that I haue made redy fo3
theym that shere my shepe and sende it to
men that I knowe not. The men retourn-
ned and tolde to Dauyd all that he hadde

sayd. Than sayd Dauyd to his men lette euery man take his swerde & gyrde hym with all/and Dauyd toke his swerde and gyrde hym with all. And Dauyd wente and.CCCC. men folowed hym/and he lefte.CC. behynde hym. One of ỹ seruaũtes of Naball tolde to Abygayll Nabals wyfe/how that Dauyd had sende messangers fro the deserte vnto his lorde/& how wroth & wayward he was/& also he sayd ỹ tho men were good ynough to hỹ whã they were in deserte/ne neuer perysshed beest of ours as longe as they were ther They were a wall & a shelde for vs both daye and nyght al the tyme that we kept our flockes there/wherfore cõsyder what is to be done they purpose to do harme to hym and to his hous. For he is the sone of Belyall in suche a wyse that no man may speke with hym. And than Abygayll hyed her and toke.CC. loues of breed/two bottelles of wyne/fyue weders soden/& fyue mesures of potage.C. bondes of grapes dryed/and.CC. meases of carpacares/& leyde all this vpon asses & sayd to her seruauntes/go ye tofore and I shall folowe after. She tolde herof nothynge to her husbande Naball. Than she toke an asse and rode after. And whan she came to the fote of the hyll Dauyd & his men descended/to whome she rãne & Dauyd sayd I haue for nought saued all ỹ beestes of this Naball in ỹ deserte/& there perysshed nothynge of his ỹ perteyned to hym/and he hath yelded euyll for good/by the lyuynge god I shall not leue asmoche of his alyue as shall pysse ayenst a wall. As soone as Abygayl sawe Dauid she descẽded fro her asse & fyll downe tofore Dauyd vpon her bysage and worshypped hym on the erthe/& fyll downe to his feet & sayd. In me sayde she my lorde be this wyckednesse. I beche the that I thyn handmayde may speke to thyn eeres/& that thou wylt here the wordes of me thy seruaũt. I praye & requyre the my lorde let not thy herte be set agaynst this wycked man Naball/for accordynge to his name he is a foole/and foly is with hym. I thyn hãdmayde sawe not thy chyldren that thou sendest. Now therfore my lorde for ỹ loue of god and of thy soule sufferr not thy hande to shede no blode/& I beseche god that thyn enemyes may be lyke Naball & they that wolde the harme/& I beseche the to receyue this blessynge & presente whiche I thyne handmayde haue brought to ỹ my lorde/& gyue it to thy mẽ that folowe the my lorde/take awaye the wyckednes fro me thy seruaũt. And I beseche god to make to the my lorde a hous of trouthe/for thou my lorde shall fyght ỹ batayles of our lorde god/and lette no malyce be foũden in the neuer in all the dayes of thy lyfe/yf euer ony man aryse agaynst the or wolde pursewe or wolde hurte the I beseche god to kepe the. And whan our lorde god hath accõplysshed to the my lorde all that he hath spoken good of the and hath constytued the duke vpon Israhell/let this not be in thy thought ne scopule in thy herte/that thou sholdest shede blode not gylty/ne be ỹ not now auenged. And whan oure lorde god hath done well to the my lorde haue thou remembraunce on me thyn handmayde and do well to me. And Dauyd sayd to Abygayll/blessed be god of Israhell that sende ỹ this daye to mete me/& blessed be thy spechе/and blessed be thou ỹ hast withdrawen me fro blood shedynge & that I auenged me not on myne enemy wt my hande. Ellys by the lyuynge lorde god of Israhell yf thou haddest not comen vnto me/there sholde not haue abyden vnto Naball to morowe in the morynge one pyssynge agaynst a wall. Than Dauyd receyued all ỹ she brought & sayd to her/go peasyblely into thy hous/loo I haue herde thy voyce & I haue honoured thy visage. And so Abygayll came vnto Naball/& Dauyd retourned into the place ỹ he came fro. Nabal made a great feest in his hous lyke the feest of a kynge/& the

herte of Nabal was Joclide/he was dron
ken. And Abygayll his wyke tolde to hym
no wozde tyll on ỹ mozne lytell ne moche
On the mozne whan Naball had dygel-
ced the wyne/his wyk tolde hym all these
wozdes/& his herte was mozthyfyed with
in hym/& he was deed lyke a stone. Foz in
the.x. daye after our lozde smote hym and
he deyed. And whan Dauyd herde that he
was deed he sayd. Blessed be ỹ good lozde
that hath Judged ỹ cause of myne obpzo
bype fro the hande of Naball/& hath kept
me his seruaũt from harme/& oure lozde
hathe yelden the malyce of Naball on his
owne heed. Thanne Dauyd sende to Aby
gayll foz to haue her to his wyke. And she
humbled herselfe and sayd/ she his hand-
mayde was redy foz to wasshe the fete of
his seruaũtes. And she arose & toke wt her
v. maydens whiche wente a fote by her/&
she rode vpon an asse & folowed ỹ messan
gers and was made wyke to Dauyd. And
Dauyd also toke another wyk called Achy
noem of Jsrahel/& bothe two were his wy
ues. After this Saull alwaye sought Da
uyd foz to slee hym. And the people called
zephey tolde to Saull that Dauyd was
hydde in the hyll of Achylle/ whiche was
on the after parte of the wyldernesse. And
Saull toke with hym thze thousande cho
sen men & folowed & sought Dauyd. And
Dauyd whan he herde of the comynge of
Saull went to the place where as Saull
was/and whã Saul was asslepe Dauyd
toke one with hym & went into the tente
where Saull slepte & Abner wt hym & all
his people. Than sayd Abysay to Dauyd
God hath put thyn enemy this daye into
thyn hande. Now Jshall go & smyte hym
thzugh wt my spere/ & than after that we
shall haue no nede to dzede hym. Dauyd
sayd to Abysay. Slee hỹ not/who may ex
tende his hande into the enoynted kynge
of god & be Jnnocent. And Dauyd sayde
yet mozе/ by the lyuynge god/ but yf god
smyte hym oz the dayes come that he shal
depe/oz perysshe in batayll god be merey-
full vnto me as Jshall not laye my hande
on hym ỹ is enoynted of oure lozde. Now
take ỹ spere that standeth at his heed and
the cuppe of water and let vs go. Thanne
Dauyd toke the spere and the cuppe and
departed thens/& there was not one that
sawe them ne awaked/ foz they slepte all.
Thanne whan Dauyd cryed to ỹ byll ker
re frome them. Dauyd cryed to the people
& to Abner sayenge. Abner shalt not thou
answere. And Abner answered. Who arte
thou that cryest & wakest the kynge. And
Dauyd sayd to Abner/arte not ỹ a man/
and there is none lyke ỹ in Jsrahell/why
hast not thou therfoze kepte thy lozde the
kynge. There is one of the people gone in
to slee the kynge thy lozde/by the lyuynge
lozde it is not godd ỹ ye do/but ye be woz-
thy to dye bycause ye haue not kepte your
lozde enoynted of oure lozde. Now loke &
se where the kynges spere is and ỹ cuppe
of water ỹ stode at his heed. Saull knewe
the voyce of Dauyd and sayd. Js not this
the voyce of my sone Dauyd. And Dauid
sayd/it is my voyce my lozde ỹ kynge. Foz
what cause doost thou my lozde pursewe
me thy seruaũt/what thyng haue Jdone
and what euyll haue Jcõmysed with my
hande. Thou seest well ỹ Jmyght haue
slayne the yf that Jwolde/god be Judge
bytwene the and me. Than Saull sayde.
Jhaue synned/retourne my sone/ and Jl
shall neuer after do to the harme ne euyll
foz thy soule is precyous in my syght this
daye/ it appereth now that Jhaue done
folyly and am Jgnozaũt in many thynges
And thanne sayd Dauyd. Loo here is the
spere of the kynge & ỹ cuppe of the kynge
lete a chylde come and fetche it. Our lozde
shall rewarde to euery man after this Jus
tyce & fayth/ and our lozde hath this daye
brought the in to myn hande/ and yet J
wolde not leye myn hande on hym that is
enoynted of our lozde. And lyke as thy sou
le is magnyfyed this daye in my syght/so

be my soule magnyfyed in ỹ syght of god/ & delyuer me frome all angupssihe. Than Saull sayd to Dauyd/blessed be thou my sone Dauyd. And Dauyd wente than his way. And Saull retourned home agayne And Dauyd sayd in his herte. Somtyme it myght happen me to fall and come into ỹ handes of Saull/it is better I flee fro hym & saue me in the lande of the Phylystees/and went thens w̃. vi. hondred men & came to Achys kynge of Geth & dwelled there. And than whan Saull vnderstode ỹ he was w̃ Achys/he ceased for to seche hym. And Achys delyuered vnto Dauyd a towne for to dwell in named Sychelech After this the Phylystees gadred & assembled moche people agaynst Israhell. And Saull assembled all Israhell & came vnto Gelboe. And whan Saull sawe all the hoost of the Phylystees his herte dredde & kaynted sore. He cryed for to haue coũseyll of our lorde. And our lorde answered hym not/ne by sweuens/ne by prestes/ne by prophetes. Than Saull sayde to his seruauntes/fetche to me a woman haupnge a phyton other wyse called a phytonelle or wytche & they sayde ỹ there was suche a womã in Endor. Saull than chaũged his habyte & his clothynge & dyd on another clothynge and went & two men with hym & came to ỹ woman by nyght & made her by her crafte to reyse Samuell. And Samuell sayd to Saull. Why hast ỹ put me fro my rest to aryse. And Saull sayde I am coarted therto/for ỹ Phylystees fyght agaynst me/& god is gone fro me & wyll not here me/neyther by prophetes ne by sweuẽs. And Samuell sayd/what askest thou of me whã god is gone vnto Dauyd God shall do to the as he hath sayde to the by me & shall cutte thy reygne frome thyn hãde & shall gyue it to thy neyghbour Dauyd. For ỹ haste not obeyed his voyce/ne hast not done his commaũdement in Amaleche/therfore ỹ shalte lose ỹ batayll & Israhell shalbe ouerthrowen. To morow ỹ & thy chyldren shall be with me/and our lorde shall sucker the chyldren of Israhell to fal in ỹ hande of ỹ Phylystees. And thã anone Saull fyll downe to ỹ erthe/ỹ wordes of Samuel made hym aferde/& there was no strengthe in hym/for he had eten no breed of al ỹ daye/he was greatly troubled. Than the phytonesse delyred hym to ete/& she slewe a paske lambe ỹ she hadde and dyghted and set it tofore hym & breed And whã he had eten he walked with his seruauntes all that nyght. And on ỹ morowe the phylystees assayled Saull and them of Israhell & fought a great batayll and the men of Israhell fledde fro the face of the Phylystees/& many of them were slayne in ỹ moũte of Gelboe. And the Phylystees smote in agaynst Saull & his thre sones/and slewe Jonathas and Amynadab & also Melechesue the sones of Saull And all ỹ burthen of the batayll was tourned on Saull/and the archers folowed hỹ and wounded hym sore. And than sayde Saull vnto his squyer. Plucke oute thy swerde and slee me/that these men Incyrcumcysed come not and in scornynge slee me. And his squyer wolde not do it for he was greatly aferde. Than Saull toke his swerde & slewe hymselfe/whiche thynge whan his squyer sawe/that is ỹ Saull was deed/he toke his swerde and fyll on it and deyed with hym. Thus was Saul deed and his thre sones & his squyer/and all his men that daye togyder. Than the chyldrẽ of Israhell that were there about and on that other syde of Jordan seynge that the men of Israhell fledde/and that Saull and his thre sones were deed/lefte theyr Cytees and fledde. The Phylystees came and dwelled there. And the next day the Phylystees went for to tryfle and pyll them ỹ were deed/and they founde Saul & his thre sones lyenge in the hyll of Gelboe. And they cutte of the heed of Saul & robbed hym of his armours & sende it into the lande of Phylystyn all aboute that it

myght be shewed into the temple of theyr
ydolles & vnto the people/and sette vp his
armes in the Temple of Astaroth/& han-
ged his body on ỹ walles of Bethsan. And
whan the mẽ that dwelled in Jabes sawe
what that the Philystees hadde done vn
to Saull/all the strongest men of theym
arose & went all that nyght & toke downe
the bodyes of Saull & of his sones fro the
walles of Bethsan & brente them/& toke
the boones and buryed them in the wood
of Jabes/and fasted.vij.dayes.

Here foloweth how Dauyd reygned af
ter Saull and gouerned Israhel/shortly
taken out of the Byble the moost hystory
all maters and but lytell touched.

After ỹ dethe of
Saull Dauyd
retourned fro ỹ Jour-
neye ỹ he had agaynste
Amaleche. For whyles
Dauyd hadde ben out
with Achys the kynge/
they of Amaleche had
ben in Sychelech/and
taken all ỹ was therin
pryseners/and robbed and caryed awaye
with them ỹ two wyues of Dauyd/and
hadde sette fyre & brente the towne. And
whan Dauyd came agayne home & sawe
the towne brente he pursewed after/& by
the cõueyenge of one of them of Amalech
that was lefte seke by the waye/and for re
saue his lyfe he brought Dauyd vpon the
hoost of Amalech where as they sate & ete
and dronke. And than Dauyd smote on
them with his meyne & slewe downe all ỹ
he foũde and rescowed his wyues and all
the good that they hadde taken & toke mo
che more of them. And whan he was come
to Sychelech the thyrde daye after came
one frome the hoost of Saull and tolde to
Dauyd/how that Israhell hadde loste ỹ
batayll and how they were fledde/& how
Saull the kynge and Jonathas his sone
were slayne. Dauyd sayd to ỹ ponge man
that brought these tydynges/how know
est thou that Saull and Jonathas ben
deed. And he answered/it was so by ad-
uenture that I came vpon the mounte of
Gelboe/and Saull rested vpon his spere
and the horsmen and chares of the Phyly
stees approched to hym warde. And he lo
ked behynde hym and sawe me/and cal-
led me and sayde to me. Who arte thou:
And he sayde. I am Amalechytes. And
thanne he sayde stande vpon me and slee
me. For I am full of angwysshes/and yet
my soule is in me. And I thanne standyn
ge on hym and slewe hym/knowynge wel
that he myght not lyue after the ruyne.
And I toke the dyademe frome his heed
and the armylle fro his arme/whiche I
haue brought hyther to the my lorde. Da
uyd toke and rente his vestyment/and all
the men that were with hym and wayled
and sorowed moche the dethe of Saull &
Jonathas/and of all the men of Israhell/
and fasted that daye tyll euen. And Da
uyd sayd to the ponge man of whens arte
thou. And he sayd. I am the sone of Ama
lechytes. And Dauyd sayd to hym/why
dredest not thou to put thy hande forth to
slee hym that is enoynted of god. Thanne
Dauyd called one of his men and badde
hym to slee hym/and he smote hym and
slewe hym. Thanne Dauyd sayde. Thy
bloode be on thy heed/& thyne owne mou
the hath sponken agaynst ỹ sayenge. I ha
ue slayne. Saull whiche was kyng enoyn
ted of our lorde. And Dauyd sorowed and
bewayled moche the dethe of Saull and
of Jonathas. Thanne after this Dauyd
counseyled with our lorde and demaũded
yf he sholde go into one of ỹ cytees of Ju-
da. And our lorde badde hym go. And thã
he asked whyther. And our lorde sayde to
Ebron. Thanne Dauyd toke his two wy
ues and all the men that were with hym/
euerych with his housholde & dwelled in

the townes of Ebron. And thyder came ỹ men of Juda and enoynted Dauid kynge for to reygne vpon ỹ trybe of Juda. And Abner prynce of the hoost of Saul & other seruaũtes of Saull toke Hylboseth ỹ sone of Saul and ladde hym aboute/and made hym kynge ouer Jsrahel/except the Trybe of Juda. Hylboseth was.xl.yere olde whan he began for to reygne/ and he reygned two yere. The house of Juda onely folowed dauyd. After this it happed ỹ Abner prynce of ỹ hoost of Hylboseth wt̃ certayne men wente out of the castelles. And Joab with certayne men of Dauyd went also out & ranne by ỹ presence of Gabaon. One party was on that one syde/ & that other on that other syde. And Abner sayd to Joab/lete your yonge men playe & scarmusshe togyder. And Joab agreed and there arose.xij. of Benyamyn of ỹ partye of Hylboseth/ & .xij. of the chyldren of Dauyd. And whã they mette togyder eche toke other by ỹ heed & rook theyr swerdes into eche other sydes and were all there slayne. And there arose a great batayle/ & Abner & his felawshyp were put to flyght by the meane of Dauyd. And ymonge all other there was Asahell one of the bredren of Joab/ & was the swyftest renner that myght be/ & he purslewed Abner. And Abner loked behynde hym and badde hym declyne on the ryght syde or on the lyfte syde & take one of ỹ yonge men & his harneys & come not at me & Asahell wolde not leue hym. yet Abner sayd to hym/go fro me & folowe me not leest I am cõpelled to slee ỹ/ and than I may not make my peas with Joab thy broder/ whiche wolde not here Abner/but despysed hym. And than Abner tourned & slewe hym in ỹ same place. Thanne anone the sonne went downe/ & they withdrewe/ there were slayne of the chyldren of Dauyd.xix. men/ & of them of Benyamyn thre hõdred & .lx. were slayne And thus there was longe stryfe and contencyon betwene the hous of Dauyd and ỹ hous of Hylboseth. After this Abner toke a concubyne of Saul & helde her/wher fore Hylboseth repreued hym of it. And Abner was wrouth greatly therof & came to Dauyd and made frendeshyp with hym. Joab was not there whan Abner made his peas with Dauyd/but whã he knewe it he came to Abner wt̃ a fayre semblaũt & spake fayre to hym by dyssymulacion and slewe hym for to auenge the dethe of Asahell his broder. And whan Dauyd herde how Joab hadde slayne Abner he cursed hym/ & bewayled greatly the dethe of Abner/and dyd do bury hym honorably/and Dauyd folowed the bere hymselfe. And whan Hylboseth the sone of Saull herde that Abner was deed/he was all abasshed and all Jsrahell sore troubled. Ther were two prynces of theues with Hylboseth named Banaa and Rechab/whiche came on a daye into Hilboseth where he laye and slept/and there they slewe hym/and toke pryuely his heed & brought it to Dauyd into Ebrõ/ & sayd lo here is the heed of thyn enemy Hylboseth that sought for to slee the this daye god hath gyuẽ to the my lorde vengeaunce of Saull and of his sede. Dauyd answered to them/by the lyuynge god ỹ hathe delyuered me fro all anguyssche/he that tolde me that he hadde slayne Saull and had thought to haue had a rewarde of me I dyde do slee/ how moche more ye that be so wycked to slee hym that is not gylty in his hous & vpon his bedde/ shall I not aske his blood of your handes and throwe you out of this worlde/yes certaynly/and Dauyd commaunded to his seruaũtes to slee theym/and so they were slayne/and cutte of theyr handes and fete and hanged them on the pyscyne i Ebron and toke the heed of Hylboseth & buryed it in the sepulcre of Abner. And thanne came all ỹ Trybes of Jsrahell to Dauyd in Ebron sayenge/ we ben thy mouth & thy flesshe/whã Saull lyued and was kynge on vs and reygned/ thou was comynge &

goynge/and bycause that god hathe sayd thou shalt reygne vpon my people and be theyr gouernour/therfore we shall obeye the. And all the senyors of Israhell came and dyde homage to Dauyd in Ebron & enoynted hym kynge ouer them. Dauyd was.xxx.yere olde whan he began to reygne/and he reygned.xl.yere. He reygned in Ebron vpon Juda.vij.yere and.vi.monethes. And in Jherusalē he reygned.xxxiij yere vpon all Israhel and Juda. Dauyd than made hym a dwellynge place in the hylle of Syon in Jherusalem. And after this the Phylystees made warre agaynst hym/but he often ouerthrewe theym and slewe many of them/and made them trybutary to hym. And after brought ỹ Arke of god in Jherusalem & sette it i his house After this yet ỹ Phylystees made warre agayne vnto hym and other kynges were aydynge & helpynge thē agaynst Dauyd/whome Dauyd ouercame & slewe & put vnder. And on a tyme whā Joab was out with his men of warre lyenge at a syege tofore a cyte/Dauyd was at home & walked in his chambre/& as he loked out at a wyndowe/he sawe a fayre womā walshe her and bayne her in her chambre whiche stode agaȳst his hous/& demaūded of his seruauntes who she was. And they sayde/she was Uryas wyf. He sende for her and laye by her and gate her with chylde. And whan Dauyd vnderstode ỹ she was with chylde he sende letters to Joab & badde hym to sende home to hym Uryas. And Joab sende Uryas to Dauyd. And Dauyd demaūded how ỹ hoost was ruled/& after badde hym go home to his hous and walshe his fete. And Uryas went thens. And the kynge sende to hym his dysshe wō meet. Uryas wolde not go home/but laye tofore the gate of the kynges hous with other seruaūtes of ỹ kynges. And it was tolde to the kynge how ỹ Uryas went not home. And than Dauyd sayd to Uryas/thou comest fro a ferre waye/why goost ỹ not home. And Uryas sayd to Dauyd the Arke of god & Israhell & Juda ben in the pauelyons/and my lorde Joab and ỹ seruauntes of the my lorde lye on ỹ groūde & wolde ye that I sholde go to my house and ete & drynke and slepe with my wyfe/by thy helth and by ỹ helth of my soule I shal not do so. Than Dauyd sayd to Uryas/abyde here than this nyght & to morowe I shal delyuer ỹ. Uryas abode ther that daye and the next/and Dauyd made hym to ete tofore hym & made hym dronke/yet for all that he wolde not go home/but laye with the seruauntes of Dauyd. Than on the morne Dauyd wrote a letre vnto Joab that he sholde sette Uryas in the waykest place of the batayl & where moost Jeopardye was and that he sholde be lefte there that he myght be slayne/& Uryas bare this letter to Joab/& it was so done as Dauyd had wryten & so Uryas was slayne in ỹ batayll. And Joab sende worde to Dauyd how they had foughten/and how Uryas was slayne & deed. Whā Uryas wyf herde that her husbande was deed/she morned & wayled hym/& after the mornynge Dauyd sende for her & wedded her/& she bare hym a sone. And this that Dauyd had commysed in dryas dysplealed greatly our lorde. Than our lorde sende Nathan the prophete vnto Dauyd/whiche whan he came sayd to hym. Ther were.ij.men dwellynge in a cyte that one ryche and that other poore. The ryche mā had shepe & oxen ryght many/& the poore man had but one lytell shepe whiche he bought and nourysshed & grewe with his chyldren etynge of his breed & drynkynge of his cuppe & slepte i his bosome/she was to hȳ as a doughter. And on a tyme whan a certayne pylgryme came to ỹ ryche mā he sparynge his owne shepe & oxen to make a feest to the pylgryme that was comē to hym/tooke the onely shepe of the poore man & made meet therof to his gheest. Dauyd was wroth & sayd to Naban. By the

ſpuynge god the man ꝑ hath done ſo is ꝑ chylde of dethe/and ꝑ man that hath do ſo ſhall yelde therfore foure double. Thanne ſayd Nathan to Dauyd/thou art ꝑ ſame man ꝑ hath done this thynge. This ſayd the lorde god of Iſrahel. I haue enoynted the kynge vpon Iſrahell & I haue kepte the fro ꝑ hande of Saull/and I haue gyuen to the an hous to kepe in thy houſholde & wyues in thy boſome. I haue gyuen to the ꝑ houſe of Iſrahell and of Iuda/& yf theſe be ſmall thynges I ſhal adde and gyue to ꝑ moche and more greater/why haſt ꝑ therfore deſpyſed the worde of god and haſt done euyll in the ſyght of our lorde. Thou haſt ſlayne Uryas w̄ a ſwerde/& his wyfe haſt thou taken vnto thy wyfe & thou haſt ſlayne hym with ꝑ ſwerde of ꝑ ſones of Ammō/therfore ꝑ ſwerde ſhall not fro thy hous worde without ende/for aſmoche as thou haſte deſpyſed & haſt taken Uryas wyfe vnto thy wyfe. This ſayd our lorde. I ſhall reyſe euyll agaynſt the/and ſhall take thy wyues i thy ſyght and gyue them to thy neyghbour/and ſhal lye with thy wyues tofore thyne eyen. Thou haſt done it ꝓpuely/but I ſhal make this to be done & open in ꝑ ſyght of all Iſrahel And Dauyd ſayd thā to Nathan(Peccaui) I haue ſynned agaynſt our lorde. And Nathan ſayd/our lorde hath taken away thy ſynne/ꝑ ſhalt not deye/but for aſmoche as thou haſt made ꝑ enemyes to blaſpheme the name of god/therfore ꝑ ſone ꝑ is borne to the ſhall deye by deth. And Nathan retourned home to his hous. And for this ſynne Dauyd made this pſalme(Miſerere mei de⁹/whiche is a pſalme of mercy. For Dauyd dyde great penaūce of theſe ſynnes of aduoutrye and alſo of homycyde. For ones on a tyme as I was beyonde the ſee and rydynge in the Companye of a noble knyght named Syr Johan Capons and was alſo doctour in both lawes and was borne in Walyorke & hadde ben ꝓcetoye and gouernoure of Aragon and Catelone/& that tyme coūſeylour vnto the duke of Burgoyne charles. It happened we comuned of ꝑ hyſtory of Dauyd/and this ſayd noble man tolde me that he had redde that Dauyd dyde his penaunce folowynge for the ſayd ſynnes/that he dalfe hym in the grounde ſtandynge naked vnto the heed ſo longe that ꝑ wormes began to crepe in his fleſſhe/and made a verſe of this pſalme(Miſerere)and than came out And whan he was hole therof/he went in agayne & ſtode ſo agayne as lōge as afore is ſayd and made the ſeconde verſe/and ſo as many tymes he was doluē in ꝑ erthe as there ben verſes in ꝑ ſayd pſalme(Miſerere mei deus) & euery tyme was abydynge therin tyl he felte the wormes crepe in his fleſſhe. This was a great penaunce and a token of great repentaūce/for there ben in the pſalme.xx. verſes/and twenty tymes he was doluen. Thus this noble man tolde me rydynge betwene the towne of Gaunte in flanders and the towne of Bruxellys in Brabande. Therfore god toke away this ſynne and forgaue it hym/but the ſone that ſhe brought forth deyed. And after this Berſabee ꝑ had be Uryas wyfe cōcꝓued and brought forth another ſone named Salomon/whiche was well byloued of god. And after Dauyd Salomon was kynge. After this Dauyd hadde moche warre and trouble & angre in ſo moche that on a tyme Ammon the oldeſt ſone of Dauyd loued Thamer his ſyſter. This Thamar was abſalons ſyſter by ꝑ moder ſyde/and Ammon forced and laye by her. And whā he had done his pleaſure he hated her & threwe her out of his chambre. And ſhe complayned her to Abſalon. Dauyd knewe here of and was ryght ſory for it/but he wolde not rebuke his ſone Ammon for it/for he loued hym bycauſe he was his fyrſt begoten ſone. Abſalon hated ammō euer after. And whā abſalon on a tyme dyde do ſhere his ſhepe/he prayed all his bredren for to come ete with hym/

and made them a feeſt lyke a kynges feeſt At the whiche feeſt he dyd do ſlee his bro-
der Ammō. And anone it was tolde to the kynge Dauyd that Abſalon had ſlayne all the kynges ſones/wherfore the kynge was in great heuynes and ſorowe. But a-none after it was tolde hym ꝑ there was none ſlayne but Ammon/and the other ſo-nes came home/and Abſalon fledde into Geſſur/and was there thre yere ⁊ durſte not come home. And afterwarde by ꝑ me-anes of Joab he was ſende for ⁊ he came into Jheruſalem/but yet he myght not come i his fader the kynges preſence/and dwelled there two yere and myght not ſe the kynge his fader. This Abſalon was ꝑ fayreſt man that euer was/for fro the ſole of his fote vnto ꝑ heed ther was not a ſpot-te/and hadde ſomoche heere on his heed ꝑ it greued hym to bere/wherfore it was ſho-rne of ones a yere/⁊ it weyed two hondred cycles of good true weyghte. And thanne whan he abode ſo lōge that he myght not come vnto his faders preſence/he ſend for Joab for to come and ſpeke with hym but he wolde not come/and he ſende agayne for hym/and he came not. Than Abſalon ſayd to his ſeruauntes/knowe you Joabs felde ꝑ lyeth by my felde. And they ſayde ye. Go ſayd he and ſette fyre in the barley that is therin and brenne it. And Joabs ſeruauntes came and tolde it vnto Joab that Abſalon had ſet the fyre on his corne Thanne Joab came to Abſalon and ſayd why haſt thou ſette the fyre on my corne. And he ſayde. I haue ſende twyes to the prayenge the for to come vnto me that I myght haue ſende ꝑ to the kynge/⁊ that ꝑ ſholdeſt ſaye to hym why I came fro Gel-ſur/it hadde be better vnto me for to haue abyden there. I praye the that I may co-me to his preſence and ſe his vyſage. And yf he remembre my wyckednelle let hym ſlee me. And Joab wente into the kynge and tolde hym all theſe wordes. Thanne was Abſalon called ⁊ entred into the kyn-ge/and he fyll downe and worſhypped ꝑ kynge/and the kynge kyſſed hym. And af-ter this Abſalon dyde doo make for hym-ſelfe chares and horſmen/and fyfty men to go before hym and walked ymonge the trybes of Iſrahel and greted and ſaluted them/takynge them by ꝑ hande and kyſ-ſed them/by whiche he gate to hym ꝑ her-tes of the people and ſayd to his fader that he had auowed to make ſacrifyce to god in Ebron/and his fader gaue hym lone. And whā he was there/he gadred people to hym and made hym ſelfe kynge/and by de doo crye that all men ſholde obeye and wayte on hym as a kynge of Iſrahell. Whā Dauyd herde this he was ſore abaſſhed ⁊ was fayne for to flee out of Jheruſalem. And Abſalō came with his people and en-tred into Jheruſalē into his faders hous and laye by his faders concubynes. And after purſued his fader for to depoſe hym And Dauyd ordeyned his people ⁊ batay-le agaynſt hym/⁊ ſende Joab prynce of his hooſt agaynſt Abſalon/and deuyded his hooſt in thre partyes and wolde haue go-ne with them/but Joab counſeyled hym ꝑ he ſholde not go to ꝑ batayll what ſom-euer happed. And than Dauyd badde thē to ſaue his ſone Abſalon. And they went forth and fought. And Abſalon with his hooſt was ouerthrowen and put to flyght And as Abſalon fledde vpon his mule he came vnder an oke and his heere flewe a-bout a bought of ꝑ tree ⁊ helde faſt ꝑ Abſa-lon hanged by his heere/⁊ the mule ranne forth. Thanne ther came one to Joab and tolde hym how ꝑ Abſalon hanged by his heer on a bough of an oke. And Joab ſaid why haſt thou not ſlayne hym. The man ſayd/god forbede that I ſholde let hande on the kynges ſone. I herde ꝑ kynge ſaye/kepe my ſone Abſalon alyue and flee hym not. And than Joab wente and toke thre ſperes and fyxed them i the herte of Abſa-lon as he hāged on ꝑ tree by his heer. And yet after this .x. ponge men ſquyers of Jo-

ab ranne and slewe hym thanne. And thā Joab tromped and blewe the retrayt and reteyned the people that they sholde not pursewe the people fleynge. And they toke the body of Absalon and cast it in a grete pytte/and layde on hym a great stone. And whan Dauyd knewe that his sone was slayne he made great sorowe & sayd. O my sone Absalon. O my sone Absalon/ who shall graunte to me that I may dye for the my sone Absalon. Absalon my sone. It was tolde to Joab that ỹ kynge wepte and sorowed the deth of his sone Absalon/ and all theyr vyctory was tourned into sorowe and waylynge/in somoche that the people eschewed to entre into the Cytee. Thanne Joab entred to the kynge & sayd Thou hast this daye dyscouraged the chere of all thy seruauntes/bycause they haue saued thy lyfe and ỹ lyues of thy sones and doughters of thy wyues & of thy concubynes/and thou louest them that hate ỹ and hatest them that loue the/and shewest wel this day that thou settest lytell by thy dukes and seruauntes/and truly I knowe now well that yf Absalon had lyued and we thy seruauntes hadde ben slayne thou haddest be pleased. Therfore aryse now and come forthe & satysfye ỹ people orels I swere to the by the good lorde that there shall not one of thy seruauntes abyde with ỹ tyll the morowe/and that shall be worse to the than all the harmes & euyll es that euer yet fyll to the. Thā Dauyd the kynge arose and sate in the gate. And anone it was shewed to all ỹ people that the kynge sate in the gate. And than all ỹ people came in tofore ỹ kynge. And they of Israhell that hadde ben with Absalon fledde into theyr tabernacles/and after came agayne vnto Dauyd whā they knewe that Absalon was deed. After one Syba a cursed man rebelled and gadred people agaynst Dauyd. Agaynst whome Joab with the hoost of Dauyd pursued and droue hym vnto a Cyte/the whiche he besyeged/and by the meanes of a woman of the same Cyte Sybas heed was smyten of and delyuered to Joab ouer the wall/ and so the cyte was saued and Joab pleased. After this Dauyd called Joab & badde hym nombre ỹ people of Israell. And than Joab walked thrugh all the trybes of Israhell from Dan to Berlabee/& ouer Jordan and all the countree/& there were founden in Israhell. viij. hondred thousande strōge men that were able to fyght and to drawe swerde. And of the trybe of Juda. l. thousande fyghtynge mē. And after that the people was nombred/ỹ herte of Dauyd was smytē by our lorde & was heuy and sayd. I haue synned in this dede/but I praye ỹ lorde take awaye ỹ wyckednes of thy seruaūt for I haue done foly. Dauyd rose on ỹ morne erly/& ỹ worde of our lorde came to Gad ỹ prophete sayenge ỹ he sholde go to Dauyd & bydde hym chose one of thre thynges ỹ he sholde laye to hȳ. Whā Gad came to Dauyd he sayd that he sholde chose whether he wolde haue. vij. yere hūgre in his lande/or thre monethes he sholde flee his aduersaryes and enemyes/or to haue thre dayes pestylence Of these. iij. god byddeth ỹ chose whiche ỹ wylt. Now aduyse ỹ & conclude what I shall answere to our lorde. Dauyd sayd to Gad. I am cōstrayned to a great thynge but it is better for me to put me in ỹ handes of oure lorde/for his mercy is moche more than in men/& so he chose pestylence. Than oure lorde sende pestylence ỹ tyme constytute/and there dyed of ỹ people fro Dan to Berlabee. lxx. thousande mē. And whan the angell extēded his hande vpon Jherusalem for to destroye it. Oure lorde was mercyfull vpon the affliccyon & sayd to ỹ angell so smytynge. It suffyseth now withdrawe thy hande. Dauyd sayd to our lorde whan he sawe the angell smytynge the people. I am he that haue synned & done wyckedly/what haue these shepe done I beseche the that thy hande tourne vpon

me and vpon the hous of my fader. Than came god to Dauyd and badde hym make an awter in the same place where he sawe ỹ angell & bought the place & made ỹ awter/& offered sacrifyces vnto our lorde And our lorde was mercyful & the plaghe ceased i Israhel. Dauyd was olde & feble and sawe that his deth approched and ordeyned ỹ his sone Salomon shulde reygne & be kynge after hym/how be it ỹ Adonyas his sone toke on hym to be kynge during dauyds lyfe/for whiche cause Bersabee & Nathã came to Dauyd. And tofore them he sayd ỹ Salomõ shulde be kỹge & ordeyned ỹ he shulde be sette on his mule by his prophetes nathã. Sadoch ỹ preest & Banayas & brought into Syon/& there Sadoch the preest & nathan the prophete enoynted hym kynge vpon Israell/& blewe in a trompe & sayd lyue the kynge Salomon. And soo thẽs they brought hỹ into Jherusalem & sette hym vpon his faders sete in his faders trone. And Dauyd worshypped hym in his bedde & sayd. Blessed be ỹ lorde god of Israhell/ỹ hath suffered me to se my sone in my trone & sete/& thã Adonyas & all they that were w̃ hym were aferde & dredynge Salomon ran away & so ceased adonias. The dayes of Dauyd approched fast that he shulde deye/& dyde do call Salomon tofore hym/& there he commaũded hym to kepe ỹ commaundementes of our lorde & walke in his wayes & to obserue his cerimonies his preceptes & his Jugementes as it is wryten in ỹ lawe of Moyses/& sayd our lorde confyrme ỹ in thy reygne & sende to ỹ wysedome to rule it well. And whan Dauyd had thus coũseyled & cõmaũded hỹ to do Justyce & kepe goddes lawe he blessed hỹ & deyed & was buryed with his faders. This Dauyd was an olde mã & made ỹ holy plawter/whiche is an holy boke/& is cõteyned therin ỹ olde lawe & ỹ newe lawe. He was a great prophete/for he prophecyed the commynge of crystes natyuyte/his passyon/& resurrecyon/& also his ascencyon/& was great w̃ god/yet god wold not suffer hỹ to buylde a temple for hỹ/for he had shedde mans blood. But god sayd to hỹ his sone ỹ shulde reygne after hỹ shulde be a mã peasyble/& he shulde buylde a Temple to god And whan Dauyd had reygned. xl. yere kynge of Jherusalem ouer Juda & Israhell he deyed i good mynde & was buryed with his faders in ỹ cyte of Dauyd.

Here foloweth the lyfe of Salomon ỹ thyrde kynge of Israhell.

After Dauyd reygned Salomon his sone/whiche was in the begynnynge a good mã and walked in the wayes and lawes of god. And al ỹ kynges about him made peas with hym/and was kynge confyrmed obeyed and peasyble in his possellyon/and accordynge to his faders commaundement by de Justyce. Fyrst in Joab that hadde be prynce of his faders hoost/bycause he slewe. ii. good men by treason and gyle/ỹ was Abner the sone of Ner & Amasa ỹ sone of Geter. And Joab was aferde & dredde Salomon & fledde into the Tabernacle of oure lorde & helde ỹ ende of the awter. And Salomõ sende Banayas and slewe hym there/& after buryed hym in his hous in deserte. And after this on a nyght as he lay in his bedde after that he hadde sacrifyced to oure lorde in Gabaon. Oure lorde appered to hym in his slepe sayenge. Aske and demaũde what ỹ wylt that I maye gyue to the. And Salomon sayd/lorde ỹ haste done to my fader great mercy/bycause he walked in thy wayes in trouthe and Justyce/and in a ryghtful herte/ỹ hast alwaye kept for hym thy grete mercy. And hast gyuen to hỹ a sone syt-

tynge vpon his trone as it is this daye. And now lorde thou hast made me thy seruaũt to reygne for my fader Dauyd. And I am a lytell chylde and knowe not goyng out & entrynge in. And I thy seruaunt am sette in the myddell of ỹ people ỹ thou hast chosen/whiche ben Infynyte & may not be nombred for great multytude. And therfore lorde gyue to me thy seruaunt an herte docile and taught in wysedome that may Judge thy people & dyscerne betwene good and euyll. Who may Judge this people/thy people that ben here so many. This request & demaunde pleased moche vnto god ỹ Salomon hadde asked suche a thynge. And than god sayd vnto Salomon. Bycause thou hast requyred and asked this/and hast not asked longe lyfe nerychesses/ne the soules of thyn enemyes/but hast asked sappence and wysedome to dyscerne dome & Judgement. I haue gyuen to ỹ after thy desyre and requeste. And I haue gyuen to the a wyse herte and vnderstandynge in somoche that there was neuer none such tofore ne neuer after shalbe. And also tho thynges ỹ thou hast not asked I haue gyuẽ also to the/ that is for to saye rychesse and glory ỹ no mãshalbe lyke the ymonge all the kynges that shalbe after thy dayes yf ỹ walke i my wayes and kepe my preceptes & obserue my cõmaundementes as thy fader walked I shall make thy dayes lõge. And after this Salomon awoke and came to Jherusalem and stode tofore the Arke of our lorde and offered sacrifyces and hyctymes vnto our lorde and made a great feest vnto al his seruauntes and housholde. And than came tofore hym two comyn women/of ỹ whiche that one sayd. I beseche ỹ my lorde for to here me/this womã and I dwelled togyder in one hous/and I was delyuered of a chylde in my cubycle/& the thyrde daye after she bare a chylde & she was also delyuered & were togyder and none other in the hous but we twayne/it was so ỹ this womans sone was deed in ỹ nyght for she leeynge ouerlaye and oppressed hym/and than she arose in the derkest of the nyght pryuely and toke my sone fro the syde of me thy seruaũt and layde hym by her/and her sone that was deed she layde hym by me. Whan I arose in the morynge for to gyue mylke to my sone it appyered deed/whome I toke beholdynge hym dylygently in ỹ clere lyght vnderstode wel anone that it was not my sone that I had borne. And that other woman thãanswered and sayd/it was not so as thou sayst/but my sone lyueth/and thy sone is deed. And contrary that other sayde thou lyest my sone lyueth and thy sone is deed. And thus in this wyse they stroue tofore ỹ kynge. And than the kynge sayd thus. This woman sayth my sone lyueth & thy sone is deed. And this answereth nay/but thy sone is deed and my sone lyueth. Thãthe kynge sayd/brynge to me here a swerde. Whan they had brought forth a swerde/the kynge sayd/dyuyde ye sayd he the lyuynge chylde in two partyes/and gyue that one halfe to that one/and that other halfe to that other. Than sayd that womãthat was moder of the lyuynge chylde to the kynge/for all her membres and bowelles were moeued vpõ her sone. I beseche the and praye the my lorde kynge gyue to her ỹ chylde alyue and slee hym not. And contrary sayd that other woman/lette it not be gyuẽ to me ne to the/but lette it be dyuyded. The kynge than answered and sayde/gyue the lyuynge chylde vnto this woman and let it not be slayne/this is verely ỹ moder. All Jsrahell herde how wysely the kynge hadde gyuen this sentence and dredde hym seynge that ỹ wysedome of god was in hym in dempnge of ryghtfull domes. After this Salomõ sende his messangers to dyuerse kynges for cedre trees & for werkemen for to make & buylde a Temple to our lorde. Salomon was ryche and gloryous/& ỹ Royalmes fro the

ryuer of the endes of the Phylystees fro ỹ ende of Egypte were accorded with hym and offered to hym gyftes & to serue hym all the dayes of his lyfe. Salomon hadde dayly for ỹ meet of his housholde. xxx. mesures named chores of corne / & fourty of mele. x. fatte oxen / and. xx. oxen of pasture & an hondred wethers wout venesons that was taken / as hartes / ghotes / bubals / & other fleynge foules and byrdes. He obteyned all the regyon that was frome Tapsa vnto Gazam / and he hadde peas with all the kynges of ỹ Realmes that were i euery parte roũde about hym. In that tyme Israhell and Juda dwelled without fere and drede euerych vnder his vyne & fygge tree fro Dan vnto Bersabee. And Salomon had fourty thousande Rackes for the horses of his cartes / chares and cartes and. xij. thousande for horses to ryde on bi whiche prefectes brought necessary thynges for the table of kynge Salomon with great dylygence in theyr tyme. God gaue to Salomon moche wysedome & prudẽce in his herte lyke to ỹ angell that is in the see syde. And the sappyence & wysedome of Salomon passed and went tofore the sappyence of all them of ỹ oryent & of Egypt And he was wyser of all men & so he was named. He spake thre thousande parables and fyue thousande songes / & dysputed vpon all maner trees and vertue of them fro the cedre that is in Iabane vnto ỹ yssope that groweth on the wall / & dyscerned the propyrtes of beestes / foules / reptyles and fysshes. And there came people from all regyons of the worlde for to here ỹ wysedome of Salomon. And Salomõ sende letters to Hyram kynge of Tyre for to haue his men to cutte cedre trees with his seruaũtes / & he wolde yelde to them theyr hyre and mede / & lete hym wete how that he wolde buylde and edyfye a Temple to our lorde. And Hyram sende to hym that he sholde haue all that he desyred / & sende vnto hym cedre trees and other. And Salomon sende to hym come in great nombre. And Salomon & Hyram confedered them togyder in loue & frendshyppe. Salomon chase out werkmen of all Israhell ỹ nombre of. xxx. thousande mẽ / of whome he sende to. Lybane. x. thousande euery moneth And whan ten thousande wente ỹ other came home agayne / and so two monethes were they at home. And Adonyras was ouerseer and commaunder on them. Salomon hadde. lxx. thousande men that dyde nothynge but bare stone and morter & other thynges to edyfyenge of ỹ Temple / and were berers of burthens onely. And he hadde. lxxx. thousande of hewers of stone and masons in the moũtayne without the prefectes and maysters / whiche were of nombre thre thousande and thre hõdred that dyde nothynge but commaunde and ouerse them ỹ wrought. Salomon commaunded ỹ werkemen to make square stones great and precyous for to laye in ỹ foũdament / whiche the masons of Israhell and masons of Hyram hewed / and ỹ carpenters made redy ỹ tymbre. Thã began Salomon the Temple to our lorde in the fourth yere of his regyne he began to buylde ỹ Temple. The hous ỹ he buylded had lx. cubytes in length & xx. cubytes in brede & xxx. in heyght / & the porche tofore ỹ Temple was. xx. cubytes lõge after ỹ mesure of the brede of ỹ Temple / & had. x. cubytes of brede tofore the face of ỹ Temple and for to wryte the curyosyte & werke of the Temple & necessaryes the tables and cost that was done in golde / syluer / and laton it passeth my connynge for to expresse and Englysshe them / & ye that be clerkes maye se it in the seconde boke of kynges / and the seconde boke of Paralypponenon / it is wonder to here the costes and expences that was made in that temple / but I passe ouer / it was on makynge seuen yere And his palays was. xiij. yere or it was fynysshed. And he made in the temple an awter of pure golde / and a table to sette on

the loues of prepōsycyō of golde/and fyue candelstyckes of golde on the ryght syde/ and fyue on the lefte syde/& many other thynges. And he toke all the vessels of golde and syluer that his fader Dauyd had sanctyfyed and halowed & brought them in the tresoury of ỹ hous of our lorde. After this he assembled all the noblest & greatest of bythe of them of Israhell with ỹ prynces of the Trybes and dukes of the famylyes for to bryngeỹ Arke of god fro the Cyte of Dauyd Syon into ỹ Cēple. And the preestes and leuytes toke the Arke & bare it and all the vessels of the sanctuary that were in the Tabernacle/ kynge Salomon with all the multytude of the chyldren that were there went tofore the arke and offered shepe & oxen without extymacyon and nombre. And the preestes sette ỹ Arke in the house of oure lorde in ỹ oracle of the temple in sancta sanctorum vnder ỹ wynges of Cherubyn. In at ỹ arke was nothynge but ỹ two tables of Moyses of stone whiche Moyses hadde put in. And than Salomon blessed our lorde tofore all the people and thanked hym that he had suffered hym for to make an house vnto his name/& besought our lorde that who someuer prayed our lorde for ony petycyon in that temple/ỹ he of his mercy wolde here hym and be mercyfull to hym. And oure lorde appered to hym whan the edyfyce was accomplyssheḋ perfytely and sayd to Salomon. I haue herde thy prayer/ and thyn oracon that thou hast prayed tofore me. I haue sanctyfyed and halowed this hous that thou hast edyfyed for to put my name therin for euermore/ and myn eyen and herte shalde theron alwaye. And yf ỹ walke before me lyke as thy fader walked in the symplycyte of herte and in equyte/ and wylt do all that I haue commaunded the/ and kepe my Iudgemētes and lawes. I shall sette the trone of thy reygne vpon Israhell euermore/ lyke as I haue sayd to thy fader Dauyd sayenge. There shall not be taken awaye a man of thy generacyon fro the reygne and sede of Israhel/ yf ye auerte and tourne fro me ye and your sones not folowynge ne kepynge my commaundementes ne cerymonyes that I haue shewed tofore you/ but go and worshyppe straunge goddes & honoure them I shall cast awaye Israhell fro the face of the erthe that I haue gyuen to them. And the Temple that I haue halowed to my name. I shall cast it awaye fro my syghte and it shalbe a fable & prouerbe/ and this house shalbe an exemple to all people. Euery man ỹ shall go therby shalbe abasshed and astonyed and shall saye why hath god done thus to this lande and to this house. And they shall answere/ for they haue forsaken theyr lorde god that brought theyr faders fro me the lande of egypte/ and folowed straunge handes and them adoured and worshypped. And therfore god hathe brought on them all this euyll. Here may euery mā take ensample how perylous & dredefull it is to breke ỹ commaundementes of god. And twenty yere after that Salomen hadde edyfyed the Temple of god and his hous/ and fynyssheḋ it perfytely Hyram the kynge of Tyre went for to se townes that Salomon had gyuen vnto hym & they pleased hym not. Hyram had sende to kynge Salomon an hondred and twenty besauntes of golde/ whiche he had despende on the Temple and his hous & on the wall of Ierusalem and other townes and places that he had made/ Salomon was ryche and gloryous/ that the fame ranne of his sapyence and wysedome/ and of his buyldynge and dyspence in his hous thrugh ỹ worlde in somoche that ỹ quene of Saba came fro ferre countrees to se hym and to tempte hym in demaundes & questyons. And she came into Ierusalem with moche people and rychesses with camels charged with armonyakes and golde infynite. And she came & spake with kynge Salomon al ỹ euer she hadde

in her herte. And Salomō taught her in all that euer she purposed tofore hȳ. She coude saye not hynge but that ỳ kynge answered to her / and there was nothynge hydde fro hym. The quene of Saba than seynge all the wysdome of Salomō / and the house that he had buylded / and ỳ mete and seruyce of his table / the habytacles of his seruaūtes / the order of the mynysters / their clothynge and araye / his botelers and offycers / and the sacrifyces that he offered in ỳ hous of our lorde. Whā she sawe all these thynges she hadde no spyrite for to answere / but she sayd to kȳge Salomon. The worde is true that I herde in my lande of thy wordes & of thy great wysedome / and I byleued not them that tolde it to me vnto the tyme that I myselfe came and haue sene it wt̄ myne eyen. And I haue now well sene and proued that the halfe was not tolde vnto me. Thy sapyence is more and thy wetkes also than ỳ tynynges that I herde. Blessed be thy seruauntes / and blessed ben these that stāde alwaye tofore the and here thy sapyence & wysedome. And thy lorde god be blessed whome thou hast pleased and hath sette ỳ vpon the trone of Israhel / for somoche as god of Israhel loueth the / and hath ordeyned the a kynge for to do tyght wysenes & Justyce. She gaue thā to ỳ kynge an hondred and twenty besaūtes of golde / many aromatykes and gemmes precyous. There were neuer sene tofore so many aromatykes ne so swete odours smellynge / as ỳ quene of Saba gaue to kynge Salomon And kynge Salomon gaue to the quene of Saba all that euer she desyred and demaunded of hym. And after she retourned into her countree and lande. The weyght of pure golde ỳ was offered euery yere to Salomon was syre hōdred. lxvi. talentes of golde / except that that the marchaūtes offered and all they that solde / & all ỳ kynges of Arabye & dukes of that lāde. Salomon made two hondred sheldes of the pureste golde / and sette them in ỳ hous of Lybane. He made hym also a trone of yuorye whiche was great & was cladde with golde the whiche hadde syre grees or steppes whiche was rychely wrought with two lyons of golde holdynge the sete aboue / and xii. small lyons standynge vpon the steppes / on euerych tweyne here and there. There was neuer suche a werke in no Realme. And all the vessels that kynge Salomon dranke of were of golde / & ỳ seynge of ỳ hous in Lybane i whiche his sheldes of golde were in was of the moost pureste golde / syluer was of no prys in ỳ dayes of kynge Salomon. For the naupe of the kynge with the naupe of Hyram wente in thre yere ones into Thars / and brought thens golde and syluer / tethe of Olyphaūtes and great rychelles. The kynge Salomon was magnyfyed aboue all the kynges of the worlde in rychelles and wysedome. And all the worlde desyred to se the chere and vysage of Salomon and to here his wysedome that our lorde god had gyuen to hym. Euery man brought to hym gyftes / vessels of golde and syluer / clothes and armoures for ware / aromatykes horses & mules euery yere. Salomon gadred togyder chares & horsmen / he had a thousande & .iiij. hōdred chares & cartes / & .xij. thousande horsmen / & were lodged in smale cytees and townes aboute Jherusalem by the kynge. There was a great habundaunce and plente of golde and syluer in tho dayes in Jherusalem / as stones or sycomours ỳ growe in a felde / & horses were brought to hȳ fro Egypt & Chao / what shal I al daye wryte of the rychesses / glory / & magnyfycēce of kynge Salomon / it was so great ỳ it can not be expressed. For there was neuer none lyke tofore hym ne neuer none shall come after hȳ lyke vnto hym. He made ỳ boke of the parables conteynynge. xxxi. chappytres / ỳ boke of Cantycles / ỳ boke of Ecclesyastes cōteynynge xii. chappyters / the boke of Sappyēce cōtey

nynge.xix.chapyters. This kynge Salomon loued ouermoche women/and specyally straunge women of other sectes/as kynge Pharaos doughter/& many other of the gentyles/of whome god had commaunded of the chyldren of Israhel that they sholde not haue to do wt them/ne they with theyr doughters/for god sayde certainli they shold tourne your hertes to serue theyr goodes. To suche women Salomon was coupled with mooste brennynge loue. He hadde.vij.hondred wyues whiche were as quenes/and.CCC.concubynes/& these wyues toured his herte. For whan he was olde he so dooted and loued them yt they made hym to honour theyr straunge goddes & worshypped Astaroth. Chamos & Moloch ydolles of Sydone of Moabytes and Amonytes/& made to theym Tabernacles for to please his wyues & concubynes/wherfore god was wrothe with hym and sayd to hym. Bycause thou hast not obserued my preceptes & my comaundementes that I comaunded the. I shall cutte thy kyngdome and deuyde it & gyue it vnto thy seruaunt/but not in thy dayes I shall do it for loue that I had to Dauyd thy fader/but fro the hande of thy sone I shall cutte it but not all. I shall reserue to hym one Trybe for Dauyds loue & Jherusalē yt I haue chosen. And after this dyuerse Kynegs became aduersaryes vnto Salomon & was neuer in peas after. It is sayd but I fynde it not in ỳ Byble that Salomon repented hȳ moche of this synne of ydolatry/& dyd moche penaūce therfore. For he lete hȳ to be drawen thrughe Jherusalem & bete hym with roddes and scourges ỳ the blode folowed in the syght of all the people. He reygned vpon all Israhell in Jherusalem.xl.yere/and deyed And was buryed with his faders in ỳ cyte of Dauyd/& Roboas his sone reygned after hym.

Here folowethe the lyfe of Roboam.

After Salomon reygned his sone Roboas. He came to Sychem & thyder came all ỳ people for to ordeine hym kynge. Jheroboas and all ỳ multytude of Israhell spake to Roboas & sayd/Thy fader sette on vs an harde yoke & great Imposityons. Now ỳ hast not so great nede/wherfore lesse it & mynysshe it/& ease vs of ỳ great & harde burthen & we shall serue ỳ. Roboas answered & sayd/go ye & come agayne on ỳ thyrde daye & ye shall haue an answere. Whan the people was departed Roboas made a counseyll of ỳ senyors & olde men ỳ hadde assysted his fader Salomon whyles he lyued & sayd to them/what saye ye and counseyle me/ỳ I may answere to the people. Whiche sayd to Roboas/yf ỳ wylte obeye and agre to this people and agre to theyr petycyon & speke fayre & frendely to them they shall serue the alwaye. But Roboas forsoke the counseyll of the olde men and called ỳ ponge men that were of his aege and asked of them counseyll. And ỳ ponge men that hadde bē nourysshed with hym/badde hym saye vnto the people in this wyse. Is not my fynger greater than the backe of my fader. yf my fader hath layde on you an heuy burthē I shall adde & put more to your burthen. My fader bete you with scourges/and I shall bete you with scorpyons. And the thyrde daye after Jheroboam and all ỳ people came to Roboas to haue theyr answere. And Roboas lefte the counseyle of the olde men and sayd to theym lyke as the ponge men hadde counseyled hym. And anone all ỳ people of Israhell forsoke Roboas/and of.xij.trybes there abode wt hym no mo but the Trybe of Juda and of Benyamyn. And ỳ other ten Trybes departed and made Jheroboam theyr kynge/and neuer retourned vn to ỳ hous of Dauyd after vnto this daye.

And thus for the synne of Salomon / and bycause Roboas wolde not do after ỹ coũ-seyle of the olde men / but was counseyled by the yonge men / the .x. Trybes of Israhell forsoke hym and departed fro Jherusalē and serued Jheroboam and ordeyned hȳ kynge vpon Israhell. Anone after this Jheroboam fyll to ydolatry / & great deuocyon was euer after betwene ỹ kynges of Juda and the kynges of Israhell. And so reygned dyuers kynges eche after other i Jherusalem after Roboas / and in Israhell after Jheroboā. And here I leue all ỹ hystory & make an ende of ỹ boke of kynges for this tyme. &c. For he ỹ lyste to knowe how euery kynge reygned after other ye may fynde it in the fyrste Chappytre of saynt Mathew / whiche is redde on Crystmalle daye in the mornynge tofore Te deum laudam⁹ / whiche is the Genealogye of our lady.

Here sweth ỹ hystory of Job / whiche is redde the fyrste sondaye of Septembre.

There was a man in ỹ lande of Hus named Job. And this man was symple / ryghtfull / and dredynge god and goynge frome all euyll. He had .vij. sones & thre doughters. And his possessyon was vij. thousande shepe. iij. thousande cameles. v. hondred yoke of oxen. v. hondred asses / & his famylye & housholde passynge moche and great. He was a great mā and ryche ymonge all ỹ oryent. And his sones went e dayly eche to others hous makynge great feestes euerych as his day came And they sende for their .iij. systers for to ete and drynke with them. Whā they had thus feested eche other ofte. Job sende to them & blessed & sanctyfyed them / and rysynge euery day erly he offered sacrifyces for thē all sayenge / lest my chyldren synne and blesse not god in their hertes / & thus dyde Job euery daye. On a daye whan ỹ sones of god were tofore oure lorde. Sathan came and was ymonge theym. To whome oure lorde sayd. Whens comest ỹ. whiche answered. I haue gone rounde about ỹ erthe and thrugh walked it. Oure lorde sayd to hym / hast thou not consydered my seruaunt Job ỹ there is none lyke vnto hym in the erth / a mā symple ryghtfull dredynge god and goynge from euyll. To whome Sathan answered / dothe not Job drede god ydelly / yf so were ỹ thou ouerthrewest hȳ his hous & al his substaūce roūde about he sholde soone forsake the Thou hast blessed ỹ werkes of his hādes and his possessyon is encreaced moche in ỹ erthe / but stratche out thy hande a lytell & touche all ỹ he hath in possyssyon & he shal soone grutche & not blesse the. Than sayd our lorde to Sathan / lo all that whiche he oweth & hath in possessyon I wyll it be in thy hande & power / but on his persone ne body sette not thy hande. Sathan departed & wente fro the face of our lorde. On a daye as his sones & doughters ete & dronke wyne in the hous of the oldest broder / there came a messanger vnto Job whiche sayd. The oxen eryd in the plough / and ỹ asse pastured in the pasture by them / & the men of Sabbey ranne on them & smoten thy seruauntes & slewe them wȳ swerdes / &

I onely escaped for to come & shewe it to the. And whyles he spake there came another & sayd. The fyre of god fylle downe from heuen & hath brent thy shepe & seruauntes & cõsumed them/ & I onely escaped for to come & shewe it to the. And yet whyles he spake came another & sayd/ the Chaldees made three hostes & haue enuayned thy camelles & taken them and hath slayne thy seruaũtes with swerdes/ and I onely escaped for to bringe ỹ worde. And yet he spekynge another entred and sayd Thy sones & doughters drynkynge wyne in ỹ house of thy fyrste begoté sone/ sodenly came a vehement wynde fro ỹ regyon of deserte & smote the foure corners of ỹ hous/ whiche fallynge oppressed thy chyldren & ben all deed/ and I onely fledde for to tell to the. Than Job arose & cutte his cote/ & dyde to shaue his heed & fallynge downe to the grouñde worshypped & adoured god sayenge. I am comen out naked fro ỹ wombe of my moder/ & naked shall retourne agayne therto. Our lorde hathe gyuen/ & our lorde hath taken awaye/ as it hath pleased our lorde so it is done. The name of oure lorde is blessed. In all these thynges Job synned not with his lyppes ne spake not thynge folyly agaynst our lorde/ but toke al pacyẽtly. After this it was so that on a certayne daye whan the chyldren of god stode tofore our lorde Sathan came & stode ymonge them/ and god sayd to hym. Whens comest ỹ. To whom Sathan answered. I haue gone rounde about the erthe and walked thrugh it. And god sayd to Sathan/ hast thou not cõsydered my seruaũt Job/ that there is no man lyke hym in the erthe/ a symple/ ryghtfull/ dredynge god/ & goynge fro euyll/ and yet retaynynge his Innocencye. And ỹ haste moeued me agaynst hỹ that I sholde put hym to affliccyon without ony cause. To whome Sathan sayde/ skynne for skynne & all ỹ euer a man hath he shall gyue for his soule. Neuertheles strat the thyn hãde & touche his mouth & his flesshe and ỹ shalt se that he shall not blesse the. Than sayde god to Sathã. I wyll that his body be in thyn hande/ but saue his soule and his lyfe Thanne Sathan departed fro the face of our lorde & smote Job with the worst botches & blaynes fro the plante of his fote vnto ỹ toppe of his heed/ whiche was made lyke a lazar/ and was cast out and satte on the donge hyll. Than came his wyfe vnto hym & sayd/ yet thou abydest in thy symplenes/ forsake thy god and blesse hym no more/ and go deye. Thanne Job sayde to her. Thou hast spoké lyke a folysshe woman/ yf I haue receyued and taken good thynges of the handes of oure lorde/ why shall I not sustteyne and suffer euyll thynges. In all these thynges Job synned not with his lyppes. Thanne thre men that were frẽdes of Job herynge what harme was happened and comen vnto Job/ came euerych fro his place to hym/ that one was named Elephas tymanytes/ and another Baldad seyntes/ and the thyrde Sophar naamathytes. And whan they sawe hym fro ferre they knewe hym not/ & crieynge they wepte/ they came for to cõforte hym. And whan they consydered his myserye they tare their clothes and caste dulle on their hedes/ & sate by hym. vij. dayes and. vij. nyghtes/ and no man spake to hỹ a worde & seynge his sorowe. Than after that Job and they talked and spoke togyder of his sorowe and his myserye/ of whiche saynt Gregorye hath made a great boke called ỹ moralias of sayt Gregory/ whiche is a noble boke and a great werke/ but I passe ouer al tho maters & retourne vnto ỹ ende how god restored Job agayne to prosperyte. It was so that whan these thre frendes of Job hadde bẽ longe with Job and had sayde many thynges eche of theym to Job and Job agayne to theym. Oure lorde was wroth wt̃ these thre men and sayd vnto theym. Ye haue not spoken ryghtfully as my seruaunt Job hath spo-

ken. Take ye therfore. viij. bulles and. viij. weders and go to my seruaunte Job & offer ye sacrifyce for you. Job my seruaunt shall praye for you. I shal receyue his prayer and shall take his vysage. They went forthe & dyd as our lorde cõmaũded them And oure lorde beheelde the vysage of Job & sawe his penaũce whã he prayed for his frendes. And oure lorde added vnto Job double of all ỹ he had possessed. And than all his bredren came to hym & all his systers/ & all they ỹ tofore had knowen hym & ete wt hym in his hous/ & moeued theyr hedes vpon hym/ & conforted hym vpon all ỹ euyll ỹ god hathe sende to hym. And eche of thẽ gaue hym a shepe and a golde rynge for his eere. And oure lorde blessed more Job in his last dayes that he dyd in ỹ begynnynge. And he had thã after. xiiij. M. shepe. vi. M. camelles a. M. youke of oxen a. M. alles. And he had. vij. sones & iij. doughters/ & ỹ fyrste doughters name was Dyem/ ỹ. ij. Chassyam/ & ỹ. iij. Cornustybu. There were no where foũden in ỹ worlde so fayre womẽ as were ỹ doughters of Job. And theyr fader Job gaue to thẽ herytage ymõge theyr bredre. And thus Job by his pacyence gate so moche loue of god ỹ he was restored double of all his losses. And Job lyued after one hondred and. xl. yeres/ and sawe his sones of his sones vnto ỹ fourth generacyon/ and deyed an olde man full of dayes.

Here foloweth the hystorye of Thobye/ whiche is redde on the thyrde sondaye of September.

Thobye of the Trybe and of ỹ cytee of Neptalyn whiche is in the ouer parties of galylee vpon Nabon after the waye ỹ ledeth men westwarde/ hauynge on his lyfte syde ỹ cyte of Sepheth was taken in ỹ dayes of Salmanasar kynge of ỹ assyryens & was put in captyuyte/ yet he forsoke not ỹ waye of Trouthe/ but all ỹ he had or ỹ he coude gette he departed dayly wt his bredren of his kynred whiche were pryso ners wt hym. And how be it ỹ he was the yongest in the Trybe of Neptalyn yet dyd he nothynge childysshly. And also whã al other went vnto golden Calues ỹ Jheroboam kynge of Israhell hadde made this Thobye onely fledde ỹ felawshyppes of thẽ all & went to Jherusalem vnto ỹ temple of oure lorde/ & there he adoured and worshypped ỹ lorde god of Israhell/ offeryng truely his fyrst fruytes and tythes/ i somoche ỹ in ỹ thyrde yere he mynystred vnto Proselytys & to straũgers all ỹ tythe suche thynges & other lyke to these he obserued whyles he was a chylde. And whã he came to age/ and was a mã/ he toke a wyfe named Anna of his Trybe and gate on her a sone nampnge hym after his owne name Thobye/ whome frome his chyldehode he taught for to drede god and abstepne hym fro all synne. Thanne after whan he was brought by captyuyte wt his wyfe and his sone into Cytee of Nynyue with all his Trybe. And whan all ere of the metes of the gentyles & paynyms/ this Thobye kepte his soule clene & was neuer defouled in the metes of them. And bycause he remembred oure lorde in all his herte/ god gaue hym grace to be in the fauour of Salmanasar the kynge/ whiche gaue to hym power to go where he wolde/ hauynge lyberte for to do what he wolde. Than he went to all theym in captyuyte and gaue to them warnynge of helthe. Whan he came on a tyme in Rages cyte of the Jewes he hadde suche gyftes as he had be honoured with of the kynge. x. besauntes of syluer And whan he sawe one Gabele heynge nedy whiche was of his Trybe/ he lent hym the sayd weyght of syluer vpon his obligacõn. A longe tyme after this whã Sal

manasar the kynge was deed/Sennacherib his sone reygned after hȳ. And he hated and loued not the chyldren of Israhell And than Thobye went vnto all his kynred and conforted them/and deuyded vnto euerych of them as he myght of his facultees and goodes/he fedde the hungery/gaue vnto the naked clothes/and dylygentely he buryed the deed men and them that were slayne. Than after this whan Sēnacherib retourned fleynge ȳ plaghe fro the Jewery that god hath sende hym for his blasphemye. And he beynge wroth slewe manye of the chyldren of Israhell. And Thobye alwaye buryed ȳ bodyes of them/whiche was tolde vnte the kynge/whiche commaunded for to slee hym/and toke awaye all his substance. Than Thobye with his wyfe & with his sone hydde hym and fledde awaye all naked/for many loued hym well. And thanne after this xlv. dayes the sones of the kynge slewe the kynge. And thanne retourned Thobye agayne vnto his hous/and all his facultees and goodes were restored to hym agayne. And thanne after this on an hye feestfull daye of our lorde/whan that Thobye had a good dyner i his hous/he sayd to his sone. Go and fetche to vs some of oure Trybe dredynge god that they may come and ete with vs. And he wente forth/& anone he retourned tellynge to his fader that one of ȳ chyldren of Israhell was slayne and laye deed in the strete. And anone he lepte oute of his hous leuynge his mete and fastynge came to the body and toke it & bare it to his hous pryuely that he myght secretely bury it whan the sonne went downe. And whan that he hadde hydde the corpse he ete his mete with waylynge and drede remembrynge that worde ȳ our lorde sayd by Amos the prophete. The daye of your feest shalbe tourned into lamentacyon & waylynge. And than whan ȳ sonne was gone downe he wente & buryed hym. And all his neyghbours reproued hym & chydde hym sayenge/for this cause thou was commaunded for to be slayne/and vnneth thou escapedest the cōmaūdement of deth and yet thou buryest deed men. But Thobye more dredynge god than the kynge tok vp the bodyes of deed men & hydde the in his hous/and at myd nyght he buryed them. It happened on a daye after this ȳ he was wery of buryenge deed men he came home & layd hym downe by a wall & slepte. And fro me a swalowes nest aboue there fyll downe hote donge of theym in his eyen/and he was therof blynde. This temptacyon suffered god to fall to hym ȳ it sholde be exemple to theym ȳ shall come after hym of his pacyēce lyke as it was of ȳ holy Job. For fro his infancye he dredde euer god and kepte his preceptes & was not grutchynge ayenst god for his blyndenes/but he abode vnmoeuable in ȳ drede of god gyuynge and rendrynge thankynges vnto god all the dayes of his lyfe. For lyke as Job was assayled/so was Thobye assayled of his kynnelmen scornynge hym and sayenge to hym. Where is now thy hope & thy reward for whiche thou gauest thy almesses and madest sepultures. Thobye blamed theym for suche wordes sayenge to theym. In no wyse saye ye not so/for we bē ȳ sones of holy men & we abyde that lyfe that god shall gyue to them that neuer shall chaunge theyr fayth fro hym. Anna his wyfe went dayly to the werke of weuynge/and gate by the labour of hor hādes theyr lyuelode almoche as she myght/wherfor on a daye the gate a kydde & brought it home. Whan Thobye herde the voyce of the kydde bletynge he sayd. See that it be not stolen yelde it agayne to the owner/for it is not lefull to vs to ete ne touche ony thynge ȳ is stolen. To that his wyfe all angry answered. Now manyfestely and openly is thyn hope made vayne and thy almesse lost/and thus with suche and lyke wordes she chydde hym. Than Thobye began to syghe/& began to pray

our lorde wt teeres sayenge. O lorde thou art ryghtfull/and all thy domes bē trewe and all thy wayes ben mercy/trouth/and ryght wysenes. And now lorde remembre me/& take ꝑ no vengeaunce of my synnes ne remembre not my trespaces ne the synnes of my faders. For we haue not obeyed thy cōmaundementes/therfore we ben taken into dyspercyon/captyuyte/dethe/fables/and into repreue and shame to all nacyons in whiche thou hast dysperpled vs. And now lorde great bē thy Iugemētes/for we haue not done accordyge to thy preceptes ne haue not walked tofore the And now lorde do vnto me after thy wyll and cōmaunde my spyryte for to be receyued in peas/for it is more expedyēt to me for to deye than to lyue. And ꝑ same daye it happened ꝑ Sara doughter of Raguell in ꝑ eyte of Medes that she was rebuked & herde repreue of one of one of ꝑ handmaydens of her fader/for she hadde ben gyuen to seuen men. And a deuyll named Asmodeus slewe all them as soone as they wolde haue gone to her/therfore ꝑ mayde receyued her sayenge/we shall neuer se none doughter of the on ꝑ erthe. Thou sleer of thy husbandes/wylt thou slee me as ꝑ hast slayne. vij. men/with this voyce & rebuke she wente vp in the vpperest cubycle of ꝑ hous. And in. iij. dayes & .iij. nyghtes she ete not ne she dranke not/but was contynually in prayers belechynge god for to delyuer her fro this repreue & shame. And on the thyrde daye whan she had accomplyshed her prayer/blessynge our lorde she sayd. Blessed be thy name god of oure faders/for whā thou arte wrothe thou shalt do mercy. And in a tyme of trybulacyon thou forgyuest synnes to them that call to the. Vnto the my lorde I conuerte my vysage/and vnto the I addresse myn eyne. I aske & requyre the that thou assoyle me fro ꝑ bounde of the repreue and of the shame/or certaynly vpon the erthe kepe me. Thou knowest well lorde that I neuer desyred man/but I haue kepte clene my soule frome all concupyscēce & I neuer medled me with players/ne neuer had parte of them that walke in lyghtnes. I consented for to take an husbande with thy drede but I neuer gaue consente for to take one with my luste/or I was vnworthy vnto thē/or happely they were vnworthy vnto me/or happely thou hast conserued and kepte me for some other man. Thy counseyll is not in mannes power/& this knoweth euery man ꝑ worshyppeth the. For ꝑ lyfe of hym yf that it be in probacyon shall be crowned/and yf it be in trybulacyon it shalbe delyuered/and yf it be i correccyon it shall be leefull to come to mercy. Thou hast no delectacyon in our perdycyon/for after tempest thou makest tranquylyte/and after weppynge and shedyge of teeres thou bryngest i exultacōn & Ioye/thy name of god of Israhell be blessed worlde wtoute ende. In that same tyme were ꝑ prayers of them bothe herde in ꝑ syght of the glorye of the hye god. And the holy angell of god Raphaell was sende for to hele thē both/of whome in one tyme were the prayers receyued in the syght of our lorde god. Thanne whā Thobye supposed that his prayer sholde be herde ꝑ he myght depe he called to hym his sone Thobye and sayde to hym. Here my sone the wordes of my mouth & sette them in thy herte as a fondement/whan god shall take awaye my soule/bury my body and thou shalt worshyppe thy moder all the dayes of thy lyfe. Thou owest to remembre what and how many perylles she hath suffered for ꝑ i her wombe/whan she shall haue accōplysshed the tyme of her lyfe bury her by me. In ꝑ dayes of thy lyfe haue god i thy mynde/& beware that thou neuer consente to synne ne to dysobeye ne breke the cōmaundemētes of god. Of thy substaūce do almesse/& tourne neuer thy face fro ony poore mā/to do that god tourne not his face fro ꝑ almoche as thou mayst be mercyful/yf thou ha

ue moche good gyue habūdaūtly / yf thou haue but lytell yet study to gyue & to departe therof gladly / ỹ makest to the therof good trelour and mede in ỹ daye of necessyte. For almesse delyuereth a man fro all synne & fro deth / and suffereth not his sonle to go into derkenesse. Almesse is a great sykernesse to fore the hye god vnto all thē ỹ do it. And beware my sone kepe the fro all fornycacyon / & suffer not thy selfe sauf with thy wyfe for to knowe that synne. And suffer neuer pryde for to haue domynacyon in thy wytte ne in thy worde / that synne was ỹ begynnynge of al perdycyon And who someuer werke to the ony thynge anone yelde to hym his mede & hyre / lete neuer ỹ hyre of thy seruaūte ne mede of thy mercynary abyde in no wyse wt the That ỹ hatest to be done to the of other / se that thou neuer do it to another / ete thy brede with the hungry and nedy / and couer the naked with thy clothes. Dyspeyne thy breed ynd wyne vpon the sepulture of a ryght wyse mā / but ete it not ne drynke it not with synners / aske & demaunde counseylle of a wyse man. And alwaye and in euery tyme bielle god / and desyre of hym that he addresse to the thy wayes and lete all thy counseylles abyde in hym. I tell to the my sone that whan thou was a lytell chylde I lente to the Gabele ten besauntes of syluer dwellynge in Rages the cyte of medes vpon an oblygacyon whiche I haue by me. And therfore spyre thou and aske how thou mayst goo vnto hym / and thou shalt receyue of hym the sayde weyghte of syluer / and restore to hym agayne his oblygacyon. And drede thou not my sone though we lede a poore lyfe we shall haue moche good yf we drede god and goo fro synne and do well. Thanne the ponge Thobye answered to his fader. All ỹ thou hast commaūded to me I shall do fader / but how I shall gette this money I wote neuer / he knoweth not me / ne I knowe not hym / what token shal I gyue to hym and also I knowe not the waye thyder. Than his fader answered to hym & sayde I haue his oblygacōn by me / whiche whā thou shewest hym / anone he shall paye the But go now fyrst & sechе for ỹ some trewe man ỹ for his hyre shall go with the whyles I lyue that ỹ mayst receyue it. Than Thobye wente forthe and founde a fayre ponge man gyrte vp & redy for to walke / and not knowynge that it was the angell of god / he salewed hym & sayd. Fro whens haue we the good ponge mā. And ỹ angel answered of ỹ chyldren of Israhell. And Thobyas sayd to hym / knowest thou the waye ỹ ledeth one into the regyon of Medes. To whome he answered. I knowe it well / & all the Journeys I haue walked and haue dwelled with Gabele oure brother whiche dwelled in Rages the cyte of Medes whiche standeth in ỹ hyll of Egbathanys. To whom Thobye sayd. I praye the for to tarye here a whyle tylle I haue tolde this vnto my fader. And than Thobye wente in to his fader and tolde to hym all these thynges / wherof his fader merueyled & prayed hym that he sholde brīge hym in. Thanne the angell came in and salewed ỹ olde Thobye and sayd. Joye be to the alwaye / and than Thobye sayd / what Joye shalbe to me ỹ sytte in derkenesses and see not the lyght of heuen. To whome ỹ yongelynge sayde. Be of stronge bylene it shall not be longe but of god thou shalt be cured and heled. Than sayde Thobye to hym / mayst thou lede my sone vnto Gabele in rages cyte of medes / & whan thou comest agayne I shall restore to ỹ thy mede. And the angell sayd I shall lede hym thyder & brynge hym agayne to the. To whome Thobye sayde. I praye the to tel me of what hous or of what kynred arte ỹ. To whome Raphael ỹ angell sayde / thou nedest not to aske ỹ kynred of hym that shall go with thy sone / but lest happely I sholde not delyuer hym to the agayne. I am Jzarias sone of great Ananie. Thobye an

swered/thou arte of a great kynred/but I praye the be not wothe though I wolde knowe thy kynred. The angell sayd to hȳ I shal saufely lede thy sone thyder/& saufly bryngе hym & rendre hȳ to the agayne. Thobye than answeryngе sayd/well mote ye walke/and our lorde be in yout Journeye/and his angell felawshyp with you Thanne whan all was redy that they sholde haue wt̄ them by the waye/yonge Thobye toke leue of his fader and moder/and bad them fare well. Whan that they sholde departe/the moder began to wepe and sayd/thou hast taken away and sende fro vs ȳ staffe of our olde age/wolde god that the yike moneye had neuer ben for whiche thou hast sende hym/our pouerte suffyseth ynoughe for vs/that we myght haue sene our sone. Than Thobye sayde to her/we pe not/for oure sone shall come saufly agayne/and thyneyen shall se hym. I byleue that the good angel of god felawshyppeth with hym/and shall dyspose all thynge that shalbe nedefull to hym/and that he shall retourne agayne vnto vs wt̄ Joye With this the moder ceased of her weppynge and was stylle. Than the yonge Thobye wente forthe and an hounde folowed hym. And the fyrste mansyon that they made was by the ryuer of Tygre/& there Thobye wente oute for to wasshe his fete/and there came a great fysshe for to deuoure hȳ/whome Thobye ferynge cryed out wt̄ a great voyce. Lorde he cometh on me. And the angell sayde to hym. Take hym by the fynne and drawe hym to the. And so he dyde and drewe hym oute of the water to the dryelande. And than sayde the angell to hym/open ȳ fysshe/& take to the the herte/ȳ gall & ȳ mylte & kepe them by the/they ben profytable and necessary for medycynes. And whan he hadde done so he rosted of ȳ fysshe & toke it wt̄ them for to ete by the waye/& ȳ remanaūt they salted that it myght suffyse them tyll they came into the tyte of Rages. Than Thobye demaunded of ȳ angell & sayde. I praye the Azarye broder to tell me wherto these ben good that ȳ hast boden me to kepe. And ȳ angell answered & sayd/yf ȳ take a lytell of his herte & put it on the coles/the smoke and fume therof dryueth awaye al maner kynde of deuylles be it fro man or fro woman i suche wyse ȳ he shall no more come to them. And Thobye sayd/whether wylt thou ȳ we shall abyde. And he answered & sayd/hereby is a man that is named Raguell a man nyghe to thy kynde and Trybe/and he hath a doughter named Sara/& hath neyther sone ne doughter more thā her. And thou shalt owe all his substaūce for ȳ behoueth to take her to thy wyf/therfore aske thou her of her fader/and he shall gyue her the for to be thy wyfe. Thā Thobye answered. I haue herde saye that she hath ben gyuen vnto seuen men/and they ben all dede/and I haue herde saye that ȳ deuyll sleeth them/and I drede therfore that it myght happē so to me. And I that am an onely sone to my fader and my moder I sholde depose theyr olde aege wt̄ heuynesse and with sorowe to hell. Than raphaell ȳ angell sayde vnto hym/here me and I shall shewe to the where with thou mayst preuayle agaynst that deuyll. Those that toke theyr wedlocke in suche a wyse that they exclude god fro thē and theyr mynde & wayte but to theyr lust as an horse and mule in whome is none vnderstādynge/ȳ deuyll hath power vpon them. And thou therfore whan thou shalt take a wyfe and entrest into her cubycle/be thou contynent by the space of thre dayes fro her/& thou shalt nothynge do but be in prayers with her. And that same nyght put ȳ herte of the fysshe on the fyre/& that shall put awaye the deuyll. Than ȳ seconde nyghte thou shalt be admytted i copulacyon of holy patryarkes. And ȳ thyrde nyght ye shall folowe the blessynge that sones may be bygoten of you both. And after the .iii. nyght thou shalt take the byrgyne with drede of

god moore for loue of procreacyon of chyldren than for lust of thy body that ỹ mayst folowe the blessynge of Abrahā̄ his seed And than they went and entred into Raguels hous. And Raguell receyued them Joyously/ and than Raguell beholdynge well Thobye sayd vnto Anna his wyfe/ how lyke is this ponge man vnto my cosyn. And whan he hadde so sayd/ he asked thē/ whens be ye ponge men my bredren? And they sayd of the Tribe of Neptalym of the captyuyte of Nynyue. Raguel sayd to theym/ knowe ye my broder Thobye. Whiche sayd/ we knowe hym well. And whan Raguell hadde spoken moche good of hym. The angell sayd to Raguell. Thobye of whome thou demaūdest is fader to this ponge man. And than went Raguell and with weppynge eyen kyssed hym/ and weppynge vpon his necke sayd. The blessynge of god be to ỹ my sone/ for thou art sone of a blessed and good man. And Anna his wyfe & Sara his doughter wepte also. And after they hadde spoken Raguell commaunded to slee a weder and make redy a feest. Whan he thanne sholde bydde them sytte downe to dyner. Thobye sayd I shall not ete here this daye ne drynke/ but yf thou fyrst graunte to me my petycyon/ and promyse to me to gyue me Sara thy doughter. Whiche whan Raguell herde he was astonied and sore abasshed/ knowynge what hadde fallen to seuen men ỹ to fore hadde wedded her/ and dredde leste that it myght happen to this ponge man in lyke wyse. And whā he helde his peas & wolde gyue hym none answere/ the angell sayde to hym. Be not aferde to gyue thy doughter to this man dredynge god/ for to hym thy doughter is ordeyned for to be his wyfe/ and therfore none other may haue her. Than sayde Raguell. I doubte not god hath admytted my prayers and teeres in his syght/ & I byleue that therfore he hath made you to come to me that these may be Joyned in on kyred after ỹ lawe of Moyses. And now haue no doubte but I shall gyue her to ỹ. And he takynge the ryght hāde of his doughter delyuered it to Thobye sayenge. God of Abraham/ god of Isaac/ and god of Jacob be with you/ & he conioyne you togyder & fulfyll his blessynge in you. And toke a chartre and wrote the conscrypcyon of the wedlocke. And than after this they ete blessynge our lorde god. Raguell called to hym Anna his wyfe & badde her to make redy another Cubycle and she brought Sara her doughter therin/ and she wepte. To whome her moder sayd/ be thou stronge of herte my doughter/ oure lorde of heuen gyue to the Joye for the henynes that thou hast suffered. After that they had souped they ladde the ponge mā vnto her. Thobye remembred the wordes of the angell and toke oute of his bagge parte of the herte of the fysshe and layde it on brennynge coles Than Raphaell the angell toke the deuyl and bonde hym in the vppereste deserte of Egypte. Than Thobye exhorted the vyrgyne & sayd to her. Aryse Sara & lete vs praye to god this daye & to morowe/ & after to morowe/ for these. iij. nyghtes we be Joyned vnto god. And thanne after the thyrde nyght we shalbe into oure wedlocke/ we ben sothly the chyldren of sayntes/ & we maye not so soyne togyder as people do that knowe not god. Than they bothe aryse ynge prayed togyder Instaūtly that helth myght be gyuē to thē. Thobye sayd lorde god of oure faders heuen and erthe/ see/ welles/ and floodes/ and all creatures ỹ ben in them bleste ỹ. Thou madest Adā of the fyme of the erthe/ and thou gauest to hym for an helpe Eue. And now lorde thou knowest that for the cause of lechery I take not my syster to wyfe/ but onely for the loue of posterynte and of procreacyon of chyldren in whiche thy name be blessed worlde without ende. And than sayd Sara/ haue mercy on vs lorde/ haue mercy/ & lete vs wexe olde bothe olde togyder in

helthe. And after this the cockes began to crowe/ at whiche tyme Raguell commaũded his seruaũtes to come to hym. And they togyder went for to make & delue a sepulcre/ he sayd/ leest happeli it is happened to hym as it hath happened to the seuen mẽ that wedded her. Whan they hadde made redy ỹ folle and pytte Raguell retourned vnto his wyfe and sayde to her/ sende one of thyne handmaydens and let her se yf he be deed/ ỹ he may be buryed or it be lyght day. And she sende forth one of her seruaũtes/ whiche entred into the cubycle & foũde them both sauke and hole and sleppynge togyder. And she retourned and brought good tydynges. And Raguell and Anna blessed our lorde and sayd/ we blesse the lorde god of Israhell that it hathe not happened to vs as we had supposed. Thou hast done to vs thy mercy/ and thou hast excluded fro vs oure enempes pursewynge vs. Thou hast done mercy on two onely chyldren. Make them lorde to blesse the to fulfyll & to offer to the sacrifyce of prayenge and of theyr helthe/ that ỹ vnyuersyte of peoples maye knowe that thou art god onely in the vnyuersall erthe. Thã anone Raguell cõmanded his seruauntes to fyll agayne the pytte that they had made or it wexed lyghte/ & badde his wyfe to ordeyne a feest/ and make all redy that were necessary to mete/ he dyde do slee two fatte kyen and foure weders and to ordeyne mete for al his neyghbours and frẽdes. And Raguel desyred and adiured Thobye that he sholde abyde with hym two wekes/ of all that euer Raguell hadde in possessyon of goodes he gaue halfe parte to Thobye/ and made to hym a wrytynge that ỹ other halfe parte he sholde haue after his deth of hym and his wyfe. Than Thobye called the angell to hym whiche he trowed had be a man & sayde to hym. Azarye broder I praye the to take hede to my wordes yf I make myselfe seruaunt to ỹ. I shall not be worthy to satysfye thy prouydence. Nevertheles I praye ỹ to take to ỹ ỹ beestes and seruaũtes and go to Gabele in Rages the eyte of Medes/ and rendre to hym his obligacyon & receyue of hym the moneye and praye hym to come vnto my weddynge/ thou knowest well thyselfe that my fader nombred the dayes of my beynge out and yf I than tary more/ his soule shalbe heuy/ and certaynly thou seest how Raguell hath adiured me whole delyre I maye not despyse. Than Raphaell takynge four of the seruauntes of Raguell and two camels and wente to Rages the eyte of Medes. And there fyndynge Gabele gaue to hym his obligacyon & receyued al the moneye/ and tolde to hym of Thobye sone of Thobye al that was done/ & made hym come with hym to ỹ weddynge. Whan than he entred the hous of Raguell/ he founde Thobye syttynge at meet & came to hym and kyssed hym. And Gabele wepte and blessed god sayenge. God of Israhel blesse the/ for thou arte sone of the beest mã and Juste dredynge god and doynge almesse/ & the blessynge be sayd vpon thy wyfe and your parentes/ & that ye may se the sones of your sones vnto the thyrde & fourth generacyon/ and youre sede be blessed of god of Israhel whiche reygneth in secula seculorũ. And whan all had sayde Amen, they went to the feest. And with ỹ drede of god they excercysed ỹ feest of theyr weddynges whyles ỹ Thobye taryed bycause of his maryage/ his fader Thobye begã to be he heuy sayẽge. Trowest ỹ wherfore my sone taryeth/ & why he is holdẽ there/ trowest thou ỹ Gabele be deed/ & no man is ther ỹ shall gyue his monye/ he began to be sory & heuy greatli both he & Anna his wyfe & hym and began bothe to wepe bycause at the day sette he came not home his moder therfore wepte with vnmesurable teeres/ and sayd. Alas my sone wherfore send we the to go this pylgrymage/ ỹ lyght of our eyen/ ỹ staffe of our aege/ the solace of our lyfe/ and the hope of our posterite/ al these

onely hauynge in the/we ought not to haue letten ỹ go fro vs. To whome Thobye sayd/be styll and trouble the not/our sone is sauf ynough/the man is true & sayth-full ynoughe with whome he sende hym. She myght in no wyse be confoxted/but euery daye she went & loked & aspyed the waye that he sholde come yf she myght se hym come fro ferre. Than Raguel sayd to Thobye his sone i lawe/abyde here with me & I shal sende messangers of thy helth & welfare to Thobye thy fader. To whom Thobyas sayd. I knowe well that my fader & my moder accompte the dayes/and the spyryte is in great peyne within them Raguell prayed hym with many woxdes but Thobye wolde in no wyse graunt hỹ. Than he delyuered vnto hym Sara his doughter/& halfe parte of all his substaunce in seruaũtes men & women & in his beestes cameles & kyen & moche moneye/and sauf & Joyfull he lete hym departe fro hym sayenge. The angell of god ỹ is holy be in your Journey & brynge you home hole & sounde/& that ye may fynde all thynge well and ryghtfull about your fader & moder/and that myne eyen maye se your sones/or I deye. And ỹ fader & moder takyge her doughter kyssed her & lete her departe/warnynge her to woxshyp her husbandes fader and moder/loue her husbande/to rule well the meyne/to gouerne the hous/& to kepe her selfe Irreprehensyble. That is to saye wout repxefe. Whan they thus retourned and departed/they came to Charram whiche is ỹ halfe waye vnto Nynyue the. xiij. daye. Than sayd the angell to Thobye. Thobye bxoder thou knowest how ỹ hast lefte thy fader/yf it please the we wyll go tofoxe/and lete thy fam-lye come softly after with thy wyfe & with thy beestes. And this pleased well to Thobye. And thã sayd Raphaell vnto Thobye Take with the the gall of the fysshe it shal be necessary. Thobye toke of the gall and went forth tofoxe. Anna his moder sate euery day by the waye in ỹ toppe of ỹ hyll fro whens that she well myght se hym come fro ferre. And whyles she sate there & loked after his comynge/she sawe a ferre and knewe her sone in his comynge. And rennynge home she tolde to her husbande sayenge. Loo thy sone cometh. Raphaell thanne sayd to yonge Thobye/anone as thou entrest into thy faders hous adoure thy lxde god/and gyuynge to hym thankynges go to thy fader & kysse hym. And than anone enoyte his eyen with ỹ galle of the fysshe that thou berest with ỹ/thou shat well knowe that his eyen shalbe opened & thy fader shall se the lyght of heuẽ & shall Joye in thy syghte. Than ranne the dogge that folowed hym & hadde be with hym in ỹ waye & came home as a messanger fawnynge & makynge Joye with his tayle. And the blynde fader arose & began offendynge his fete to renne to mete his sone gyuynge to hym his hãde/& so takynge kyssed hym with his wyf & began to wepe for Joye. Whã that they had woxshypped god & thanked hym they satte downe togyder. Than Thobye takynge the gall of the fysshe enoynted his faders eyen & abode as it hadde be halfe an houre/and ỹ slyme of his eyen began to fall awaye lyke as it had be the whyte of an egge whiche Thobye toke & dxewe fro his faders eyen/and anone he receyued syght/& they gloxyfyed god/that is to wete he & his wyfe & al they that knewe hym. Than sayd Thobye the fader. I blesse the lxde god of Israhell for thou hast chastysed me/& ỹ hast saued me & lo I se Thobye my sone. After this. viij. dayes Sara ỹ wyfe of his sone came and entred in wt all the famylye/and ỹ beestes hole & soũde camelles & moche moneye of his wyues/& also ỹ moneye that he hadde receyued of Gabele. And he tolde to his fader & moder all ỹ benefaytes of god ỹ was done to hym by ỹ man ỹ ladde hym. Thã came Achar & Nabath cosyns of Thobye Joyenge and thãkynge god of all the gos-

des that god hathe shewed to hym/&. bij. dayes they ete togyder makynge feest and were gladde with great Joye. Than olde Thobye called his sone Thobye to hym and sayd/what may we gyue to this holy mā that cometh with ỹ. And Thobye answerynge said to his fader. Fader what mede may we gyue to hym/or what may be worthy to hym for his benefytes/he ladde me out & hath brought me hole agayne/he receyued ỹ moneye of Gabele/he dyd me haue my wyfe/and he put awaye the deuyll fro her/he hath made Joye to my parētes & saued my selfe fro deuourynge of ỹ fysshe and hath made the se the lyght of heuen & by hym we be replenysshed with al goodes what maye we thā worthely gyue to hym Wherfore I praye the fader ỹ thou praye hym yf he vouchesauke to take the halfe of all that I haue. Than the fader and the sone callynge hym toke hym a parte and beganne to pray hym that he wolde vouchesauke to take halfe ỹ parte of all ỹ goodes that they hadde brought. Thā sayd he to them pryuely. Bleſſe ye god of heuen and before all lyuynge people knowlege ye hym for he hath done to you his merci. For soth to hyde ỹ secrement of ỹ kynge it is good/ but for to shewe ỹ werkes of god & to knowlege them it is worshypfull. Oracyon and prayer is good with fastynge and almesse & more than to sette vp tresours of golde. For almesse delyuereth fro deth/& it is she that purgeth synnes/and maketh a man to fynde euerlastynge lyfe/who that doth synne and wyckednesse they ben enemyes of his soule. I shewe to you therfore ỹ trouth/and I shall not hyde fro ỹ secrete worde/whā thou praydest with teeres/& dydest bury the deed men/& lefteſt thy dyner and hyddest deed men by daye in thy hous/& in the nyght thou burydest them I offer thy prayer vnto god. And for almoche as thou was accepted tofore god/ it was necessarye thou beynge tempted ỹ he sholde proue ỹ. And now our lorde hath sende me for to cure the/& Sara ỹ wyfe of thy sone I haue delyuered fro the deuyll. And I am sothly Raphael ỹ angell one of the. vij. whiche stande tofore our lorde god. Whā they herde this/they were troubled/and tremblynge fyll downe on theyr faces vpon the grounde. Thanne ỹ angel sayd to theym/peas be to you/drede you not. For sothe whan I was with you by ỹ wyll of god/hym alwaye bleſſe ye and synge ye to hym. I was sene to you to ete and drynke/but I vse mete & drynke Inuysyble whiche of men may not be sene. It is now therfore tyme ỹ I retourne to hym whiche hath send me/ye alway bleſſe god and tell ye all his merueyles. And whan he hadde sayde this/he was taken awaye fro the syght of them/and after that they myght no more se hym. They fyll downe flatte on theyr faces by the space of thre houres and bleſſed god/and arysynge vp they tolde all the merueyles of hym. Thā ỹ olde Thobye openynge his mouth bleſſed our lorde and sayd. Great arte thou lorde euermore/& thy reygne is into all worldes/for thou scourgeſt and saueſt/thou ledeſt to hell and bryngeſt agayne. And ther is none that maye flee thy hande/knowlege and confesse you to the lorde ye chyldrene of Israhell. And in the syght of gentyles prayse ye hym/therfore he hath dyſperpled you ymōge gentyles that knowe hym not/that ye tell his merueyles and make thē to be knowen. For there is none other god almyghty but he/he hath chastised vs for our wyckednesses/and he shall saue vs for his mercy. Take hede and se therfore what he hath done to vs/& with fere and drede knowlege to hym and exalte hym kynge of all worldes in youre werkes. I sothly in the lande of my captiuyte shal knowlege to hym/for he hath shewed his mageste into the synfull people. Conſesse you therfore synners/& do ye Justyce tofore our lorde byleuynge that he shall do to you his mercy. I sothly and my sou-

le shall be gladde in hym. All ye chosen of god blesse ye hym / and make ye dayes of gladnes & knowlecche ye to hym Jherusalem cyte of god / oure lorde hath chastysed the in ỹ werkes of his handes. Confesse ỹ vnto our lorde in his good thynges & blesse thou god of al worldes / that he may re dyfye in the his tabernacle / and ỹ he may calle agayne to ỹ all pysoners and them that ben in captyuyte & that thou Joye in omnia secula seculorum. Thou shalt shyne with a bryght lyght / & all the endes of ỹ erthe shall worshyppe the nacyons shall come to the fro ferre / and bryngynge gyftes shall worshyppe in the oure lorde / and shal haue ỹ lande into sanctyfycacyō. They shall calle in ỹ a great name / the shaly be cursed that shall despyse the / and all they shall be condempned that blaspheme the / blessed be they that edyfye ỹ. Thou shalte be Joyfull in thy sones / for all shal be blessed and shall be gadred togyder vnto oure lorde. Blessed be they that loue ỹ and that Joye vpon thy peas / my soule blesse thou our lorde / for he hath delyuered Jherusalem his cyte. I shall be blessed yf there be lefte of my sede for to se ỹ clernesse of Jherusalem. The gates of Jherusalem shall be edyfyed of Saphyr & Emeraude / and all the cyrcuyte of his walles of precyous stone / & ỹ stretes therof shall be paued wt̄ whyte stone and clene / and allelupa shall be songe by ỹ wayes therof. Blessed be ỹ lorde ỹ hath exalted it that it may be his kyngdome in cecula seculorū Amen. And thus thobye fynysshed these wordes. And thobye lyued after he had receyued his syght. xlij. yere. And sawe the sones of his neuewe / ỹ is the sones of the sones of his sone ponge thobye. And whā he had lyued an hondred & two yere he deyed & was honourably buryed in the cyte of Nynyue. He was lyxe and fyfty yere olde whan he lost his syght / and whan he was. lx. yere olde he receyued his syghte agayne. The relydue of his lyfe was in Joye / and with good profyte of the drede of god he departed in peas. In ỹ houre of his deth he called to hym Thobye his sone and .vij. of his ponge sones / his neuewes & sayd to them The destruccyon of Nynyue is nyghe the worde of god shall not passe. And our bredren that ben dysperpled fro the lande of Israhell shall retourne thyder agayne / al ỹ lande therof shall be fulfylled with deserte / & the hous that is brent ther in shal be redefyed and thyder shall retourne all the people dredynge god almyghty. And gentyles shall leue theyr ydolles and shal come in Jherusalem and shall dwell ther in. And all the kynges of ỹ erth shal Joye in her worshyppynge ỹ kynge of Israhel Here ye therfore my sones me your fader / serue ye god in trouthe / & sechye ye that ye do that may be pleasynge hym. And commaunde ye to your sones ỹ they do ryghtwysnesses and almesses that they may remembre god and blesse hym in al tyme in trouthe and i theyr vertue. Now therfore my sones here me and dwelle ye no lenger here / but whan someuer your moder shal deye burye her by me. And fro than forth on dresse ye your steppes that ye go hens I se well that wyckednesse shall make an ende of it. It was so thā after the dethe of his moder Thobye wente fro Nynyue wt̄ his wyfe and his sones / & the sones of his sones / and retourned vnto his wpues fader and moder whom they foūde in good helth and good aege / and toke ỹ cure and charge of them / and were with thē vnto theyr deth and closed theyr eyen. And thobye receyued all the herytage of the hous of Raguell and sawe ỹ sones of his sones vnto the fyfth generacyon. And whan he had accomplyshed. lxxxxix. yere he deyed in ỹ drede of god / and with Joye they buryed hym. And all his cognacyon & al his generacyon abode in good lyfe and in holy conuersacyō / in suche wyse as they were acceptable as well too god as to men & to all dwellynge in the erthe.

Here after folowethe the hystorye of Judeth/whiche is redde on the laste sondaye of Octobre.

ARphaxat kynge of ỹ Medes subdued vnto his Empyre many peoples/and edyfyed a myghty Cyte whiche he named Egbathanys/& made it with stones & squared & polysshed them/and ỹ walles therof were of hyght.lxx.cubytes and of brede.xxx.cubytes/and the toures therof were an hondred cubetes hye. And gloryfyed hymselfe as he that was mighty in puyssaunce & in ỹ glorye of his hoost and of his chares. Than Nabugodonosor in ỹ.xii.yere of his rygne whiche was kynge of the Assyryens and reygned in ỹ cyte of nynyue fought agaynst Arphaxat and take hym in the felde/wherof Nabugodonosor was exalted & enhaunced hymselfe/and sende vnto all Regyons about & vnto Jherusalem tyll ỹ mountes of Ethyope for to obeye and holde of hym whiche all gaynsayd him with one wyll and without worshyp sende home his messangers all voyde and set nought by hym. Than Nabugodonosor haupge herat great Indygnacyon swore by his reygne & by his trone that he wolde auenge hym on them all. And therupon he called all his dukes prynces and men of warre & helde a counsayll/in whiche was decreed ỹ he sholde subdue al the worlde to his Empyre. And there vpon he ordeyned Holofernes to be prynce of his knyght hode/and badde hym go forth and in especyall agaynst thē that hadde dysppysed his Empyre/and badde hym spare no Realme ne towne but subdue all to hym. Than Holofernes assembled dukes and maysters of ỹ strength of Nabugodonosor/& nombred a hondred & .xx.thousande fote men/& horsmen & shoters.xii.thousande. And tofore thē he commaunded to go a multytude of Innumerable camelles laden with suche thynges as were nedefull to ỹ hoost/as vytaylles golde & syluer moche that was taken out of the tresourye of ỹ kynges. And so went to many realmes whiche he subdued and occupyed a great parte of thoryent/tyl he came approchynge the lande of Israhell. And whan the chyldren of Israhell herde therof they drede sore leste he sholde come ymonge them into Jherusalem & destroy the temple for Nabugodonosor had commaunded ỹ he sholde extynete al the goddes of ỹ erthe/and that noo god sholde be named ne worshypped but he hymselfe of all ỹ nacyons that Holofernes sholde subdue. Than Elyachym preest in Israhell wrote vnto al them in ỹ mountayns that they sholde kepe the strayte wayes of the mountayns/& so the chyldren of Israhell dyd as the preest hadde ordeyned. Than Elyachym the preest went about al Israhell and sayd to them/knowe ye that god hath herde your prayers/pfye abyde and contynue in your prayers & fastynges in the syght of god. Remembre ye of moyses the seruaūte of god ỹ whiche ouerthrewe Amalech truſtyge in his strēgth & in his power/in his hoost/in his helmes/in his chares/& in his horsmen/not fyghtynge wt yron/but wt prayenge of holy prayers. In lyke wyse shall be all the enemyes of Israhell pfye persseuere in this werke ỹ ye haue begonne. With this exhortacyon they contynued prayenge god & they persseueryd in the syght of god/& also they ỹ offred to our lorde were cladde with sacke clothe and had asshes on theyr heed/and with al theyr herte they prayed god to vysyte his people Israhell. It was tolde to Holofernes prynce of ỹ knyghthode of the Assyryens ỹ the chyldren of Israhell made them redy to resyste hym/and had closed the wayes of ỹ mountayns. Than he brenned in ouermoche furour & great yre/he called al the prynces of Moab & dukes of Amon/& sayd to theym. Saye ye to me what people is this that besyge the mountayns/or what or how many cytees haue

they/also what is theyr vertue and what multytude is of them/or who is kynge of theyr knyghthode. Than Achyor duke of all thē of Amon answerynge sayd yf thou dayneste to here me I shall tell the trouth of this people ỹ dwelleth in ỹ moũtayns/ and there shall not yssue out of my mouth one fals worde. This people dwelled fyrst in Mesopotamye/ & was of ỹ progenye of ỹ caldees/but they wolde not dwell there for they wolde not folowe the goddes of theyr faders that were in ỹ lande of Caldees/and goynge and leuynge ỹ cerymonyes of their faders whiche was in ỹ multytude of many goddes/they honoured one god of heuen/whiche cõmaunded thē to go hens and ỹ they sholde dwell in Carrã. Than after was there somoche hungre ỹ they descended into Egypte & there abode. CCCC. yere and multyplye that they myght not be nombred/ and whan ỹ kynge of Egypt greued them in his buyldynges berynge claye/tyles/ and subdued them/they cryed to our lorde/& he smote the lande of Egypte wt dyuerse plaghes and whan they of Egypte had cast them out fro them ỹ plaghes ceased fro theym. And than they wolde haue taken them agayne & wolde haue called them to theyr seruyce/& they sleynge theyr god opened ỹ see to them that they went thrugh drye fote/in whiche the Innumerable hoost of the Egypcyens pursewynge them were drowned/that there was not one of them saued for to tel to them ỹ came after them Thus they passed ỹ redde see & there fedde them with manna forty yere/ and made bytter water swete/ and gaue thē water out of a stone. And where someuer this people entred woute bowe or arowe shelde or swerde theyr god fought for them & there is no man ỹ may preuayle agaynst this people but whan they departed fro the culture & honour of theyr god/ and as they haue departed fro theyr god & worshypped other straũge goddes so often haue they ben ouercomen wt theyr enemyes And whã they repente & come to ỹ knowlege of theyr synne & crye theyr god mercy they ben restored agayne/& theyr god gyueth to thē vertue to resyst theyr enemyes They haue ouer throwen Cananeum the kynge Jebusee/Pherese/Eneũ/Etheũ and Amorreũ/and all the myghty men in Esebon/and haue taken theyr lande & cytees & possessed them/& shall as longe as they please theyr god. Theyr god hateth wickednesse for tofore this tyme whã they went fro ỹ lawes that theyr god gaue to them he suffred them to be taken of many nacyons into captyuyte and were dyspersed/& now lette they be comen agaynst & possede Jherusalem where in is sancta sctor & ben comen ouer these moũtaynes where as some of them dwell. Now therfore my lorde se and serche yf there be ony wyckednesse of them in the syght of theyr god/ and than let vs go to them for theyr god shal gyue them into thy handes/and they shall be subdued vnder ỹ yoke of thy power. And whan Achyor had sayd thus all the great men about Holofernes were hnagry & had thought for to haue slayne hym sayenge erbe to other. Who is this ỹ may make ỹ chyldrē of Israhell to resyst ỹ kynge Nabugodonosor wt his armye & hoost/men cowardes and without myght and wout ony wysedome of warre. Therfore that Achyor maye knowe ỹ he sayth not trewe/let vs ascende the moũtaynes. And whan the myghty men of thē be taken/let hym be slayne with them that all men may knowe that Nabugodonosor is god of ỹ erthe/& that there is none other but he. Than whan they ceased to speke Holofernes haupnge Indygnacyõ sayde vnto Achyor/ bycause ỹ hast prophecyed to vs of the chyldren of Israhel sayenge ỹ theyr god defedeth them. I shall shewe to ỹ that there is no god but Nabugodonosor. For whan we haue ouercomen them all & slayne them as one man/than shalte

thou deye wt them by ỹ swerde of Assyryens & all Israhell shall be put into ruyne & perdycyon/ & than shall be knowen that Nabugodonolor is lorde of all the erthe/ & the swerde of my knyghthode shal passe thrugh thy sydes/ and thou shalt departe hens & go to them/ and shall not dye vnto the tyme that I haue them and the. And whan I haue slayne them wt my swerde/ thou shalte in lyke wyse be slayne wt vengeaunce. After this Holofernes commaũded his seruauntes to take Achyor & lede hym to Bethulye & to put hym in ỹ handes of them of Israhell/ and so they toke Achyor & ascended ỹ mountayns agaynst whom came out men of warre. Than the seruauntes of Holofernes torned alyde & bounde Achyor to a tree handes & fete wt cordes and lefte hym/ and so retourned to theyr lorde. Than the sones of Israhell comynge downe fro Bethulye losed & vnbounde hym & brought hym to Bethulye And he beynge sette amydde of ỹ people was demaunded what he was & why he was so sore there bounden. And he tolde to them all the mater lyke as it is afore sayd and how Holofernes hadde commaunded hym to bedelyuered vnto thẽ of Israhall Than all ỹ people fylle downe into theyr faces worshyppynge god. And with great lamentacyon and weppynge with one wyl made theyr prayers vnto our lord god of heuen/ and that he wolde beholde ỹ pryde of them/ & to the mekenes of them of Israhell and take hede to ỹ face of his halowes and shewe to them his grace and not forsake them/ & prayed god to haue mercy on them & defende them fro theyr enemyes. And on that other syde Holofernes cõmaunded his hoostes to go by & assylle Bethulye/ and so wente vp of fote men an hondred & xx. thousande/ & xij. thousande horsmen/ & besyeged the towne and toke theyr water fro them/ in somoche ỹ they that were in ỹ towne were in great penurye of water/ for in all the towne was not water Inough for one daye/ and suche as they had was gyuẽ to ỹ people by mesure Than all the people yonge and olde came to Ozias whiche was theyr prynce wt carmy and Gothomel all with one voyce cryenge/ god ỹ lorde deme bytwene vs & the/ for ỹ hast done to vs euell whan ỹ spakest not peasybly with ỹ Assyryens. For now we shall be delyuered into the handes of thẽ. It is better for vs to lyue in cayptyuyte vnder Holofernes & lyue/ than wr to dye here for thurst/ & se our wyues & chyldren dye before our eyen. And whan they had made this peteous cryẽge & yellynge they went all to theyr chyrche/ and there a longe whyle prayden and cryden vnto god knowlechynge theyr synnes & wyckednes/ mekely beseechynge him to shewe his grace and pyte on them. Than at the last Ozias arose vp and sayd to ỹ people/ let vs a byde yet. v. dayes/ and yf god sende vs noo reskowe ne helpe vs not in that tyme ỹ we may gyue glorye to his name/ ellys we shall doo as ye haue sayde. And whã ỹ Judeth herde therof whiche was a wydowe and a blessed woman/ and was lefte wydowe thre yere and. vi. monethes after that Manasses her husbande dyed. Anone she wente into the ouerest parte of her hous/ i whiche she made a pryue bedde whithe she and her seruaũtes closed/ & hauynge on her body an heyr/ had fasted all the dayes of her lyfe sauf labottes and newe mones and the feestes of ỹ hous of Israhel. She was a fayre woman/ & her husbande had left her moche rychesses wt plentyfull meyne/ & possessyons of droues of oxen and flockes of shepe/ and she was a famous woman and drede god gryatly. And whan she had herde that Ozias had sayd that the. v. day the cyte sholde be gyuen ouer yf god helped thẽ not/ she sende for the preestes of Cambre and of Carmy and sayde to them/ what is this worde in whiche Ozias hath cõsented that ỹ cyte sholde be delyuered to ỹ Assyryens yf wt-

in fyue dayes there came no helpe to vs. And who be ye that tempte our lorde god these wordes be not for to fyre god to mercy/but rather to prayse wrath & woodnes ye haue sette a tyme of mercy doynge by god/and in your bonne ye haue ordeyned a daye to hym. O good lorde how patyent is he/lette vs alle hym forgyuenes with weppynge teeres/he shall not threten as a mãne enflammed in wrath as a lorde of a man. And therfore lette we our soules vnto hym and in a cõtryte spyryte & meked herte we to hym & saye we weppynge vnto god that after his wyll he shewe to vs his mercy. And as oure herte is troubled in ye pryde of them/& also of youre humblenes & mekenesse let vs be Joyfull/for we haue not folowed the synne of our faders that forsaken theyr god & worshypped straunge goddes/wherfore they were gyuen and betaken into hydous & great vengeaunce/into swerde cauayne and into confusyon to theyr enemyes/we for sothe knowe none other god but hym/therfore abyde we mekely the cõforte of hym/and he shall kepe vs fro oure enemyes. And also he shall meke all gentyles that aryse agaynst hym/and shall make them without worshyppe the lorde our god. And now ye bredren ye ben preestes on whome hangeth the lyfe of ye people of god/pray now vnto almyghty god that he make the stedfast in ye purpose that I haue purposed/ye shal stande at ye gate and I shall go out with myne handmayden/& praye ye ye lorde that he make stedfast my soule/and do ye nothynge tyll that I come agayne. And than Judyth went into the oratorye & arayed her with her precyous clothynge & aournementes/and toke vnto her handmayden certayne vytayles suche as she myght lawfully ete And than whan she hadde made her prayers to god she departed in her moost noblest araye towarde ye gate where as Ozias and the preestes abode her. And thane whanne they sawe her/they merueyled of her beaute. Not withstandynge they lete her go sayenge/god of our faders gyue to the grace and strengthe all the counseyll of thy herte with his vertue and glorye vnto Jherusalem/& thy name be in the nombre of sayntes and of ryght wyse men. And than all they that were there sayd Amen. and fiat fiat. Thanne she prayenge god passed thorugh ye yate and her handmayden with her. And whan she came downe the hyll about the spryngynge of the daye Anone the espyes of ye Assyryens toke her sayenge/fro whens comest thou or whyther goost thou. The whiche answered I am doughter of the Hebrewes and flee fro theym/knowynge that they shall be take by you/and I come to Holofarnes for to telle hym theyr pryuetees & I shall shewe hym by what entre he may wynne them in suche wyse ye one man of his hoost shall not perysshe. And the men that herde her wordes beheelde her by sage & wondred of her beaute sayenge to her. Thou hast saued thy lyfe by cause thou hast founde suche counseyll/come therfore to our lorde/for whan ye shalt stande in his syght/he shall accepte the. Thanne they ladde her to the cabernacle of Holofernes. And whan she came before hym/anone Holofernes was caught by his eyen. And his tyraunt knyghtes sayd to hym/who despyseth the people of Jewes/they haue so fayre women/that not for theym of ryght we ought for to fyghte agaynst them. And than Judyth seynge Holofernes sytteynge in his cranape that was of purpure/of golde/of smaragdes/and precyous stones within wouen. And whan she had sene his face she honoured hym fallynge downe herself vnto therth And the seruauntes of Holofernes toke her vp/by so commaundynge. Than Holofernes sayd vnto her. Be thou not afferde ne drede the not. I neuer greued neyther noyed many wolde serue Nabugodonosor. Thy people sethly yf they had not dyspysed me/I hadde not reysed my people ne

strength agaynst them/now tell vnto me the cause why that ỳ wentest frome them and that it hath pleased the for to come to vs. And then Judyth sayd/take the wordes of thy handmayde/and yf that thou followe thé a perfyght thynge god shall do with the. For lothe Nabugodonosor is the ryghtuous kynge of ỳ erthe/& thou hast his power for to chastyse all people. For men onely serue not hym/but also ỳ beestes of ỳ felde obeyen to hym/his myght is knowen ouer all/& ỳ chyldren of Israhel shal be yelden to the/for theyr god is angry wt them for theyr wyckednes they ben enfamyned & lacketh brede & water/they ben cõstrayned to ete theyr horses & beestes/& to take suche holy thyges as be forbodé by theyr lawe as whete wyne & oyle. All these thynges god hath shewed to me/and they purpose to wast suche thynges as they ought not to touche/and therfore & for theyr synnes they shalbe put in ỳ hãdes of theyr enemyes/& our lord hath shewed me these thynges to tell the/and I thyn handmayde shall worshyp god & shall go oute and prayehym & come in & tell to the what he shall saye to me/in suche wyse that I shal bynge the through the myddell of Jherusalem/& thou shalt haue all ỳ people of Israhell vnder the/as ỳ shepe ben vnder the shepeherde/i somoche ỳ there shall not an hounde barke agaynst ỳ/& bycause these thynges ben sayd to me by ỳ prouydéce of god & that god is wroth with them I am sende to tell the these thynges. For loth all these wordes pleased moche to holofernes and to his people/& they merueyled of ỳ wysedome of her/& one sayde to another there is not suche a woman in syght vpon erthe i fayrenesse & in wyt of wordes. And Holofernes sayd to her/god hath do wel ỳ he hath sende ỳ hyther for to lete me haue knowlege/& yf thy god do to me these thyges he shalbe my god/and ỳ & thy name shalbe great in the hous of Nabugodonosor. Thane cõmaunded Holofernes her to go in where his tresour laye and to abyde there & to gyue her meet fro his feest. To whom she sayd ỳ she myght not ete of his meet but that she had brought meet with her to ete. Than Holofernes sayde whan that meet fayleth what shall we gyue to the for to ete. And Judyth sayd she sholde not spende all tyll god shall do in my handes tho thynges that I haue thought/and the seruaũtes lad her into his tabernacle. And she desyred that she myght go out in the nyght and before daye to praye & come in agayne. And the lorde commaũded his cubyculyers that she sholde goo and come at her pleasure. iij. dayes durỳge. And she wente oute in the valeye of Bethulye and baptysed her in the water of the well/and she stratched her handes vp to the god of Israhell/prayenge the good lorde that he sholde gouerne her way for to delyuer his people/and thus she dyde vnto the fourth daye. Thanne Holofernes made a great feest/and sende a man of his whiche was gelded named Uago/for to entreate Judyth for to lye with his lorde and to come ete and drynke wyne with hym. And Judyth sayd/what am I that sholde gaynsaye my lordes desyre I am at his cõmaũdement/what someuer he wyll that I do I shall do and please hym all the dayes of my lyfe. And she rose & aourned her selfe with her ryche & precyous clothes & wente in and stode before Holofernes. And Holofernes herte was perced with her beaute and brenned in ỳ luste & desyre of her and sayd to her/sytte downe & drynke in Joye for thou hast founden grace before me. Judyth sayd I shall drynke my lorde/for my lyfe is magnyfyed this dayes before all the dayes of my lyfe/and she ete and dronke suche as her handmayde had ordeyned for her. And Holofernes was mery & dranke somoche wyne ỳ he neuer dranke somoche in one daye in all his lyfe & was dronken/and at euen whan it was nyghte Holofernes wente to his bedde/& Uago brought

Judyth into his chambre & cloſed ꝑ doore And whan Judyth was alone in ꝑ chambre and Holofernes laye and ſlepte in ouer moche dronkenneſſe. Judyth ſayde to her handmayde that ſhe ſholde ſtande woute forth before the doore of the preuy chambre and awayte about / and Judyth ſtode before ꝑ bedde prayenge with teeres and with moeuynge of her lyppes ſecretly ſayenge. O lorde god of Iſrahell cõfyrme me in this houre to the werkes of my handes that thou reyſe vp the cytee of Jheruſalẽ as thou haſt promyſed / & that I may perfourme this ꝑ I haue thought to ꝑ. And whan ſhe had thus ſayd ſhe went to ꝑ pyler that was at his beddes heed / and toke his ſwerde & loſed it / and whan ſhe hadde drawen it out / ſhe toke his heer in her hande and ſayd. Cõfyrme me god of Iſrahell in this houre and ſmote twyes in ꝑ necke and cutte of his heed / and lefte the body lyſtyll and toke the heed & wrapped it in the canape / and delyuered it to her mayde and bad her to put it in her ſcryppe. And they two wente out after theyr vſage to praye / and they paſſed ꝑ tentes & goynge about the valeye came to the gate of the Cytee. And Judyth ſayd to ꝑ kepers of the walles / open the gates / for god is with vs ꝑ hath done great vertue in Iſrahell. And anone whan they herde her call / they called the preeſtes of ꝑ Cyte. And they came rennynge / for they had ſuppoſed no more to haue ſene her and lyghtynge lyghtes al wente aboute her. Than ſhe entred in / ſtode vp in an hye place and cõmaunded ſcylence and ſayd / prayſe ye the lorde god that forſaketh not men hoppynge in hym. And in me his handwoman hath fulfylled his mercy that he promyſed to the hous of Iſrahel / and hath ſlayne in my hãde the enemye of his people this nyght. And thanne ſhe brought forth the heed of Holofernes and ſhewed it to them ſayenge / loo here is the heed of Holofernes prynce of ꝑ cheualrye of Aſſyryens / and lo the canape of hym in whiche he layde his drõken heed / wher out lorde hath ſmyten hym by the hande of a womã. Forſoth god lyueth / for his angel kept me hens goynge there abydynge & fro hens thyther retournynge / & the lorde hath not ſuffered me his hãdwoman to be defouled. But without pollucyon of ſynne hath called me agayne to you Joyenge in his victory in my eſcappynge & in youre delyueraũce / knowlege ye hym all for god / for his mercy is euerlaſtynge worlde without ende. And all the honourynge our lorde ſayden to her / ꝑ lorde bleſſe ꝑ in his vertue / for by ꝑ he hath brought our enemyes to nought. Than Ozias the prynce of the people ſayd to her / bleſſed be thou of ꝑ hye god before all womẽ vpon erthe / & bleſſed be the lorde that made heuen and erthe ꝑ hadde adreſſed the in the woundes of the heed of the prynce of our enemyes. After this Judyth bãdde that ꝑ heed ſholde be hanged vpon the walles / and at the ſonne ryſynge euery man in his armes yſſue out vpon your enemyes / & whã theyr eſpyes ſhall ſe you / they ſhall renne to the tente of theyr prynce to reyſe hym & to make hym redy to fyght / and whan his lordes ſhall ſe hym deed they ſhalbe ſmyten wt ſoo great drede and fere that they ſhall flee / whome ye thanne ſhall purſewe / & god ſhall brynge them and trede theym vnder your fete. And thanne Achyor ſeynge the vertue of the god of Iſrahell / lefte his olde hethens cuſtome and byleued i god & was cyrcũcyſed in his preuy membre & put hymſelf to the people of Iſrahell & all the ſucceſſyon of his kynred vnto this daye. Thanne at the ſprynggynge of the daye they hanged ꝑ heed of Holofernes on the walles / & euery man toke his armes and wente oute with great noyſe whiche thynge ſeyenge the eſpyes ronnen togyder to the tabernacle of Holofernes and came makynge noyſe for to make hym to aryſe and that he ſholde awake / but no man was ſo hardy to knocke or entre into his preuy chambre. But

whan the dukes and leders of thoulandes
camen and other/they sayde to the preuy
chamberlayns/go and awake your lorde/
for wyes ben gone out of theyr raues and
ben hardy to call vs to batayle. Thanne
Vago his bande went into his preuy chā-
bre and stode before the curtyne/and clap-
ped his handes togyder weynge that he
had slepte with Judyth. And whā he per-
ceyued no moeuynge of hym/he drewe ꝯ
curtyne/& he seynge the deed body of Ho-
lofernes wythout heed lyenge in his blood
and cryed with a great voyce weynge &
rentynge his clothes and thanne wente in
to the tabernacle of Judyth and soūde her
not/and sterte out to the people and sayd.
A woman of ꝯ Hebrewes hath made cōfu
syon in the hous of Nabugodonosor/she
hath slayne Holofernes and he is deed/&
she hath his heed with her. And whan the
princes and capptaynes of the Assyryens
herde this/anone they rente theyr clothes
and intolerable drede fylle on theym and
were sore troubled in theyr wyttes & ma-
de an horryble crye in theyr tentes. Whan
all thoost had herde how Holofernes was
byheded/counseylle and mynde flewe fro
theym and with great trembynge for so-
coure beganne to flee in suche wyse ꝯ none
wolde speke with other/but with theyr he
ders bowed downe stedde for to escape fro
the Hebrewes/whom they sawe armed co
mynge vpon them/and departed seynge
bi feldes and wayes of hylles and valeyes
And the sones of Israhell seynge theym
fleynge/folowed them cryenge with trom
pes and showtynge after them/and slewe
and smote downe all them that they ouer
toke. And Ozias sende forth with vnto all
the Cytees aad regyons of Israhell. And
they sende after all the yonge men and ba
lyaunt for to pursewe theym by swerde/
and so they dyde vnto the vttermest coos
tes of Israhell. The other mē sothly that
weren in Bethulye wente into the tentes
of thassyryens and toke all the praye that
thassyryens had lefte. And whan the men
that hadde pursewed theym were retour
ned/they toke all theyr beestes and all the
moeuable goodes & thinges that they had
lefte somoche ꝯ euery man fro the mooste
to the leest were made ryche by ꝯ praye that
they toke. Than Joachym the hyghe by
shop of Jherusalem came to Bethulye w
all ꝯ preestes for to se Judyth. Whan she
came tofore them/all they dressed her with
one voyce sayenge. Thou glorye of Jheru
salem thou gladnes of Israhell thou the
worshyp doynge of our people/thou dyde
manly and thyn herte is conforted bycau
se thou louedest chastyte/and knowest no
man after the dethe of thy husbande/and
therfore the hande of god hath conforted
the/& therfore thou shalt be blessed worlde
without ende. And all ꝯ people sayd. Fiat
fiat. Be it doone/be it done/certaynly the
spoyles of thassyryens were gadred and
assembled togyder in. xxx. dayes of the peo
ple of Israhell. But all the propre rychesse
that were appertaynynge to Holofernes ꝯ
coude be founden that hadde ben his they
were gyuen to Judyth/as well golde and
syluer gēmes clothes & all other apperte
naunces to housholde/and all was delyue
red to her of the people. And ꝯ folkes with
women and maydens Joyeden in organes
& hatpes. Than Judyth songe this
songe vnto god sayēge. Begynne ye in tym
bres syngynge to the lorde in cymbales/&
manerly synge to hȳ a newe psalme. Full
y Joye ye and inwardly calle ye his na-
me and so forth/and for this great myra-
cle and victory all ꝯ people came to Jhe-
rusalem for to gyue laude honour & wor-
shyp vnto our lorde god/& after they we
re purifyed they offred sacrifyces bowes
and beestes vnto god. And ꝯ Joye of this
victorye was solempnyzed durynge thre
monethes/and after that eche went home
agayne into his owne eyte and hous/and
Judyth retourned into Bethulye & was
made more great and clere to all men of ꝯ

lande of Israhel. And she was Joyned to ꝑ vertue of chastyte/so ꝑ she knewe no mā all ꝑ dayes of her lyfe after ꝑ deth of Manasses her husbande/& dwelledin ꝑ hous of her husbande an hondred & fyue yere/& she left her damoysell free. And after this she deyed & is buryed in Bethulye. and al the people bewayled her. vii. dayes/& durynge her lyfe after this Journye was no trouble ymonge ꝑ Jewes. And ꝑ daye of this victory of ꝑ Ebrewes was accepted for a feestfull daye & halowed ꝑ Jewes & monbred ymōge theyr feestes vnto this daye.

¶ After ꝑ feestes of our lorde Jhesu cryst totore lette in ordre folowen ꝑ Legendes of the Sayntes.

The table of this present boke.

TO the ende that eche hystorye lyfe and passyon maye be shortly foūden I haue ordeyned this table so to wynge by lettre of a/b/c/ & name of euery sayut Whose lyfe is cōteyned in the boke ensuynge/ Where and in What lefe he shall fynde suche as shall be desyred/ & haue lefte the nombre of euery lefe in the margyne.

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The tyme of the aduent/ or comynge of oure lorde in to this worlde is halowed in holy chyrche the tyme of foure weekes in octobe nynge of foure dyuers co mynges. The fyrst was whan he came & appered in humayne nature and flesshe. The seconde is the herte and conscyence The thyrd is at the dethe. The fourth is at the laste Judgemēte. The laste weke maye vneth be accomplysshed. For the glory of the seyntes whiche shall be gy uen at the last comynge shall neuer ende ne fynysshe. And to this sygnyfyaunce ỹ fyrst responce of the fyrst weke of aduent hath foure verses to reken. Cloria patri et filio/ for one/ to the reporte of foure we kes. And how be it that there ben foure comynges of our lorde/ yet ỹ chyrche ma keth mencyon in especyall but of twayne That is to wete of ỹ he came in humayne nature to the worlde & of that he cometh to ỹ Judgemēte & dome. As it appereth in the office of the chyrche of this tyme. And therfore ỹ fastynges that be in this tyme ben of gladnes and of Joye in one partye/ and that other partye is ibytter nelle of herte. Bycause of the comynge of our lord in our nature humayne/ they be of Joye & gladnesse. And bycause of ỹ co mynge of ỹ daye of Judgemēt/ they ben of bytternesse & heuynesse. As touchyn ge the comynge of our lorde in our bode ly flesshe/ we may consyder thre thynges of this comynge. That is to wete ỹ opor tunyte/ the necessyte & the vtylyte. The oportunyte of comynge is taken by the reason of the man that fyrste was bayn quysshed in the lawe of nature of the de fawte of the knowlege of god/ by whiche he fell into euyll errours/ and therfore he was constrayned to crye to god. Illumi na oculos meos. That is to saye. Lorde gyue me lyght to myne eyen. After came the lawe of god whiche hath gyuen com maundement in whiche he hath be ouer come of Impuysshaunce/ as fyrst he hath cryed. There is none that fulfylleth but that commaundeth/ for there is he onely taught but not delyuered fro synne ne hol pen by grace/ and therfore he was con strayned to crye. There lacketh none to cōmaunde/ but there is none that accom plysshyeth ỹ cōmaundement. Than came the sone of god in tyme whan man was bayngquysshed of Ignorauncy & impuys saunce to that ỹt he had so comen to for perauēture man myght say that by his owne merytes he myght haue be saued. And thus he hath not be bounde to yelde thankes to god. The seconde thynge that is shewed vs of this comynge is the ne cessyte by reason of the tyme. Of whiche the apostele Poule speketh to galatas. the fourth chappyter. At vbi venit plen itudo temporis. Whan the plenytude or full tyme of the grace of god was ordey ned/ than he send his sone that was god and the sone of the vyrgyne and wyfe ỹ

whiche was made subget to the lawe/to that they be subget to ỹ lawe he bought them a gayne. And were receyued sones of god by grace of adopcyon. Now sayth seynt Austyn/that many demaũde why he came not rather/he answereth that it was bycause that the plenytude of tyme was not come whiche sholde come by him that al thynges were ordeyned and made. And after whan this plenytude of tyme came/he came that of tyme passed had delyuered vs. To that we shall be delyuered of tyme we shall come too hym/ where as no tyme palleth/but is perpetuyte. The thyrde thynge ỹ is shewed to vs of his comynge is the vtylyte & prouffyte that cometh for the causes of ỹ hurte and sekenes generall. For syth the maladye was generall/the medycyne must be generall/wherof sayth seynt Austyn that than came ỹ great medycyn/whan the great maladye was through all the worlde/wherof the holy thyrche remembreth in sene Antemmis that ben songen tofore the natyuyte of our lorde/where ỹ maladye is shewed in dyuerse maners. And for eche demaundeth remedy of his maladye of the physycyen. For tofore the comynge of our lorde we were Ignorañte/and blynde bounden to peyne perdurable/bounde to the deuyl. Alyed to him by cuell custome of synne/ Iwrapped in derkenesse and dryuen oute of our countree/& therfore we haue greate nede of a doctour or therchet of ayenbyer/of a delyuerer/of a cõduyter/of a lyghter or yllumyner/& of a sauyoure. Therfore than ỹ we were ygnorañte/we hadde nede that we were of hym taught and lerned. And therfore we cryen in the fyrste Antheme. O sapientia que ex ore altissimi prodisti &c. O sappyen souerayne whiche arte destended frome the mouthe of the moofte hye/come to vs and teche vs the waye of prudence. And for asmoche as it is ouer lytell to vs for to be taught we demaunde in the seconde Antheme to be agayne bought/and saye/O adonay et dux domus israhell. &c. Veni ad redimendum nos in brachio extenso. O thou souerayne lorde and prynce of the house of Israhell come/& agayne bye vs by thy puyssaunce with armes stratched/but lytell sholde it prouffyte vs for to be taughte & agayne bought/yf yet that we were holden in pryson faste shytte. And therfore we demaũde to delyuered sayeng. O radix yesse veni ad liberãdum & noli tardare. O rote of Jesse come and delyuer vs and tary not. And what auayleth vnto prysoners to be bought agayne and delyuered yf they were not vnbouden/and free to go where they wolde/lytell it prouffyteth. And therfore we demaunde that we maye be vnbounden and loled frome all bonde of synne whan we crye in the fourthe Antheme. O clauis dauid. &c. O keye of dauid that clofest that no man may open/& openest that noo man maye shyt come to vs and caste ỹ prysoner out of the pryson that sytteth in derkenesse & shadowe of dethe. For they that haue be longe in pryson & derke places maye not se clerely/but haue theyr agayne hym. Therfore after we be delyuered frõ prysson it behoueth ỹ our eyen be made clere and our syght Illumyned for to se whyder we sholde goo. And therefore we crye in the fyfthe Antheme. O oriens splendor lucis eterne veni et illumina sedentes in tenebris et vmbra mortis. O ayer that arte the resplendour of the eternal lyght come an illumyne theym that syt in derkenes and shadowe of dethe. And yf we were taught/lyghted vnbounde and bought/what sholde it auayle to vs/but yf we sholde be saued. And therfore we requyre too be saued. And therfore we saye in two last Anthemes/the. vi. and ỹ. vij. we demaũde to be saued/whan we crye O rex gẽtiũ veni et salua hominẽ quem de limo formasti. O ỹ kynge of peoples/

come and saue the man ꝯ thou hast fourmed of the slyme of the erthe/and in the. vij. O emanuel rex et legifer noster veni ad saluandum nos domine deus noster. O emanuel that art our kyng & berer of our lawe/our lord/our god come and saue vs. The profyte of this comyng is assygned of many seyntes i many maners For Luke sayth in the fourth chaptter ꝯ our lorde was send & came to vs for. vij. prouffytes/where he sayth ꝯ spyryte of our lordē on me whiche he reherced by order/he was sende for the comforte of the poore/to hele them that were seke in synne/to delyuer them that were in pryson. To teche theym that were vncomynge. To forgyue synnes. To bye agayne all mankynde. And fr too gyue rewarde to theym that deserue it. And seynt Iustyn putteth here thre prouffytes of this comyng/& sayth. In this wretched worlde what haboūdeth/but to deye. These ben the marchaūdyses of our regyon/and to these marchaūdyses ꝯ noble marchaūte Jhesus descended. And bycause all marchaūtes gyue & take they gyue that they haue/& take that they gaue not. Jhesu cryste in this marchaūdyse gaue and toke/he toke the whiche in this worlde haboundeth/that is to wyte to be borne/to laboure/and to deye. He gaue agayne to vs to be borne spyrytually to a ryse/and to reygne perdurably/& he hym selfe came to vs to take bylonnies & too gyue to vs honoure/to suffer dethe/& to gyue to vs lyf to take pouerte & to gyue vs glory Seynt Gregorye putteth .iiij. causes of the prouffyte of his comynge/sayenge. Studebāt omnes superbi de eadem stirpe progēiti prosperā vite presentis appetere: aduersa deuitare obprobria fugare gloriam sequi. They of ꝯ worlde in theyr pryde descended of the same lygnage studyed to desyre in ꝯ prosperyte of this presente lyfe to eschewe the aduersytees/to the repryoues & shames/and to ensewe ꝯ glorye of the worlde. And our lorde came incarnate ymonge them askynge and seekynge ꝯ aduersytees/delyrynge ꝯ prosperytes/embrachynge bylonnyes seynge all vayne glorye. And he hymselfe which che descended frome glorye came/and he comen taught newe thynges. And in the wynge meruayles suffred many euylles Seynt Bernarde putteth other causes and sayethe ꝯ we trauayle in this worlde for thre maner of maladyes or sekenesse. For we ben lyghtly deceyued/feble to do well/and frayle to resyste agayenst euyl: yf we entende to do well/we fayle/yt we do peyne to resyste the euyll/we ben surmoūted and ouercome. And for this ꝯ comynge of Jhesu cryste was to vs necessary. To ꝯ he enhabyte in vs by fayth. He enlumyneth oure eyen of ꝯ herte. And in abydynge w̄ vs he helpeth vs in our maladye/& in beynge w̄ vs he defendeth vs in our fraylte ayenst our enemyes. ¶ Of the seconde comynge whiche shal be at ꝯ laste Judgemēt. Two thynges ben sene that is to wete ꝯ whiche cometh tofore ꝯ Judgemēt/& ꝯ whiche shal be at ꝯ Judgemēt. As for ꝯ fyrst/thre thynges shall be tofore the Judgemēt. Fyrst ꝯ terryble confusyon of synges & tokens. Secondely the malyce & decepte of Antecryst. And the thyrde of ꝯ behement & meruaylous operacyon of the fyre. As touchynge the synges. Seynt Luke sayethe in the. xxv. chaptter. Erūt signa in sole & stellis .&c. There shall be great synges in the sonne in the mone/and in the sterres and in ꝯ erthe oppressyon of people anguyllyous for the confusyon of the sownе of the see/and of the wawes. The thyrde fyrst synges ben determyned in the boke of thapocalyps in the. vi. chaptter. Sol factꝰ est niger tanꝯ saccus cilicinus/et luna facta est sicut sanguis et stelle ceciderunt super terram. ¶ Than shall be the tyme ꝯ the sōne shall be blacke as a sacke/groos and rude. And ꝯ mone shall be as blode/

and the sterres shall fall on ỹ erthe. The sonne is sayde derke. For almoche as he is depryued of his lyghte as though he wepte for the deyenge of men. For seynt Austyn sayth that the vengeaūce of god shall be so cruell at the daye of dome/that the sonne shall not dare beholde it. Or as for to speke of the propre sygnyfycacyon spyrytually to be vnderstande/is that ỹ sonne of Justyce Jhesu cryst shall be thā soo derke that no man shall dare knowe hym. The heuens is here taken for the ayer/and the sterres bē called of this heuē/whiche haue symylytude & semblaūce lyke sterres. And after the comyn language men say ỹ they fal fro heuen whā they descende vnder the heuen. And in ỹ the scrypture confermed to the maner comyne of spekynge/and than shall be made suche oppressyon. ¶For the qualyte of the fyre shall haboūde strongly/& this shall our lorde do for the terrour and fere of synners. Or the sterres shall be sayd to fal for bycause they cast out rayes of fyre Or because there ben many that semen clere as sterres/and than shall fall from the fayth. Or that they withdrawe their lyghte/that they ne may be sene lytell or nought. ¶Of the fourthe sygne the whiche shall be the pressure and the angusshe ỹ shall be vpon the erthe/sayth the seynt Mathew in the fourth chapytre/ỹ than shall be suche trybulacyon ỹ neuer was none so greate sene vpon the erthe syth ỹ worlde began ne neuer shall be. ¶The fyfth sygne shall be the confusyon ỹ shall be on the see. And herof saye some and Imagyn that ỹ see shall perysshe by a grete brekynge of his furste qualyte/that is to saye of his puyssaunce and vertue/accordynge too that seynt Johan sayth in thapocalyps in the.xxi.chapytre. Et mare iam non est. And as touchynge to his qualytees of his wawes of rysynge or other accydens. And after this that some other say the sowne shall be moche greate for it shall gyue oute a meruaylous grete noyse and bruyt/for the see shall be lyfte vp.xl.cubytes aboue the mountaynes and shall alwage and goo downe. Or too speke after the letter/playnly after ỹ sentence of seynt Gregory. Than shall ỹ see be made newe and troublynge of ỹ wawes that neuer were herde lyke. Now we haue that seynt Jerome sheweth to vs in ỹ yerely hystoryes of thebrewes ỹ xb. sygnes and token/the whiche shall come before the Judgemēt/but he declareth not yf they shall shewe cōtynually/or yf there shall be space bytwene them. ¶The fyrst sygne is that the see shall aryse fyftene cubytes aboue the hyghte of the mountaynes/in beynge in the place as a wall. ¶The seconde sygne ỹ see shall descende soo lowe that vnethe it shall be sene. ¶The thyrde sygne/the great fyssches as whales and other shall appere aboue the water/and shall crye vnto heuē And god onely shall vnderstande theyr crye. ¶The fourth sygne that the trees and herbes shall gyue dew of blode/and in the fyfth daye dyuerse clerkes aferme that all ỹ bydes of ỹ ayre shall assemble in a felde/euerych kynde by theym selfe and shall not ete ne drynke but shall abyde the comynge of ỹ Judge in great fere ¶The syxte sygne ỹ edyfyces and buyldyges shal fall downe. And in these syxte daye thonders and tempestes full of fyre shall growe in the west where the sonne gooth downe ayenst ỹ fyrmament in rennynge too the eest. ¶The seuenth sygne ỹ stones shall smyte and hurtell togyder and shal cleue in foure partyes/and eche partye shall smyte other/ne none shall vnderstande ne here the sowne but god all onely. ¶The eyghte sygne shall be ỹ moeuynge and generall tremblynge of the erthe/whiche shall be so greate as it is sayde/that noo man ne beest shall not mowe stonde theron but fall to the grounde. ¶The nynthe sygne all the erth shal

be euen and playne. And all the mountaynes and valeyes shall be brought in to poudre & be all in lyke playne. ¶ The tenth sygne the men shall yssue oute of ỳ caues/and shall go by the wayes and feldes as men alyened & out of theyr wytte. And shall not ones speke one to another. ¶ The enleuenth sygne the bones of the deed men shall yssue out of theyr buryalles and places/and shall holde them vp on theyr sepulcres. And frome the sonne rysynge vnto the goynge downe the sepulcres shall be open vnto the ende that the deed bodyes maye all yssue. ¶ And ỳ twelfth sygne all the sterres shall fall fro the heuen. And shall syrede out rayes of fyre. And than greate qualyte shall growe. In this thyrtene sygne it is sayde ỳ ỳ beestes shall come to ỳ felde howlynge & shall not ete ne drynke/The. xiij. sygne all lyuynge shal deye to ỳ ende that they sholde aryse with ỳ deed bodyes. ¶ And the fourtene sygne ỳ heuen and the erth shall brenne. ¶ And ỳ fyftene sygne shall be a newe heuen and newe erthe and all thynge/and all deed men shall aryse.

¶ The seconde thynge that shall be a fore the Judgemente shall be the folyand malyce of the Antecryste. He shall peyne hym to dysceyue men by foure maners. ¶ The fyrste maner shall be by suasyon and falle expolyeyons of scrypture/for almoche as he shall gyue theym too vnderstande ỳ he is Helyas whiche was promysed in the lawe that he shoide come/whome we saye Jhesu Cryste. And he shall destroye the lawe of Jhesu cryst And shall ordayne his lawe all doynge. ¶ Dauid the prophete that sayth (Constitue domine legillatorem super eos. Thus he shall saye that it was sayde for hym as he that was ordeyned of god for too sette lawe vpon his place. After this that is sayde in the scrypture of Daniell Danielis vndecimo Dabunt abhominationem & desolationem templi. ¶ Antecryst and his complyces shal gyue abhominacyon and desolacyon to the temple of god in this tyme as sayth the glose. ¶ Antecryste shall be in the temple of god as god/for that he shall destroye the lawe of our lorde Jhesu Cryste. ¶ The seconde maner shall be by meruayllous operacyon of myracles. Wherof sayth ỳ appostle seynt Poule in his seconde epystle ad Solynenses in the seconde chappytre. Where he sayth. Cuius aduẽtus erit secundum operationem sathane in omnibus verbis & prodigiis mendacibus. ¶ Of antecryste it is sayd that ỳ comynge shall be after the operacyon of sathan In all his sygnes/in all meruayles and falle lyenge dedes. Wherof seynt Johan maketh mencyon in the Apocalyps in ỳ thyrtene chappytre. Fecit signa vt etiam igneum faceret de celo in terram descendere. Antecryst shall make suche sygnes That is too saye he shall make suche tokens that he shall make the fyre descende fro heuen. ¶ The glose sayth/that lyke as the holy ghoost descended in lykenesse of fyre. In lykewyse shall the Antecryst gyue the euyll spyryte in lykenesse of fyre. ¶ The thyrde maner that he shal do for to decreyue vs shall be in gyuynge of gyfts. Of whiche is writen in the boke of Danyell the holy prophete in his. xi. chappyter. Dabit eis potestatem in multis: & terram diuidet gratuito. Antecryst shall gyue puyssaunce vnto his seruauntes in many thynges/and shall departe the erthe to theym after his wyll. The glose sayth that Antecryst shall gyue many gyftes vnto them that he shall disceyue. And to his dysciples he shal deuyde the erthe. And theym that he maye not subdue by terrour and fere he shall subdue and ouercome by auarice/and make theym thereby for too obeye vnto hym. ¶ The fourth maner for to dysceyue them shall be by tourmentes that he shall gyue vnto them. Wherof Danyell

sayth in his eyghte chappytre. Supra qō credi potest vniuersa vastabit. Noo man shall byleue how that he shall destroye & tourmente theym the whiche that wyll not byleue in hym. For to drawe them to hym by force. And seynt Gregory sayth of hym. Robustus quippe interficiet. &c. He shall slee the greate and stronge men/ whan he maye not wynne ne ouercome theym by tourment. ¶ The thyrde thynge that shall go tofore the Judgemente shall be the ryght vehement fyre ỹ whiche shall goo tofore the face of ỹ Judge. And god shall sende this fyre for foure causes. ¶ The fyrste for the renewynge of the worlde for he shall pourge and renewe ỹ elementes/ and lyke to the fourme of the deluuye. It shal be. xl. cubytes hygher than all ỹ mountaynes/ lyke as it is wryten in the hystory Scolastiqui. For the werkes of the people may mounte soo hyghe. ¶ Secondely for the pourgacyon of the people. For than that fyre shall be in stede of the fyre of pourgatory to them the whyche than shall be a lyue. ¶ Thyrdely for to gyue more gretter tormente vnto theym that ben dampned. ¶ Fourthly for too gyue more clerenesse and lyghte vnto the seyntes. For after ỹ sayenge of seynt Basyle/ our lorde Jhesu cryst whan he shall make the pourgacyon of the worlde/ he shall departe the heete of the fyre fro the resplendour and bryghtnesse. And all the heete he shal sende vnto the place of dampned people/ by cause they sholde be the more tourmented. And all the resplendoure and bryghtnesse he shall sende vnto the place of seyntes/ to the ende that they be more comforted. ¶ Of these that shall ensue and folowe the Judgemente there ben many. The fyrste shall be the dyscencyon of the Judge. The Judge shal descende into ỹ vale of Josephat and shall sette ỹ good on his ryght hande/ and the euell on the lyfte hande in an hye place in a chayre by cause all other sholde se theym. And it ought not to be byleued that within that lytell valeye all myght be in enclosed after that whiche seynt Jherom sayth/ but many shall be there/ and the other there aboute. ¶ Neuertheleſſe in a lytell space of lāde maye be men without nombre by dyuyne puyssaunce and ordynaūce. And yf it be of neceſſyte ỹ chosen people shall be in the ayre/ for the Agryste and lyghtnesse of theyr bodyes/ and also in soule. And than ỹ Judge shall dysputе and repreue ỹ wycked men of theyr werkes of mercy whiche he ordeyned too hs. And they shal not mow replye/ but shall than wepe vpon theym selfe/ and vpon theyr dedes. Lyke as seynt Johan Chrysostom sayth vpon the gospell of seynt Mathewe Jn sayenge that the Jewes shall wepe theyr lyfe whā they shal se theyr Judge and Judge thē that gyueth lyfe to all men/ whome they estemed and trowed a dede man. And shall blame theym selfe for his boodyly hurte and wounded by them/ & they may not denye theyr cruelte/ but they shall wepe in great distresse The paynymes whiche by theyr reyne dysputacyons of the philosophers were dyscreyued/ and supposed to haue doone fooly to worshypped god crucyfyed. The cryſten men synners shall wepe that haue more loued this wretched worlde thā god. The heretyques shal wepe bycause they helde falſe opynyons agaynſte the fayth of our sauyoure and redemptoure Jhesu Cryſte/ whome than they se the soueraine Judge whom the Jewes crucyfyed. And soo shall all the lygnages of the worlde wepe/ for they shall haue noo power ne strengthe too resyſte agaynſte hym/ ne they may not flee tofore his face ne they shall haue no tyme of space to do penaunce for theyr wycked synnes/ ne to make satysfaccyon for the great anguyſshe that they shall haue of all thynges. There shall noo thynge abyde to theym

but weppynge. ¶ The seconde thynge ꝑ shall folowe at the Judgement is the dereꝯce of thorders. For thus as seynt gregorye sayth at ꝑ daye of Judgemẽt shall be foure thynges / two on the partye reꝓued and two on the partye chosen.

¶ The fyrst shall be dampned and perysshed / to whome he shall saye. Esuriui ⁊ non dedistis mihi manducare. I hadde honger / and ye haue gyuen to me no mete. The other shal not be Judged and perysshe. Of whome it is wryten. Qui non credit iam iudicat⁹ est / he that byleueth not is now Judged / for they shal not perceyue ꝑ wordes of ꝑ Judge whiche wolde not kepe the wordes of our lorde god. The other of the partye of the good shall be Judged / ⁊ shall reygne as they vnto whome shall be sayd. I haue hadde hungre ⁊ ye gaue me meet. The other shall not be Judged / ⁊ yet shall reygne / that is to wete ꝑ parfyte men that shall Judge other / not that they shall gyue the sentence of ꝑ Judgement. For the soueraygne Judge shall onely gyue the sentence / but they ben sayd Judged bycause they be ꝓsente approuynge ꝑ Judgement. And this assystence shall be fyrst to ꝑ honoure of seyntes. For it shall be great honour to them to haue theyr seetes ⁊ sytte with ꝑ Judge. Lyke as our Jhesu cryst ꝓmysed to them that they sholde be sytynge vpon twelue seetes Judgyng the twelue lygnages of Jsrahell. ¶ Secondely to the confyrmacyon of the sentence for they shall aprouue the sentence gyuen of ꝑ Judge as done thassystentes ī Judgemente whiche approuen the sentence of the Judge / that it is good and Juste. And with theyr handes they set to theyr names in wytnesse. Lyke as dauid saith Ut faciant in eis iudicium conscriptum. ⁊c. To the ende that they make vpon the dampned Judgement wryten with the Judge. ¶ Therdely ꝑ shall be to cõdampnyon of the euyll people whome they shal condampne by the werkes of theyr good lyfe. ¶ The thyrd thynge that folowethꝑ Judgement that shall be thensegnes and tokens of the passyon of Jhesu cryst ꝑ is to wete the crosse / the nayles / and ꝑ woũdes / the whiche lygnes shall be fyrst for to shewe his gloryous byctorye / ⁊ by that they shall appere in the excellence of his glorye. Wherof sayth seynt Johan Chrysostome that the crosse and the woũdes shall be morelhynỹge thã ony rayes of the sonne. Now thã sayth he consyder ye what ꝑ vertue is of the crosse. The sõne than shall be derke and the mone shall gyue no lyghte. Hereby than may ye vnderstande how moche the crosse is more shynynge than the mone / and more clere than the sonne. ¶ Seconde for to shewe his mercy by whiche he shall saue ꝑ good ¶ Thyrdely for too shewe his Justyce / how Justely he hathe dampned theym the whiche that ben euyll / bycause they haue respyted so noble pryce as his blode and sette not therby. And therfore as sayth seynt Johan Chrysostome. He shall saye to them harde wordes by maner of reprefe / for youre sake I made my selfe a man / for you I haue be beten / bounde scourged (crucyfyed / where is now the fruyte that I haue suffred so many iniuryes for. Lo se the pryce of my blode that I haue gyuen for to redeme you. Where is the seruyce that ye haue doone vnto me for the pryse of my blode the whiche that I haue gyuen for you. And where I was in my glorye I came downe and was made man for you. And ye haue made me more vyle than ony thynge. For al maner thynges of vylthe ye haue more loued than my Justyce and my fayth.

¶ The fourth thynge that folowethe dome or Judgemente / is the stryatnesse and rygoure of the Judge / for it may not bowne lene for no thynge / for he is almyghty / ne noo man maye doo ony thynge agaynst hym nor by gyftes ne other wy-

se / for all rychesses ben in hym and treasoure. And hereof seyth saynt Bernarde The daye shall come that clene and holy hertes shall be more worthy than wordes adourned / and good conscyence better than a sacke full of moneye. For this is he ꝑ which ꝑ shall not mowe be deceyued by wordes / ne shal bowe for gyftes. And here of sayth the seynt Justyn. We awayte vpon the daye of Judgement / and that daye shall be ryghte full of equyte. The Judge than shall gyue no fauoure to none be he neuer soo puyssaunte / ne doo agaynste Justyce / Ne no byshoppe / ne no abbot / ne noo prynce maye corrupte hym for golde / ne for syluer ne for hate / For all hygh goodnes is founde in hym. Therfore no hate may be in hym / Wherof Salamon ꝑ wyse sayth Capitulo .xi. Odisti eorum que fecisti. God hated neuer thinge that he made and created / for he is ryght Juste / and soo Juste ꝑ they that he calleth his brethren / they ben false crysten men whome he shall not delyuer after this that Dauyd sayth. Fratrē non redimet. Also shall he not be deceyued by errour / for he is ryghte wyse. Of hym sayth seynt Leon the pope of this Judgement / whiche is the sentence of ꝑ soucrayne Judge that is ꝑ his regarde and lokynge maketh all thynge to tremble to whome all ferme and stable thynge in comparyson is mouable / and all secrete thynges open / to whome all derknes is clere. All thynge without voyse answereth. Scilence cōfesseth and wytnesseth and without voyse thought speketh. ¶ And for as moche as his wysedome is so greate ayenst his wysdome auayleth no allegacyons of aduocates / ne sophym of philosophers / ne that wordes adourned of thyntercessours ne moynes / ne ꝑ malyce of them that ben cautelous. And of these foure here sayth seynt Jerom. Quāti illic elingues & multi / felicio res loquacibus erunt / quo ad primum Quanti pastoris philosophis / quo ad secundum / Quanti eustuciatoribus / quo ad tercium. Quāti hebetes arguciis prę ferendi sunt ceteronis: quo ad quartum. ¶ How many shall there be at this Judgemente that shall haue noo tongue / by whiche they shall not speke / whiche shal be the more errous and blysled than the fayre and great spekers. And the herdemen and shepeherdes more happy than the phylosophers. And how many rude and symple men more than ꝑ wyse men. And how many fooles and Innocentes more than the shewers of the doctrynes of Ceceron / than of other full of vayne scyence / they shall be sette to fore and receyued at that daye. Lyke as he wolde saye / the fyrst shall be taken / and ꝑ other shall be put awaye. ¶ The fyfth thynge that shall be at the daye of dome / shall be thorryble accusacyon. For than shall be there accusers agaynst ꝑ synner. ¶ The fyrste accuser shall be the deuyll of whome seynt Justyn sayth. That the enmye than shall be redy whiche shall recyte the wordes of our professyon / and shall shewe to fore vs all that euer we haue done / and in what place and what tyme we haue synned. And what good than we sholde haue done. And he shall saye to ꝑ Judge. Ryghte trewe Judge deme & Judge this synner to be myne for his trespaas / whiche sholde be thyne by grace / he is thyne by nature / he is myne by his mysterye / he is thyne by his passyon / he is myne by monycyon. To the he hathe be Inobedyent to me he hathe be obedyent He hathe receyued of the the vesture of Inmortalytee / Of me he hath take this penyble cote w̄ whiche he is clad / he hathe lefte thy vesture / & is comyn to myne ryght Judge deme Judge hym to be myne for to be dampned with me. ¶ Alas alas how maye the mouth of them open that shall be founde whan they shall be Justely dampned to be with the deuyll.

¶The seconde accusament is our owne trespace / for oure owne proper synnes shall accuse vs as ỹ wyse Salamõ sayth Sapientie quarto. Uenient in cogitacionem peccatorum suorum timidi: traducent illos ex aduerso iniquitates eorum. To the Judgement they shall come in ỹ thought of theyr synnes in great drede & fere. And theyr wyckednesses shall caste them out afterwarde. Than theyr werkes shall saye togyder. Thou hast made vs/we ben engendred of the/we shal not leue the/ but alwaye we shall be w̃ the & with the we shall go to ỹ dome. Thus in many thynges & crymes they shall accuse ỹ synners. The thyrde accuser shall be all ỹ worlde/wherof sayth sept Gregory. yf ỹ demaũde who shall accuse ỹ. I saye ỹ worlde whiche is of ỹ ended. And seynt Johñ Chrysostome sayth. That at ỹ day there we shall answere no thyge but the heuen/the erthe/the water/ ỹ sonne/the daye/and the nyghtes shall be in ỹ wytnesse of our synnes. And yf we speke not our werkes & our toughtes shall be moued/and al the worlde shall be ayenst vs tofore god/and shall accuse vs strongely. ¶The syxte thyge that ensueth the dome shall be wytnesse treue without faylynge. The synners shall haue thre wytnesses ayenst them /that one that is aboue them that is to wete that shal be Judge and wytnesse. Lyke as he hath by ỹ mouth of Jheremye the prophete. I am Juge & wytnesse sayth our lord / ỹ other wytnesse is within hym. That is to wete his conscyence. Therfore sayth seynt Austyn. If thou dredest the Judges comynge correcte thy conscyence / for the worde of thy mouth is to wytnesse of thy conscyence. That other wytnesse is by hym/ ỹ is his propre aungell deputed to his kepynge the whiche bycause that he knoweth his conscyence shall bere wytnesse ayenst hy̆. Wherof it is sayd in Job. The heuens that is to saye the aũgelles than shall shewe the iniquytees of ỹ synners. ¶The seuenth thynge ỹ shal be at ỹ Jugemente is the cõstraynte of the synners wherof sayth sept gregory. O how straynte shall be ỹ wayes to synners/all aboue shall ỹ Judge syt full of wrath. And vnderneth ỹ horryble and confused regyon of peyne. On theyr ryght syde theyr synnes whiche shall accuse them. On theyr lyft syde theyr enmyes deuylles without nombre drawynge theym to tourmente/ within theym theyr conscyence shall be brennynge/ and without forthe the worlde brennynge. The caytyfes and myserable synners thus taken / whyder shall they flee/or whyder shall they goo / they maye not hyde theym / for it is impossyble. And to shewe it is intollerable / somoche that he shall cõe bere it. ¶The. viij. that they shall haue the sentence inrcuocable. This sentence shall neuer be repelled/ne it may not be appelled/for the appellacyon shall neuer be receyued for. iij. causes as it sholde be in Judgemẽt. The fyrst cause is for the excellence of ỹ Judge/as of a kynge yf he gyue a sentence it maye not be appelled in his realme. For there is none ther in aboue him souerayne/and in lyke wyse of the Emperoure & of the pope. ¶Secondely for the euydence of the cryme whiche is notaryly knowen. ¶Thyrdly whan the kynge of whiche the Judgemẽt is gyuen may not be dyfferred/and that it haue not delacyon. And for these thre causes there maye no appelle frome ỹ dyuyne sẽtence. ¶Fyrst for the excellẽce of the Judge/for god hathe none aboue hym/but he is aboue al other in eternyte/in dygnyte/and in auctoryte. And in somwyse may be appelled frome the Emperoure to god/but frome god may no man appele. For he hath none aboue hym. ¶Secondely for the cryme/for all trespas & synnes shal be there openly shewed. Wherof sayth seynt Jerom that in this day all oure dedes shall

be shewed. Lyke as they were wryten in a table and noted. ¶ Thyrdly for ỹ thynge whiche may not suffre dylacyon / for all thynges ỹ shall be done at the Judgemente shall be done in a twynkelynge of an eye. Than lette vs praye ỹ we may in this holy tyme so to receyue hym that at the day of Judgemēt we maye be receyued in his euerlastynge blysse. Amen.

¶ Thus endeth ỹ hystorye of ỹ aduent.

¶ Here foloweth ỹ Natyuyte of our lorde Jhesu cryste.

When the worlde had endured. v thousonde and nyne hondred yeres after Eusebe ỹ holy seynt Octauyan the Emperoure commaunded that all the worlde sholde be destryued soo that he myght knowe how many cytees / & how many townes / and how many persones he hadde in all the vnyuersall worlde. ¶ Than was so great peas in the erthe that all ỹ worlde was obeysaūt to hym. And therfore our lorde Jhesu cryste wolde be borne in that tyme that it sholde be knowen that he brought peas frome heuen. And this Emperour commaunded that euery man sholde goo into the townes cytees and byllages fro whens they were of / and sholde brynge with theym a peny in knowlegynge that he was subgecte to the Empyre of Rome / and by so many pens as sholde be founden receyued sholde be knowen the nombre of the persones. ¶ Joseph whiche than was of ỹ lygnage of Dauyd & dwelled in Nazareth wente in to ỹ cytee of Betheleem & lad wt hym the byrgyn mary his wyfe / & whā they were come thyder they lodged in a comyn place by ỹ hye waye bycayse all thostrryes were taken vp / & there our blysſed lady was delyuered of oure blysſed sauyour vpō ỹ haye ỹ laye in ỹ racke At whiche Natyuyte oure lorde shewed many myracles for byeause that ỹ worlde was in soo great peasle the Romayns had done make a temple whiche was named the temple of peasle / on whiche they counsayled with Appollo / to knowe how longe it sholde stāde and endure. Appollo answered to theym that it sholde stande as longe tyll a mayde hadde brought forthe and borne a chylde. And therfore they dyd do wryte vpon the portall of the temple. ¶ Lo this is the temple of peasle that euer shall endure / for they supposed well that a mayde myght neuer bere ne brynge forth a chylde. ¶ This temple ỹ same tyme that our lady was delyuered and our lorde borne ouerthrewe and fell downe euerydeale / of whiche cryste̅ men afterwarde made in ỹ same place a chirche of oure lady whiche is called sancta maria rotūda / that is to say the chyrche of seynt mary the rounde. ¶ Also the same nyght as recordeth Innocent ỹ thyrde whiche was pope / that there sprange and sourded in Rome the same nyghte a welle or fountayne and ranne largely all that nyght and all the daye vnto the ryuer of Rome called tyber. ¶ Also after ỹ recordeth seynt Johā Cryslostom / ỹ thre kyngs were this nyght in theyr orayſons and prayers vpon a mountayne whan a sterre appered by them / whiche had the fourme of a ryghte fayre chylde whiche had a crosse in his forehead / whiche sayd to these thre kynges that they sholde goo to Jherusalem and there they sholde fynde ỹ sone of a byrgyn god and man whiche than was borne. ¶ Also there appe-

red in the orient thre sones / whiche lytel and lytell assembled togyder / and were all one as it signyfyed to that these thre thynges is the godhede / the soule and ỹ body whiche ben in thre natures assembled in one persone. ¶ Also Octauyan ỹ Emperour lyke as Innocent recorded that he was moche desyred of his counsayle / and of his people that he sholde do men worshyppe hym as god / for neuer had there be tofore hym so great a mayster and lorde of the worlde as he was.

¶ Than the Emperour sende for a prophetysse named Sybbyll for to demaunde of her yf there were ony so greate and lyke hym in the erthe / or yf ony sholde come after him. Thus at the houre of myd daye she be helde ỹ heuen and sawe a tercle of golde aboute the sonne / and in the myddell of the tercle a mayde holdynge a chylde in her armes / than she called ỹ Emperour and shewed it to hym / whan Octauyan sawe that he meruayled ouer moche / wherof Sybbell sayd to hȳ. Hic puer maior te est / ipsum adora. ¶ This chylde is a gretter lorde than thou arte / worshyppe hym. Than whā the Emperour vnderstode that this chyld was greter lorde thanne he was / he wolde not be worshypped as god / but worshypped this chylde that sholde be borne wherfore the crysten men made a chyrche of the same chambre of the Emperour and named it (Ara celi. ¶ After this it happed on a nyghte as a great mayster whiche is of great auctorite in scrypture which is named Bartoylme wher he recordeth ỹ ỹ rode of eugaddi whiche is by Jherusalē whiche bereth bawme floured this nyght and bare fruyte / and gaue lycour of bawme. ¶ After this came ỹ aūgell & appered to the shepeherdes ỹ kept their shepe and sayd to them. I anounce & shewe to you a great Joye for ỹ saupour of ỹ worlde is in this nyght borne in ỹ cyte of Bedlem there may ye fynde hym wrayped in cloutes & anone as ỹ aungell had sayd this a great myltytude of aūgelles appered with hym and began too synge honour / glorye and heithe be gyuen vnto god on hye and in the erthe peas vnto men of good lyuynge. Thanne sayd the shepeherdes / lette vs goo to Bethelcem and se this thynge. And whan that they came they founde lyke as the holy aungel hadde sayd. And it happened this nyghte that all the Sodomytes that dyde synne agaynst nature were deed and extincte. For our lorde god hated somoche this synne that he myght not suffre ỹ nature humayne whiche he had taken were delyuered to so greate shame. wherof sayth seynt Austyn that it lacked but lytell that god wolde not become man for that synne. In this tyme Octauian made to kytte and enlarged the wayes. And quyted ỹ Romayns of al the dettes that they oughte to hym. ¶ This feest of the natyuyte of our lorde Jhesu cryst is one of the greatest festes of all the yere. And for to tell all the myracles that our lorde Jhesu cryste hathe shewed it sholde contynue an hole boke. But at this tyme I shall leue and passe ouer sauf one thynge that whiche I haue ones herde preched of a ryght worshyppefull doctoure. That what persone beynge in clene lyfe desyre on this daye a boone of oure lorde god as ferre as it is ryghtfull and good for hym / our lorde at ỹ reuerence of his blyssed and hye feest of his natiuyte wyll graunte it vnto hym. Thanne let vs all wayes make vs in clene lyfe at this feest that we maye so please hym that after this shorte & transytorye lyfe we may come vnto his blysse ỹ whiche neuer shall ende. Amen.

¶ Here endeth ỹ natyuyte of our lorde.

¶ Here foloweth of the Cyrcumcyson of oure lorde.

The daye of the Cyrcumcyſyon of oure lorde there ben foure thynges that make and shewe it too be holy & solempne. The fyrſte is the Utas of ỹ natyuyte. ¶ The secõde the Impoſyon of a newe name beryngē hether. ¶ The thyrde the effuſyon of his precyous bloode. ¶ The fourthe the lyghtnes of the cyrcumcyſyon. As for the fyrſt it appereth / for the Utas of the feyntes ben ſolempne. By moche more reaſõ ought it too be of hym that is the kyng of all feyntes. Now it ſemeth that the Natyuyte of our lorde Jheſu cryſte ought not not for too haue none Utas. For the natyuyte tendeth to the deithe / and ỹ deeds of feyntes haue theyr Utas bycauſe they ben borne of the Natyuyte ſtretcheth to lyfe perdurable / for too be after glorifyed in body. And by the ſame way it ſemeth that the Natyuyte of the glorious virgyn Mary & feynt Johan Baptyſt. And of ỹ reſurrectyõ about wyd Jheſu Cryſte ought not too haue Utas for the reſurrecyon was than done. ¶ Here to we ought for too conſyder as ſayth a holy doctour. That in this Utas we ſhold be fulfyll ſuche thynges as we acomplyſſhed not in ỹ principall daye ỹ our lorde and ſauyoure Jheſu Cryſte was borne in. Of whiche of auncyent tyme men were wonte for too ſynge at maſſe. Uultum tuum domine et cetera / too the honoure of our lady feynt Mary. ¶ The other octaues or Utas as of paſke / whytſonty-de / the natyuytees of our lady and feynt Johan Baptyſt ben of deuocyon as of other feyntes / that men wyll honoure for ſynguler cauſes or affeccyons. And they may be ſayde the octaues of fygnuracyon For they ſygnyfye and fygure the octaue of the laſte reſurrecyon perpetuall whiche is the eyghte aege. ¶ And as to the ſeconde this daye was his name Impoſed to hym / and was named with the newe name that the mouth of our lorde named. This is the name / of whiche there is none other vnder heuen / by whiche we maye be ſaued that is Jheſus. ¶ After feynt bernarde / this is ỹ name whiche in ỹ mouthe is hony / in the eere melodye / and in the herte Joye. ¶ This is the name after that he ſayth it lyghteth and ſhyneth lyke dyle / whã it is preched it fedeth the ſoule / whan it is in the mynde of the herte / it is ſwete / and it enoynteth / whan it is called. ¶ And as the euãgelyſt ſayth. He hadde thre names / that is to were / the ſone of god / Jheſus and Cryſtus / he is called ỹ ſone of god in ſoo moche as he is god of god the fader. And cryſtus in ſoomoche as he is a man taken of a perſone dyuyne vnto nature humayne. And Jheſu in aſmoche as he is god vnyed to oure humaynte. And of theſe thre maner of names ſayth the feynt bernarde / ye that lye in duſt and poudre aryſe oute of youre ſlepe and awake ye and gyue prayſynges to god. Loo here that our lorde ſhall come vnto your helth cometh with oynement / he cometh with glorye. Jheſus cometh not without helthe / ne cryſte cometh not without vnccyon / ne ỹ ſone of god without glorye. For he is our helth / our vnccyon & oure Joye. ¶ And as touchynge this treble name / afore his paſſyon he was not perfytely knowen / as touchynge the fyrſt he was ſomwhat knowen by conjecturynge / as of his enmyes / whiche ſayd Jheſu cryſt to be the ſone of god. And as to the ſeconde of leſſe or fewer he was knowen for Jheſu cryſt. ¶ And as to the thyrde vocally / for aſmoche as by the voyſe he was called Jheſus. But Jheſu is aſmoche for to ſaye / as ſauyour. And this vnderſtande not they. After the reſurrecyon this name treble was clarefyed and declared.

¶ The fyrst to the certente. The seconde to the publycacyon. The thyrde too the reason of the name. ¶ The fyrst name is the sone of god/ and that these names be appropryed to hym. ¶ Sept Hyllarie in his boke that he made of ỹ trynyte sayth thus. Vere filium dei vnigenitum. In dyuerse maners this name the sone of god is knowen/ as it is wetnessed of god God ỹ fader wetnesseth it that he is his sone. The apostles preche it/ the crysygyous byleue it/ the fendes our eunyes cõfesse it. And therfore we knowe our lorde & sauyour Jhesu cryst in his maners/ by name/ by nature/ by natyuyte/ by puysaunce/ and by passyon. ¶ The seconde name is Crystus whiche is interpreted vnccyon. For he was enoynted with the oyle of gladnesse/ tofore all theym that to hym were partye/ and by that he is sayd enoynted/ it is shewed that he was a prophete/ a champyon/ aprcest/ and a kynge. These foure persones somtyme were wonte to be enoynted/ oure lorde Jhesu cryste as a prophete techynge the doctryne deuyne/ a champyon in the batayle agaynste our enmye the deuyll/ whom he ouercame/ a preest in reconcylynge ỹ humayne lygnage to god the fader/ and a kynge in dystrybutynge and rewardynge euery man. Of this his seconde name we ben all named. For of this name crist we ben called crystẽ men. Of whiche name sept Austyn saith thus. Euery crystẽ man ought to be crystened of ryght and iustice/ of boũtee/ of entyerte/ of pacyẽce of chastytee/ of clennesse/ of humylyte/ of Innocẽce and pyte. And these names here ben of crystẽ men. And how doste thou thou hast haboundaunce/ and none apetyte/ knowe thou ỹ he is not crysten onely that bereth ỹ name/ but he that dothe the werkes of Cryste. The thyrde name is Jhesus/ and this name after ỹ seynt Bernarde sayth is mete/ fountayne/ medycyn/ & lyghte. And it is mete to many vertues. For it is confortatyfe/ & it norysheth/ it is enforsynge & strengthynge/ & it augmenteth and encreaseth. Of these he sayth him selfe/ this name Jhesus is meet. For as ofte as thou remembrest it thou arte comforted. What is that whiche assaelleth somoche the herte of hym that is thoughtfull. Who is that whiche exercyseth the wyt thus repayred in vertue. The vertues comforte and encrease good maners and honestes. Who is that norysheth thus/ the chast affections/ no thynge of the worlde somoche as this name Jhesus. Secondely he is sayd a fosytayne/ wherof sept Bernarde sayth. Jhesus is the fountayne of lyfe sealed/ ỹ spredeth in .iiij. stremes. For it gyueth to vs wysdome/ ryghtwysnesse/ sanctyfycacio and redempcyon. Wysdome in predycacyon/ in gyuynge to vs knowlege of our synnes/ absolucio by ryghtwysnes/ sanctyfycacyon in our conuersacyon. And by his passyon our redempcyõ. And in another place he sayth. Thre stremes renne of this name Jhesus. That is too wyte worde of sorow by whyche is vnderstande confessyon. Sprynge of precyous blode by which is sygnyfyed affycacyõ. water of clensynge that sygnyfyeth compũcyon/ whiche of god is smyten to the herte. Thyrdly it is medicyne/ wherof sayth seynt Bernarde. This name Jhesus is suche a medicyne ỹ refrayneth ỹ strẽgth of wrathe. It appeaseth the swellyng of pryde. It heleth the woundes of enuye/ It restrayneth the fyre of lecherye. It destrayneth ỹ flambe of couetyse. It attempreth ỹ thrust of auarice/ and it dreyeth all roten wretchednesse. Fourthly it is lyghte/ wherof sayth seynt Bernarde/ weneest thou that so greate a lyghte and so sodayne clerenes may be preched and shewed throughout the worlde/ but by this name Jhesus. This is the name ỹ seynt Poule bare tofore the people. And tofore kynges as a lyght sette vpon a candyl

stycke or chaundeler for too lyghte to all. Also this name Jhesus is of great swetnesse. Whereof sayth seynt Bernarde / yf thou be cryst it hath no sauour in me but yf I rede this name Jhesus. yf I dyspute or argue I am not assured / but yf this name Jhesus be herde. Also Ricardus of saynt Victor sayth thus. Jhesus is a swete name / a name delectable / a name cõfortynge the synner and a name of helpe. Than Jhesus is to me swete Jhesus / that is to saye my sauyoure. Secondely ỹ Jhesus is of great vertue / wherof sayth Peter Rauanensis. Vocabis nomen eius Jhesum. Thou shalte call his name Jhesus. This is the name which hath gyuen to blynde theyr syght / to defe men herynge / to croked goynge / to dõbe speche / to deed men lyfe. And all the strengthe of the deuyll is chased awaye and taken out of the body that he is possessed in. Thyrdely this name Jhesus is of great excellence and of great hyghnes Wherof sayth seynt Bernarde. That name of my sauyoure / of my broder / of my flesshe and of my blode / is the name that is hydde fro that begynnynge of ỹ worlde but in the ende it is reueled / and shewed / this is the name that can not be expressed. And of somoche / it is more meruaylous. And of somoche as it maye not be extemed / somoche is it of greater grace / and this name was Jmposed to hym ¶ Fyrst by the aungell / and of the fader putatyfe Joseph / Jhesus is sayd sauyoure / and it is sayde sauyoure in thre maners. Or by puyssaunce to saue or of habytuacyon / or of dede and of werke. The fyrst puyssaunce or myght is to hym perdurable. The seconde of myght / of habytuacyon is to hym syth the begynnynge of his concepcyon / lyke as the holy aungel shewed. And after that he hath puyssãce of dedes and of werkes after that the name was Jmposed too hym of Joseph bycause of his passyon whiche that was to come. And the glose sayth vpon this worlde. Vocabis nomen eius Jhesum. And here thou shalte impose to him this name the whiche was gyuẽ to him by ỹ aũgell tofore ỹ begynnynge of this wretched worlde / whan thanne he sayde thou shalte Jmpose to hym this name. He sheweth the denomynacyon made by Joseph. And whan he sayde that of the aungel or of the souerayne it was made / he touched ỹ seconde other denomynacyons. And therfore was this cyrcumcysyon estably ssshed in the heed and begynnynge of the yere at Rome whiche is the chyefe of the worlde / and ennobled with the fyrst letter of the A.b.c. set in the fyrst place thus fourmed our lord Jhesu crist the heed of the chyrche is this daye cyrcumcysed / ỹ name is gyuen to hym and Jmposed. And the vtas of the natyuyte is halowed. The thyrde thynge the whiche that is cõsydered of this holy day is the effusyon or shedynge of the blode of our lorde Jhesu cryste. For on this daye fyrst he began to shedde his blode / ỹ whiche after dyuerse tymes he shedde. Fyue tymes he shedde his precyous blode for vs. ¶ Fyrste at his cyrcumcysyon. And this tyme was ỹ begynnynge of our redempcyon. Secondely in oracyon. And in this tyme he shewed ỹ desyre that he had of our redempcyon. Thyrdely whan he was bounde too the pyler and beten. And this was the meryte of our redempcyon. For by his woũdes we were saued. Fourthely whan he was crucyfyed. And this tyme was the pryse of our redempcyon. And than he payed that whiche he hadde not taken. Fyfthly whan his syde was open / and this was of oure redempcyon the sacramente. For than out of his syde yssued blode and water whiche sygnyfyeth that we oughte too be purefyed by the water of baptysme / the whiche water oughte to haue vertue and effecte of the precyous blode of Jhesu cryste.

The fyrste thynge of this holy day is the fygnacle of the cyrcūcysyon / the whiche Jhesu cryst in this day of his benygnyte dayned to take. And ye ought to knowe that for many reasons he sholde be cyrcū cysed. Fyrst for the cause of hym selfe that he wolde shewe that he had taken our be ry flesshe humayne / for he knewe well ꝑ there sholde some come after that sholde saye that he had not taken body ryal of ꝑ vyrgyn mary. And therfore wolde he be cyrcumcysed ryally in the flesshe humayne for to destroy theyr great errour. And to shedde his naturall blode. For a body fantastyque shal shedde no blode. Secondely for the cause of vs for to shewe to us how we sholde be cyrcumcysed spyrytually. And ꝑ seynt Bernarde sayth. There ben two maner of cyrcumcysyons that we ought to do / that is to wete without forth oure flesshe / and within oure herte The cyrcumcysyon of our body is in thre thynges / In habyte that it be not noyefull / In operacyō that it be not reprouable / in worde that it be not dyspytous / ꝑ cyrcumcysyon of ꝑ herte within forthe is also in thre thynges / in thought that it be holy / in affeccyon / ꝑ it be poore / in entencyon / that it be ryghtfull. Also for the ryghtfull cause of vs to that he wolde saue us in this manere that he was cut in one membre for to saue all the body. In lyke wyse wolde Jhesu cryste suffre the cuttynge of his cyrcumcysyon for to saue all ꝑ spyrytuall body of ꝑ chyrche. They ben the membres of the chyrche that byleue in hym / whiche by ꝑ fayth of ꝑ chyrche shall be saued. Of whiche cyrcumcysyon sayth seynt Poule. Ad colloce ses. ij. Ye haue taken the cyrcumcysyon not made with the hande to dyspoyle and cutte the flesshe / but the sperytuall cyrcumcysyon of the Jhesu cryst is ꝑ all vyces be cut of & take awaye. Therdely he wolde be cyrcumcysed bycause of the Jewes / ꝑ they sholde haue none excusacyon / but for to byleue in hym. For yf he had not be cyrcūcysed / they myght saye they ought not to receyue hym bycause he folowyd not ꝑ faders of ꝑ lawe. Fourthly bycause that ꝑ dyuel wolde haue no knowlege of the mysterye of. thyncarnacion. As ꝑ cyrcumcysyon was gyuen agaynst ory gynal synne / the deuyll wende that he ꝑ receyued it were a synner and had nede of the remedye of cyrcumcysyon. And for this cause Jhesu cryste wolde ꝑ his moder beyge alway a vyrgen sholde be maryed / bycause that by the sacramente of matrymonye his incarnacyon sholde be hydde from the fynde. Fyfthly for to fulfyll parfyghtly Justyce & parfyghtly humylyte the whiche is to submyt hym to one louer than hym selfe. Therfore wolde he thus be cyrcumcysed / for to shewe to vs this humylyte. As he that is lorde and mayster of them all submytted hym selfe to the lawe. Syrtely for to approue and fulfyll the lawes of Moyses the whiche was good and holy. For he was not comen for too destroye the lawe. But for to fulfyll and kepe the lawe. Thus sayth seynt Poule ꝑ. xb. chappytre I say to you that Jhesu cryst was mynyster of ꝑ cyrcumcysyon for the trouth of god. To confyrme the promesses ꝑ he had made to ꝑ faders of ꝑ olde lawe. And the cause why the cyrcūcysyon was made the. viij. day. There ben allygned many reasons. The fyrst is for to vnderstāde the sence of the letter as it lyeth. For lyke as Raby Moyses whiche was a ryghte great philosophre in theolgye / how well that he was a Jewe / whā a chylde in the state of. vij. dayes after he is borne is also tender / as he were yet in ꝑ wombe of his moder / & at seuenth day he is fortefyed & affermed therfore as he sayth. Our lorde wolde ꝑ ꝑ lytell chyldren at ꝑ. viij. daye wolde be cyrcumcysed bycause they wolde not be hurte by ꝑ great tenderneſſe ꝑ they haue yet. And he wolde not ꝑ they sholde abyr

de aboue ỹ .viij. day for thre causes that he assygneth. The fyrst is for to shewe ỹ the peryll of deth ỹ he sholde not deye w-in the .viij. dayes. The seconde is for to shewe the peyne of the chyldren. For in ỹ doynge of ỹ cyrcũcysyõ is a greate peyne And therfore wolde our lorde god ỹ they were cyrcumcysed whyles they had lytel ymagynacyon. For whan they haue lytell vnderstandynge they fele not so moche peyne. The thyrde cause/for to shewe ỹ heuynesse of the parentes. For by ỹ cyrcũcysyon many chyldren deyed. And yf they had abyden tyll they had be greter & than deyed/the fader & moder sholde haue ben more sorowfull thã they sholde be at the age of .viij. dayes. The secõde is vnderstande in spyrytual dede/ỹ is to wyte/ỹ the .viij. day is taken fro ỹ Resurrecyon/whiche is the vtas of our lyfe. For than shall we be cyrcũcysed fro all peyne and fro all myserye. And thus these .viij. dayes shall be vnderstande by ỹ .viij. ages. The fyrst is fro Adam to Noe The seconde fro Noe to Abrayham. The thyrde fro Abrahã to Moyses. The .iiij. from Moyses to Dauyd. The fyfthe fro Dauyd to Jhesu cryst. The .vi. fro Jhesu cryste vnto thende of the worlde. The seuenth of the deyenge on the erthe. And ỹ .viij. of ỹ generall resurrecyon of heuen Or by these .viij. ben vnderstande .viij. thynges ỹ whiche we haue in ỹ lyfe perdurable/the whiche seynt Austyn reherseth. In recytynge that oure lorde sayth what other thynge is it that he hath. I shall be theyr god/that is that I shall be to them all that/wherof they shall be ful and all that whiche by reason they may demaũde/that is to wyte/lyf/helth/mete habũdaunce of all glory/honour/and peas and all goodnes. Or otherwyse we may take by the .viij. dayes a man in body & in soule/of whiche ỹ .iiij. dayes ben vnderstande by ỹ .iiij. elementes of whiche the body is composed. And .iij. dayes they ben .iij. vertues naturall that be in the soule for to delyre or coueyte for to be angry or moued. For to vnderstande reason and to cõceyue it/the man thanne that now hath .viij. dayes whã he shal be Joyned to god/fro whome ỹ Joynynge shal neuer be defeted/than shall he haue the viij. daye. And in this .viij. daye he shall be cyrcũcysed fro all synne and fro al peyne. The thyrde reason is taken after the sens morall. And after this ỹ .viij. dayes may be taken in dyuerse pourpose. The fyrst may be sayd knowlege of his synne lyke as dauyd sayth. Quoniam iniquitatem meam ego cognosco. I haue knowlechynge of synne. The seconde pourpos is for to leue synne/and take the good ỹ whiche is shewed vs by the sone that dispended his good folyly/and whã he had perceyued that he hadde done euyll and folysshly/he aduertysed hymselfe/and sayd I shall departe and retourne to my fader/and shal praye ỹ I may serue hym and ỹ he receyue me to mercy/and make me as one of his seruauntes. The .iij. is shame of synne/wherof sayth seynt Poule to them ỹ for theyr synnes be in peyne and in tourmente. What fruyte haue ye foũde into synnes in your lyfe of whiche now ye ben ashamed. The .iiij. is drede of the comynge of the Judgemẽt & dome wherof Job sayth. I haue fered & doubted god/as men drede the wawes of ỹ see In theyr great rage & tempest. And seyt Jerom sayth thus. Siue comedã siue bibam .&c. As ofte as I ete or drynke/or ỹ I do ony other thynge alway me semeth that I here ỹ sowne & the voyce cryenge aryse ye deed men & come too the dome & Judgemẽt. ¶ The .v. is cõtrycyõ/wherof seynt Jerom sayth. Gyue thy weppynge & bytternesse of ỹ whiche ỹ haste angred thy god by thy synne. ¶ The .vi. is cõfessyõ/wherof Dauyd sayth. Dixi cõfitebor .&c. I haue sayde & pourposed in my herte ỹ I shall confesse me too god/&

make knowlege of my synne. ¶ The. viij. is hope of pardon/for yf Judas had had very repentaūce & hope/& had confessed his synne he had had forgyuenes & pardō ¶ The. viij. is satysfaccyon & sacrifyse. And than is the man veryly cyrcūcysed not onely fro the synne/but also fro peyne where the. ij. fyrst dayes ben for the sorowe of synne ꝑ hath be done/& the wyl for to amende it. The. iij. daye we shulde cōfesse the euyll ꝑ we haue done/& ꝑ good dedes that we haue lefte. The other. iiij. dayes ben orayson/effusyon of teeres afflyccyon of body & almesse gyuen. Or otherwyse by these. viij. dayes may be vnderstande. viij. thynges of whiche ꝑ cōsyderacyon cutteth of & taketh awaye all euyll wyll of synne. And who ꝑ shall cōsyder it shall haue made a great Journey. Of whiche seynt Bernarde nameth. viij. of them sayenge ꝑ. viij. thynges be in the sence of a man/ꝑ yf he wyll consyder the he shall neuer synne/and thole ben these The vnyte of our nature/ꝑ vylyte & fylthe of our werkes/ꝑ sorowe of oure yssuynge/the mutabylyte of our estate/than gyuylle of ꝑ deth/the myserable & vnsurete of our nature of body & of soule/the dāpnacyō detestable & horryble/& the cōsyderacyon of the glory of heuen/whiche may not be recounted. iiij. The reason is taken to the vnderstādynge espyrytuall And after this ꝑ fyue dayes shall be ꝑ. v. bokes of moyses/in whiche ꝑ lawe is cōteyned/& the two other men ben prophetes & the psalmes of Dauyd. And ꝑ. viij. shall be the doctryne of ꝑ gospels/but in the fyrste. viij. dayes ꝑ cyrcūcysyon parfyte was not made/but on ꝑ. viij. day was parfyte cyrcūcysyon of synne & of peyne/now is it made in hope. After it shall be done. And of the flesshe of the cyrcūcysyō of Jhesu cryste. It is sayde ꝑ the aungel brought it to Charlemayne/& he bare it to Acon & set it there honourably in the chirche of our lady/& after as it is sayde ꝑ he bare it to Chartres/& now it is said to be at Rome in the chirche of ꝑ is called sctā sctōrū. And there it is wryten that ꝑ precyous flesshe of Jhesu cryste is there ryght clere/and the nauyl also. Also it is sayde ꝑ it is in the chyrthe of our lady/at Andwarpe in brabāde. And there I knewe well ꝑ on trynyte sondaye they shewe it wt great reuerence. And is there borne aboute wt a great & solempne processyon And ꝑ thoughe I be vnworthy I haue sene it dyuerse tymes/& haue red & herde therof many myracles that god hath shewed there for it. And as touchynge I haue herde saye there/that there was a cardynall sende fro Rome for to se it. And as he was at his masse solēpnely it was layde on the corporas at whiche tyme it bledde. iij. dropes of blode on the sayd corporas. There they worshypped it as for the flesshe of oure lorde whiche was cut of at his cyrcūcysyō. And named it there prepuciū domini/yf it be true/to some it semeth meruayle bycause it is so that ꝑ flesshe ꝑ was cut of/was of the very flesshe that was cut of his body humayne.

¶ Some holde that whan Jhesu cryst arose fro dethe to lyfe ꝑ he retourned wt ꝑ body glorifyed to his place of ꝑ Vtas of the natyuyte of Jhesu cryste/ꝑ is called the daye of cyrcumcysyon/we fynde ꝑ Jhesu cryst sayde by ꝑ mouth of his seyntes. Nō veni legē soluere sed adimplere. I came not sayd Jhesu cryste to breke ꝑ lawe/but to fulfyll it. And he was ꝑ day cyrcūcised & named Jhesus whiche is as moche to saye as sauyour/& at ꝑ cyrcūcysyon muste be cut a lytell of the skynne at the ende of ꝑ membre of the yerde. And ꝑ it sygnyfyed & shewed ꝑ we oughte to be cyrcūcysed/& cut and taken awaye for vs ꝑ synnes of euyll vyces. That is to wete pryde/wrathe/enuye/couetyse/slouthe/glotenye/& lecherye and all synnes. And purge vs by confessyon/by contrycyon/by satysfaccyon/by almesse dedes/& by

stycke or chaundeler for too lyghte to all. Also this name Jhesus is of great swetnesse. Whereof sayth seynt Bernarde/ yf thou be cryst it hath no sauour in me but yf I rede this name Jhesus. yf I dyspute or argue I am not assured/ but yf this name Jhesus be herde. Also Ricardus of saynt Victor sayth thus. Jhesus is a swete name/ a name delectable/ a name cōfortynge the synner and a name of helpe. Than Jhesus is to me swete Jhesus/ that is to saye my sauyoure. Secondely ỹ Jhesus is of great vertue/ wherof sayth Peter Rauanensis. Vocabis nomen eius Jhesum. Thou shalte call his name Jhesus. This is the name which hath gyuen to blynde theyr syght/ to deffe men herynge/ to croked goynge/ to dōbe speche/ to deed men lyfe. And all the strengthe of the deuyll is chased awaye and taken out of the body that he is possessed in. Thyrdely this name Jhesus is of great excellence and of great hyghnes Wherof sayth seynt Bernarde. That name of my sauyoure/ of my broder/ of my flesshe and of my blode/ is the name that is hydde fro that begynnynge of ỹ worlde but in the ende it is reueled/ and shewed/ this is the name that can not be expressed. And of somoche/ it is more meruaylous. And of somoche as it maye not be extemed/ somoche is it of greater grace/ and this name was Impoled to hym ¶ Fyrst by the aungell/ and of the fader putatyfe Joseph/ Jhesus is sayd sauyoure/ and it is sayde sauyoure in thre maners. Or by puysslaunce to saue or of habytuacyon/ or of dede and of werke. The fyrst puysslaunce or myght is to hym perdurable. The seconde of myght/ of habytuacyon is to hym syth the begynnynge of his concepcyon/ lyke as the holy aungel shewed. And after that he hath puysslaūce of dedes and of werkes after that the name was Impoled too hym of Joseph bycause of his passyon whiche that was to come. And the glose sayth vpon this worlde. Vocabis nomen eius Jhesum. And here thou shalte impose to him this name the whiche was gyuē to him by ỹ aūgell tofore ỹ begynnynge of this wretched worlde/ whan thanne he sayde thou shalte Impose to hym this name. He sheweth the denomynacyon made by Joseph. And whan he sayde that of the aungel or of the soueravne it was made/ he touched ỹ seconde other denomynacyons. And therfore was this cyrcumcysyon estably sshed in the heed and begynnynge of the yere at Rome whiche is the chyefe of the worlde/ and ennobled with the fyrst letter of the A.b.c. set in the fyrst place thus fourmed our lord Jhesu crist the heed of the chyrche is this daye cyrcumcysed/ ỹ name is gyuen to hym and Impoled. And the vtas of the natyuyte is halowed. The thyrde thynge the whiche that is cōsydered of this holy day is the effusyon or shedynge of the blode of our lorde Jhesu cryste. For on this daye fyrst he began to shedde his blode/ ỹ whiche after dyuerse tymes he shedde. Fyue tymes he shedde his precyous blode for vs. ¶ Fyrste at his cyrcumcysyon. And this tyme was ỹ begynnynge of our redempcyon. Secondely in oracyon. And in this tyme he shewed ỹ desyre that he had of our redempcyon. Thyrdely whan he was bounde too the pyler and beten. And this was the meryte of our redempcyon. For by his woūdes we were saued. Fourthely whan he was crucyfyed. And this tyme was the pryse of our redempcyon. And than he payed that whiche he hadde not taken. Fyfthly whan his syde was open/ and this was of oure redempcyon the sacramente. For than out of his syde yssued blode and water whiche sygnyfyeth that we oughte too be pureyfyed by the water of baptysme/ the whiche water oughte to haue vertue and effecte of the precyous blode of Jhesu cryste.

The fyrste thynge of this holy day is the fygnacle of the cyrcūcysyon / the whiche Jhesu cryst in this day of his benygnyte dayned to take. And ye ought to knowe that for many reasons he sholde be cyrcū cysed. Fyrst for the cause of hym selfe that he wolde shewe that he had taken our ve ry flesshe humayne / for he knewe well ꝑ there sholde some come after that sholde saye that he had not taken body ryal of ꝑ vyrgyn mary. And therfore wolde he be cyrcumcysed ryally in the flesshe humay ne for to destroy theyr great errour. And to shedde his naturall blode. For a body fantastyque shal shedde no blode. Secon dely for the cause of vs for to shewe to us how we sholde be cyrcumcysed spyrytual ly. And ꝑ seynt Bernarde sayth. There ben two maner of cyrcumcysyons that we ought to do / that is to wete without forth oure flesshe / and within oure herte The cyrcumcysyon of our body is in thre thynges / In habyte that it be not nope full / In operacyō that it be not repreuable / in worde that it be not dyspytous / ꝑ cyrcumcysyon of ꝑ herte within forthe is also in thre thynges / in thought that it be holy / in affeccyon / ꝑ it be poore / in en tencyon / that it be ryghtfull. Also for the ryghtfull cause of vs to that he wolde sa ue us in this manere that he was cut in one membre for to saue all the body. In lyke wyse wolde Jhesu cryste suffre the cuttynge of his cyrcumcysyon for to saue all ꝑ spyrytuall body of ꝑ chyrche. They ben the membres of the chyrche that by leue in hym / whiche by ꝑ fayth of ꝑ chyr che shall be saued. Of whiche cyrcumcy syon sayth seynt Poule. Ad collocēses. ii. Ye haue taken the cyrcumcysyon not ma de with the hande to dyspoyle and cutte the flesshe / but the sperytuall cyrcumcy syon of the Jhesu cryst is ꝑ all vyces be cut of & take awaye. Therdely he wolde be cyrcumcysed bycause of the Jewes / ꝑ they sholde haue none excusacyon / but for to byleue in hym. For yf he had not be cyrcūcysed / they myght saye they ought not to receyue hym bycause he folowyd not ꝑ faders of ꝑ lawe. Fourthly bycau se that ꝑ dyuel wolde haue no knowlege of the mysterye of. thyncarnacion. As ꝑ cyrcumcysyon was gyuen agaynst ory gynal synne / the deuyll wende that he ꝑ receyued it were a synner and had nede of the remedye of cyrcumcysyon. And for this cause Jhesu cryste wolde ꝑ his mo der beyge alway a vyrgen sholde be ma ryed / bycause that by the sacramente of matrymonye his incarnacyon sholde be hydde from the fynde. Fyfthly for to ful fyll parfyghtly Justyce & parfyghtly hu mylyte the whiche is to submyt hym to one louer than hym selfe. Therfore wol de he thus be cyrcumcysed / for to shewe to vs this humylyte. As he that is lorde and mayster of them all submytted hym selfe to the lawe. Syrtely for to approue and fulfyll the lawes of Moyses the whi che was good and holy. For he was not comen for too destroye the lawe. But for to fulfyll and kepe the lawe. Thus sayth seynt Poule ꝑ. xv. chappytre I say to you that Jhesu cryst was mynyster of ꝑ cyr cumcysyon for the trouth of god. To con ferme the promesses ꝑ he had made to ꝑ faders of ꝑ olde lawe. And the cause why the cyrcūcysyon was made the. viij. day. There ben allygned many reasons. The fyrst is for to vnderstāde the sence of the letter as it lyeth. For lyke as Raby Moy ses whiche was a ryghte great philoso phre in theolgye / how well that he was a Jewe / whā a chylde in the state of. vij. dayes after he is borne is also tender / as he were yet in ꝑ wombe of his moder / & at seuenth day he is fortefyed & affermed therfore as he sayth. Our lorde wolde ꝑ ꝑ lytell chyldren at ꝑ. viij. daye wolde be cyrcumcysed bycause they wolde not be hurte by ꝑ great tenderneſſe ꝑ they haue yet. And he wolde not ꝑ they sholde aby

de aboue ỹ .viij. day for thre causes that he assygneth. The fyrst is for to shewe ỹ the peryll of deth ỹ he sholde not deye wt̄in the .viij. dayes. The seconde is for to shewe the peyne of the chyldren. For in ỹ doynge of ỹ cyrcūcysyō is a greate peyne And therfore wolde our lorde god ỹ they were cyrcumcysed whyles they had lytel ymagynacyon. For whan they haue lytell vnderstandynge they fele not somoche peyne. The thyrde cause for to shewe ỹ heuynesse of the parentes. For by ỹ cyrcūcysyon many chyldren deyed. And yf they had abyden tyll they had be greter & than deyed / the fader & moder sholde haue ben more sorowfull thā they sholde be at the age of .viij. dayes. The seconde is vnderstande in spyrytual dede / ỹ is to wyte / ỹ the .viij. day is taken fro ỹ Resurrecyon / whiche is the vtas of our lyfe. For than shall we be cyrcūcysed fro all peyne and fro all mysery. And thus these .viij. dayes shall be vnderstande by ỹ .viij. ages. The fyrst is fro Adam to Noe The seconde fro Noe to Abrahām. The thyrde fro Abrahā to Moyses. The .iiij. from Moyses to Dauyd. The fyfthe fro Dauyd to Jhesu cryst. The .vi. fro Jhesu cryste vnto thende of the worlde. The seuenth of the deyenge on the erthe. And ỹ .viij. of ỹ generall resurrecyon of heuē Or by these .viij. ben vnderstande .viij. thynges ỹ whiche we haue in ỹ lyfe perdurable / the whiche seynt Austyn reherseth. In recytynge that oure lorde sayth what other thynge is it that he hath. I shall be theyr god / that is that I shall be to them all that / wherof they shall be ful and all that whiche by reason they may demaūde / that is to wyte / lyf / heith / mete habūdaunce of all glory / honour / and peas and all goodnes. Or otherwyse we may take by the .viij. dayes a man in body & in soule / of whiche ỹ .iiij. dayes ben vnderstande by ỹ .iiij. elementes of whiche the body is composed. And .iij. dayes they ben .iij. vertues naturall that be in the soule for to desyre or coueyte for to be angry or moued. For to vnderstande reason and to cōceyue it / the man than that now hath .viij. dayes whā he shal be Joyned to god / fro whome ỹ Joynynge shal neuer be defeted / than shall he haue the viij. daye. And in this .viij. daye he shall be cyrcūcysed fro all synne and fro al peyne. The thyrde reason is taken after the sens morall. And after this ỹ .viij. dayes may be taken in dyuerse pourpose. The fyrst may be sayd knowlege of his synne lyke as dauyd sayth. Quoniam iniquitatem meam ego cognosco. I haue knowlechynge of synne. The seconde pourpos is for to leue synne / and take the good ỹ whiche is shewed vs by the sone that dispended his good folyly / and whā he had perceyued that he hadde done euyll and folyshly / he aduertysed hymselfe / and sayd I shall departe and retourne to my fader / and shal praye ỹ I may serue hym and ỹ he receyue me to mercy / and make me as one of his seruauntes. The .iij. is shame of synne / wherof sayth seynt Poule to them ỹ for theyr synnes be in peyne and in tourmente. What fruyte haue ye foūde into synnes in your lyfe of whiche now ye ben ashamed. The .iiij. is drede of the comynge of the Judgemēt & dome wherof Job sayth. I haue fered & doubted god / as men drede the wawes of ỹ see In theyr great rage & tempest. And seynt Jerom sayth thus. Sine tomedā sine bibam .&c. As ofte as I ete or drynke / or ỹ I do ony other thynge alway me semeth that I here ỹ sowne & the voyce cryenge aryse ye deed men & come too the dome & Judgemēt. ¶ The .v. is cōtrycyō / wherof seynt Jerom sayth. Gyue thy weppynge & bytternesse of ỹ whiche ỹ haste angred thy god by thy synne. ¶ The .vi. is cōfessyō / wherof Dauyd sayth. Dixi cōfitebor .&c. I haue sayde & pourposed in my herte ỹ I shall confesse me too god / &

make knowlege of my synne. ¶ The.iij. is hope of pardon/for yf Judas had had very repentaūce & hope/& had confessed his synne he had had forgyuenes & pardō ¶ The.iiij. is satysfaccyon & sacrifyse. And than is the man veryly cyrcūcysed not onely fro the synne/but also fro peyne where the.ij.fyrst dayes ben for the sorowe of synne ỹ hath be done/& the wyl for to amende it. The.iij.daye we sholde cōfesse the euyll ỹ we haue done/& ỹ good dedes that we haue lefte. The other.iiij. dayes ben orayson/effusyon of teeres afflyccyon of body & almesse gyuen. Or otherwyse by these.iiij.dayes may be vnderstande.iiij.thynges of whiche ỹ cōsyderacyon cutteth of & taketh awaye all cuyll wyll of synne. And who ỹ shall cōsyder it shall haue made a great Journey. Of whiche seynt Bernarde nameth.iij. of them sayenge ỹ.iij. thynges bē in the sence of a man/ỹ yf he wyll consyder thē he shall neuer synne/and those ben these The vnyte of our nature/ỹ vylyte & fylthe of our werkes/ỹ sorowe of oure yssuynge/the mutabylyte of our estate/than gyssthe of ỹ deth/the myserable & vnsurete of our nature of body & of soule/the dāpnacyō detestable & horryble/& the cōsyderacyon of the glory of heuen/whiche may not be recounted.iiij. The reason is taken to the vnderstadynge espyrytuall And after this ỹ fyue dayes shall be ỹ.v. bokes of moyses/in whiche ỹ lawe is cōteyned/& the two other men ben prophetes & the psalmes of Dauyd. And ỹ.iiij. shall be the doctryne of ỹ gospels/but in the fyrste.iij. dayes ỹ cyrcūcysyon parfyte was not made/but on ỹ.iiij.day was parfyte cyrcūcysyon of synne & of peyne/ now is it made in hope. After it shall be done. And of the flesshe of the cyrcūcysyō of Jhesu cryste. It is sayde ỹ the aungel brought it to Charlemayne/& he bare it to Acon & set it there honourably in the chirche of our lady/& after as it is sayde ỹ he bare it to Chartres/& now it is said to be at Rome in the chirche of ỹ is called sctā sctōrū. And there it is wryten that ỹ precyous flesshe of Jhesu cryste is there ryght clere/and the nauyl also. Also it is sayde ỹ it is in the chyrche of our lady/at Andwarpe in brabāde. And there I knewe well ỹ on trynyte sondaye they shewe it wō great reuerence. And is there borne aboute wō a great & solempne processyon And ỹ thoughe I be vnworthy I haue sene it dyuerse tymes/& haue red & herde therof many myracles that god hath shewed there for it. And as touchynge I haue herde saye there/that there was a cardynall sende fro Rome for to se it. And as he was at his masse solēpnely it was layde on the corporas at whiche tyme it bledde.iij.dropes of blode on the sayd corporas. There they worshypped it as for the flesshe of oure lorde whiche was cut of at his cyrcūcysyō. And named it there prepuciū domini/yf it be true/to some it semeth meruayle bycause it is so that ỹ flesshe ỹ was cut of/was of the very flesshe that was cut of his body humayne.

¶ Some holde that whan Jhesu cryst arose fro dethe to lyfe ỹ he retourned wō ỹ body glorysyed to his place of ỹ Vtas of the natyuyte of Jhesu cryste/ỹ is called the daye of cyrcumcysyon/we fynde ỹ Jhesu cryst sayde by ỹ mouth of his seyntes. Nō veni legē soluere sed adimplere. I came not sayd Jhesu cryste to breke ỹ lawe/but to fulfyll it. And he was ỹ day cyrcūcised & named Jhesus whiche is as moche to saye as sauyour/& at ỹ cyrcūcysyon muste be cut a lytell of the skynne at the ende of ỹ membre of the yerde. And ỹ it sygnyfyed & shewed ỹ we oughte to be cyrcūcysed/& cut and taken awaye for vs ỹ synnes of euyll dyces. That is to wete pryde/wrathe/enuye/couetyse/slouthe/glotenye/& lecherye and all synnes. And purge vs by confessyon/by contrycyon/ by satysfaccyon/by almesse dedes/& by

prayers. And to gyue for goddes sake of ỹ goodes that he hath lente to vs/for we haue nothynge propre. but Jhesu cryste hath lente to vs all that we haue. Than it is of reason that we do gyue for hym to ỹ poore of suche gooddes as ben his/for we ben but seruaũtes/and we oughte to gyue to the hungre meet/to the thursty drynke/the naked clothynge/vysyte the seke/and to fore all thynges to loue god. And after our neyghboures as our selfe and dyspoyle our selfe fro synne/and clothe vs with good werkes and vertues/ and folowe the commaundement of god And in this maner we shall fulfyll ỹ wyl of oure fader Jhesu Cryste/yf we ben so purged and thus cyrcũcysed. Than lette vs praye vnto the lorde of heuen. That sayth that he came not to breke the lawe but to fulfyll it. That he gyue vs grace in suche maner too fulfyll the lawe/and his wyll in this worlde/that we may come into his holy blysse in heuen. Amen.

Here folowe th the fest of the Epyphanye of our lorde.

The feest of the epyphanye of our lorde is adourned of foure myracles/& after them it hath .iiij. names. On this daye the kynges worshypped Jhesu cryste and seynt Johã baptysed hym. And Jhesu cryst chaunged this daye water into wyne/& he fedde fyue thousande men with fyue loues of bredde. Whan Jhesu cryste was in the age of .xij. dayes/ỹ thre kynges came to hym/the waye lyke as the sterres ledde hym. And therfore this daye is called Epyphanye/or the tyephanye in comyn language. And is sayde of this terme ephy/whyche is as moche too saye as aboue/& of this terme phanes/which is as moche to say as apparycyon. For thã ỹ sterre appered aboue them in thayer where ỹ same Jhesus by the sterre that was sene aboue theym shewed hym to ỹ kynges. And that daye .xxix. yere passed that was at the entre of .xxx. yere. For he had .xxix. yere & .xiij. dayes/and began ỹ xxx. yere as seyth seynt Luke. Or after this that bede sayth. He had .xxx. yere cõplete/as the chyrche of Rome holdeth/& than he was baptysed in that flode or ryuer of Jordan/and therfore it is called the Epyphanye sayd of these/whyche is as moche to saye as god and phanes/apparycyon. For than god that is the tryny te appered/god the fader in voyce/god the sone in fleshe humayne/god the holy ghoost in lykenes of a doue. After this that same day a yere whan he was .xxxi yere olde & .xiij. dayes he tourned water into wyne/& therfore it is called Bethania/sayd of Bede/ỹ is to saye hous/and phanas/ỹ is apparycyõ. And this myracle was done of the wyne in an hous/by whiche he shewed hym veray god. And this same daye a yere after ỹ was .xxxij. yere he fedde fyue thousande men with .v. loues. Lyke as Bede sayth. And is also cõgen in a ympne/whiche bygynneth Illuminans altissimus/and therfore it is called phagiphania of phage that is to saye meet. And of this .iiij. myracle some doubte yf it were done on this daye/ for it is not wryten of Bede expressely. And bycause that in the golpell of seynt Johan is red that it was done nygh vnto paske/wherfore ỹ foure apparycyons were set on this daye. ¶ The fyrst by ỹ sterre vnto the crybbe or racke. The secõde by the voyce of the fader on flom Jordan. The thyrde of the water into wyne at the hous of archetryclyn. The fourth the multyplycacyon of fyue loues in deserte. ¶ Of the fyrst apparycyon we make solempnyte on this daye pryncypall.

And therfore pursue we the ystorye suche as it is. Whan oure lorde was borne the thre kynges came to Jherusalem of whome the names ben wryten in ebrew that is to wete/Appellyus/Amerpus/& Damascus/and in greke Galagalath/Magalath/and Tharath/and in latyn Jasper/Melchior/and Balthasar. And is to wete that this name magus hathe thre sygnyfycacyons. It is sayd illusyer or decepyuour/enchaũtour/& wyse. They ben sayde illuseurs & decepyuours/bycause they decepued herodes. For they retorned not too hym whan they departed fro the place where they had honoured & offred to Jhesus/but retourned by another waye into theyr coũtree. Magus also is sayde enchauntour. And hereof ben sayd the enchaũtours of Pharoo. Magi whiche by theyr malefyce made theyr merueyles by the enchauntynge of the craft of the deuyll. And seynt Johã Crysostome calleth these kynges magos/as wycked & euyll doers. For fyrst they were full of malefyces/but after they were cõuerted to whome god wolde shewe his natyuyte & brynge them to hym/to thende þ to synners he wolde doo pardon. ¶ Also magus is sayd wyse/for magus in ebrewe is sayde doctoure/In greke philosopher/and in latyn wyse/wherof they ben sayde magi/þ is to saye great in wysdoome. And these thre came into Jherusalẽ with a great cõpany & great estate. But wherfore came they to Jherusalẽ whan the chylde was not borne there seynt Remygye assygneth .iiij. reasons. The fyrst reason is þ the kynges had knowlege of the natyuyte of þ chylde þ was borne of the vyrgyn Marye/but not of the place. And bycause þ Jherusalem was þ moste cyte ryall & there was the see of the soueraygne prestes/they thought þ so noble a chylde/so nobly shewed ought to be borne in the moost noble cytee þ was ryall. The seconde was for in Jherusalem were the doctours & the wyse men by whome they myght know where þ sayd chylde was borne. The thyrde cause was to the ende that þ Jewes sholde haue none excusacyon. For they myght haue sayde þ they had knowlege of þ place where he shold be borne/but the tyme knewe they not/and therfore they myght saye we by leue it not/& the kynges shewed to them the tyme/& the Jewes þ place. The .iiij. to the doubte of þ Jewes & theyr curiosyte/for these kynges byleued one onely prophete/& the Jewes byleued not many. They sought a straũge kynge/& the Jewes sought not theyr owne kynge. These kynges came fro ferre coũtrees/and the Jewes were neyghbours fast by. These kynges were successours of Balaam/& came at the bysyon of þ sterre by the prophesie of theyr fader/which sayd þ a sterre shall be borne or sprynge out of Jacob. And a man shall aryse of the lygnage of Israhel/that other cause þ meued them to come to Jerusalem putteth seynt Johan Crysostom/whiche sayth þ there were some þ affyrmed for trouth þ there were greate clerkes þ curyously studyed to knowe the secretes of heuen. And after they chosen .xij. of them to take hede/and yf ony of theym deyed/his sone or nexte kynnesman sholde be sette in his place/& these .xij. euery yere ascẽded vpon a mouũtayne whiche was called vyctoryall/and thre dayes they abode there/& wasshed them clene/and prayed our lorde that he wolde shewe to theym the sterre þ Balaam hadde sayd and prophesyed before. Now it happened on a tyme þ they were there the daye of þ natyuyte of our lorde Jhesu cryste/& a sterre came ouer them vpon the mouũtayne/whiche had þ fourme of a ryghte fayre chylde/& vnder his heed a shynynge crosse/whiche spake to these thre kynges sayẽge. Go ye hastely into the lande of Judee/& there ye shall fynde þ kynge þ ye seche/whiche is bor-

ne of a vyrgyn. Another cause putteth seynt Justyn / for it myght well be ꝑ the aūgell of heuē appered to them / whiche sayd the sterre ꝑ ye se is Jhesu cryste / go ye anone & worshyp hym. Another cause putteth seynt Lyon / ꝑ by the sterre whiche appered to them / whiche was more resplēdysshynge & shynynge thā ꝑ other that it shewed the soueraine kynge to be borne on the erth. Than anone departed they for to come to that place. ¶ Now it may be demaunded you in soo lytell space of .xiij. dayes how they myghte come from soo ferre / as the eest vnto Jherusalem whiche is in the myddell of the world e whiche is a great space & longe waye. Therto answereth seynt Remyge ꝑ doctoure and sayth that ꝑ chylde to whome they wente / myghte well make them to go somoche way in that whyle. Or after this that seynt Jerom sayth / ꝑ they came vpon dromedaries / whiche bē bestes that may goo asmoche in one daye as an horse in thre dayes. And whā they came into Jherusalē they demaūded in what place ꝑ kynge of Jewes was borne. And they demaūded not yf he was borne / for they byleued it fyrmely ꝑ he was borne And yf ony hadde demaunded of them wherby ye knewe that he is borne. They wolde haue answered / we haue sene his sterre in thorient. And therfore we came to worshyppe hym. ¶ This is to vnderstande / we beynge in the orient sawe his sterre ꝑ shewed that he was borne in Judee. And we bē come to worshyppe hym. And therfore sayth this doctour remyge that they cōfessed this chylde very man / very kynge / & very god / very man / whā they sayde / where is he ꝑ is borne / very kynge / whan they sayd kynge of Jewes very god / whan we be comen to worshyp hym. For there was a cōmaundement ꝑ none sholde be worshyppyd but god. And thus as sayth seynt Johan Crysostome. They confessyd the chylde very god / by word / by dede / and by gyftes of their treasoured ꝑ they offred to hym. And whan herode had herd this he was moche troubled / and al Jherusalem wt hym. Herode was troubled for thre causes. Fyrste by cause that he dradde ꝑ the Jewes wolde receyue ꝑ chylde borne for their kynge & refuse hym as a straūger. Wherof sayth seynt Johan Crysostome in suche wyse. As the bowes of the tree that ben hye bē soone moued with the wynde / soo they ꝑ ben in hye estate of the worlde a lyghte nōme troubleth them. ¶ Secondly leest he sholde be blamed of the Romayns / yf ony were kynge but yf he were ordeyned by the Emperoure. For so had ꝑ Romaynes ordeyned / ꝑ none sholde be lorde ne kynge / but yf he were by the commaūdemente of ꝑ Emperour. Thyrdely he was angry as seynt Gregory sayth. Whan ꝑ kynge of heuen was borne / ꝑ kynge of ꝑ erthe was troubled & not whitout cause. For the erthely lordshyppe is confoūded whan the hyenesse of heuē is declared & perceyued. And all ꝑ coūtree of Jherusalem was troubled wt hym for thre causes ¶ Fyrst bycause ꝑ that euyll enioye them not / of the presence ne the comynge of ꝑ ryghtfull & Just. Secondely for adulacyon and flatrynge ꝑ they were sory of his angre. Thyrdely for lyke as ꝑ wyndes ꝑ ben contrary in the see as longe as ꝑ wawes ben moued. In lyke wyse ꝑ contraryte of princes & wrath falleth on ꝑ people / & therfore they doubted & fered leest they sholde be tourmēted. Than Herode called all ꝑ prestes of ꝑ lawe / & doctours & demaūded of them where Jhesu cryst sholde be borne. And whan he had vnderstande of them ꝑ he sholde be borne in bethelem ꝑ cytee of Juda. He called ꝑ thre kynges a parte & demaunded of thē dely gently ꝑ tyme ꝑ the sterre appered to thē For to knowe what he sholde do yf ꝑ kynges retourned not agayne to hym / & he sayde to thē allone as ye haue foūde ꝑ chyld

and haue worshypped hym / ꝑ they shold retourne & shewe it to hym. In paynynge that he wolde worshyp also hym & thought that he wolde slee hym. And it is to wete that as soone as they were entred into Jherusalem ꝑ syght of the sterre was taken fro them. And for thre causes. Fyrste that they sholde be cõstrayned to seche ꝑ place of his natyuyte / lyke as they were certyfyed / by thapperynge of ꝑ herre / & by the prophesye of the place of his byrth and so it was done. Secondely that they that sought ꝑ helpe and the worlde / had deserued to lose thayde deuyne. The thyrde bycause ꝑ the sygnes be gyuen to myscreauntes / and prophesyes to them ꝑ byleue well / lyke as ꝑ apostle sayth / & therfore ꝑ sygne which was gyue to ꝑ .iij. kynges / whiche yet were paynyms / oughte not to appere to thē / as longe as they were w̄ the Jewes / & whā they were ysshued out of Jherusalē / ꝑ sterre appered to thē and brought them tyll it came aboue the place were ꝑ chylde was. And ye oughte to knowe that there ben thre oppynions of this sterre. Whiche Remygye ꝑ doctour putteth sayenge that some sayen that it was the holy ghoost / whiche appered to the thre kynges in ꝑ forme of a sterre whiche after appered vpon ꝑ heed of Jhesu cryste in the lykenes of a doue. Other sayen lyke to seynt Johan Chrysostome / that it was an aungell ꝑ appered to ꝑ shepeherdes & after appered to ꝑ kynges. But to ꝑ shepeherdes Jewes / as too them that vse reasō / in fourme of a reasonable creature. And to ꝑ paynyms as to vnreasonable / ꝑ is to say of a sterre. Other saye more reasonable and more veryfyable / that it was a sterre newe created and made of god / ꝑ whiche whā he had done his offyce / was brought agayne into ꝑ nature. wherof it was fyrst fourmed. And this sterre was this that Fulgencius sayeth. Jt deffereed fro ꝑ other sterres in thre thynges. Fyrste in sytuacyon / for it was not fyxed in ꝑ fyrmamēte / but it hynge in ꝑ ayer nyghe to ꝑ erthe. Secondly in clerenes / for it was shynynge more thā ꝑ other. Jt appered so thas the clerenes of the sonne myghte not hurte ne appayre her lyghte / but at playne myddaye it had ryght great lyght and clerenes. Thyrdely in mouynge / for it wente alwaye tofore the kynges in maner of one goynge in the way. Ne it had noo tournynge as a cyrcle tourneth / but in suche maner as a persone gooth in the way. And whan the kynges were yssued out of Jherusalem / and set in theyr way they sawe the sterre / wherof they hadde lost the syght. And were gretely enioyed. And we ought to note that there bē fyue maners of sterres ꝑ these kynges sawe. ¶ The fyrste is materyall. The seconde spyrytuall. The thyrde intellectual. The fourth reasonable. The fyfth substaūcyall. ¶ The fyrst that is materyal they sawe in the eest. The seconde that is spyrytuall / they sawe in herte / and this is in fayth / for yf this fayth had not be i theyr hertes that had lyghted them they had neuer sene ꝑ sterre materyall. They had faith of ꝑ humanyte / whā they said where is he ꝑ is borne / and of his ryal dygnyte / whā they called him kynge of Jewes And of his deyte whā they sayd / they wēte to worshyp hym. The thyrde intellectuall / whiche is ꝑ the aungell that they sawe in vysyon / whan it was by that aūgell shewed to them / that they sholde not retourne by herode / howbeit that after one glose / it was our lorde ꝑ warned thē The fourth that was reasonable ꝑ was ꝑ vyrgyn Marye whome they sawe in ꝑ stable holdynge her chylde. The fyfth ꝑ is substancyall / that is to saye ꝑ he had substaūce aboue all other syguer. And ꝑ was Jhesu cryst / ꝑ they sawe in the cryb̄e. And hereof it is sayd in ꝑ gospell that they entred into the hous & foūde ꝑ chylde w̄ mary his moder. And thā they wor

shypped hym & whā they were entred in to the hous secretly & had foūde ỹ chylde they kneled & offred to hȳ these thre gyftes ỹ is to wete/golde/Incēce/& myrre. And this sayth seynt Aulyn. O ikācia cui astra subdūtur .&c. O infancye or chylde hode to whō ỹ sterres bē subgect/to whō se clothes aūgelles bowē/ỹ sterres gyue vertue/ỹ kȳges Joye/& ỹ stoures of wy sedome bowe they r knees/o blysfed tyguric or lytell hous/o holy sete of god. And seynt Jerom sayth/this is an hetē/whe re is no lyght but ỹ sterre/o pālays celyf tyall in whiche ỹ dwellest not a aourned wt̄ pcyous stones/but encorporat/to whome for a soste bed was durelle & hard crib be for curteynes of golde & sylke ỹ fume & stēche of donge/but ỹ sterre of heuē was clerely embelysshed. I am abaflshed whā I beholde these cloutes/& se ỹ haué ỹ er the brēneth me for hete/whā I se him i ỹ crybbe a poore mendiuaūt/& ouer hym ỹ sterres I se him tyght clere/tyght noble & tyght ryche. O ye kynges what do ye/ ye worshyp ỹ chylde in a lytel foule hous wrapped in foule clothes. Is he thā not god ye offre to hym golde/& wherof is he kyng. And where is his tyall hal. where is his trone/where is his courte tyal re quēted & sted wt̄ nobles/ỹ stable is not ỹ his halle/& his trone the racke or crybbe they ỹ frequēte this courte Is it not Joseph & marie they bē as pnwetynge/to ỹ ende ỹ they become wyse. ¶ Of whome sayth Hyllarye ī his secōde boke ỹ he made of ỹ Crynyte/ỹ bygyn hath borne a chyld/but this ỹ she had chūded is of god The chylde is lyenge in ỹ racke/& the aū gelles bē herde syngynge/& prayfyng hȳ The clothes ben foule/& god is worshyp ped/ỹ dygnyte of his puyflaūce is not ta ke away. Though humylyte of his flesth is declared. Lo how in this chyld Jhesus were not onely ỹ humble & smale thynges but also ỹ ryche & ỹ noble & ỹ hygh thyn ges. And herof sayth seynt Jerome upō the sppstle ad hebreos. Thou beholdest ỹ racke of Jhesu/se also the heuen/ỹ seest also ỹ chylde lyenge in the cryb/but take hede also how ỹ aūgelles synge & prayfe god. Herode is persecuted/& the kynges worshyp ỹ kynge. The pharysees know hym not but the sterre shewed him/he is baptysed of his seruaūtes/but ỹ voyce of ỹ fader is herde aboue thondrynge/he is plonged in the water/but the holy ghost descended upō hym in lykenes of a doue. And the cause wherof these kȳges offred these gyftes/many reasons be assygned. One of ỹ cause is as sayth Remyge ỹ doc toure ỹ the aūcyent ordynaūce was ỹ no man shold come to god ne to the kynge wt̄ a voyde hāde/but ỹ he brought some gyf te. And they of Caldee were accustomed to offre suche gyftes. They as scolastica hystorya sayth came fro the ende of perse for the Caldeyens where as is ỹ kyood of Saba/of whiche flood the regyō of saba is named. The. ij. reason is of seynt Barnardē/for they offred to Marye ỹ moder of ỹ chylde golde/for to releue her pouer te. Incēce ayenst the stynche of the stable & eupll ayer. Myrre for cōforte ỹ tender mēbres of ỹ chylde. And to put away ver myne. The. iij. reason was ỹ they offred golde for to pay the trybute/the Incence for to make sacrefyce/the myrre for the se pulture of deed men. The. iiij. the golde syguyfyeth dylecyō or loue/the Incēce orayson or prayer. The myrre of ỹ flesthe mortyfycacyō. And these. ij. kynges ought we offre to god. The. v. bycause by these thre ben syguyfyed thre thynges ỹ bē in Jhesu cryst/ỹ precyous deyte/ỹ sou le ful of holynes/& ỹ entyer flesthe al pu re. And these. iij. thynges ben syguyfyed ỹ were in ỹ arke of Moyses. The rodde ỹ florysshed was ỹ flesthe of Jhesu cryste ỹ rose fro dethe to lyfe. The tables wherin ỹ cōmaūdemētes were wryte/ỹ is ỹ sou le wherin be all ỹ treasours of sapyence & scyence of god be hyd. The manna syguy

fyeth the godheed/whiche hath all swetnesse of suauyte. By the golde whiche is moost precyous of all metalles is vnderstãde ỹ deyte/by ỹ Incẽce ỹ soule ryght deuoute/for the Incẽce sygnyfyeth deuocyon & orayson/by ỹ myrre/whiche preserueth fro corrupcion is vnderstande ỹ flesshe whiche was wout corrupcyon. And ỹ kynges whan they were admonested by reuelacyõ in theyr slepe/ỹ they shold not retourne by Herode/& by another waye they sholde retourne into theyr countree Loo here than how they came & went in theyr Journey/for they came to adoure ỹ kynge of kynges in theyr propre persones by ỹ sterre ỹ led them. And ỹ prophete ỹ ensygned them. And by ỹ warnynge of the aũgell retourned/& rested at theyr dethe in Jhesu cryst/of whome ỹ bodyes were brought to Mylane where as now is ỹ couent of ỹ freres prechours/& now bẽ at Coleyne in sept peters chirche/whiche is ỹ cathedral & see of ỹ archebysshop Thã let vs praye vnto almyghty god/ỹ this day shewed him to these kyges. And at his baptysme where the voyce of ỹ fader was herde/& the holy ghost sene/& at ỹ feest tourned water into wyne/& fedde. v.M.men beside womẽ & chyldren w.v. loues & .ij. fysshes/ỹ at ỹ reuerẽce of this hyghe & great feest we may come to his euerlastynge blysse of heuen. Amen.

Here begynneth Septuagesime.

AT Septuagesime begynneth ỹ tyme of deuyacion/goynge out of ỹ waye/or of ỹ worlde/whiche began at Adam/& dured vntõ Moyses/& in this tyme is redde ỹ boke of Genesis. The tyme of septuagesime representeth ỹ tyme of deuyacion ỹ is of strãgressyõ. The sexagesime sygnyfyeth ỹ tyme of reuocacyõ. The quinquagesime ỹ tyme of remissyon. The quadragesime of penaũce & satysfaccyon. The septuagesime begynneth whã ỹ chirche syngeth in ỹ offyce of the masse. Circũdederũt me gemi. And endureth vnto ỹ saterday after ester. The septuagesime was instytued for thre reasons. Lyke as mayster Johan belith putteth in the offyce of the chyrche. ¶ The fyrst reasõ was for the redempcyõ/for ỹ holy faders somtyme ordeyned ỹ for the honour of the Ascencyon of Jhesu cryste/in ỹ whiche our nature ascended into heuen. And was enhaũsed aboue ỹ aũgelles/ỹ this day shold be halowed solempnely. And sholde be kept for fastynge. And at ỹ begynnynge of ỹ chyrche also solempne as the sonday and processyon was made/in representynge the processyon of the apostles whiche they made on ỹ day. Or of the aũgelles ỹ came to mete hym/& therfore comenly ỹ prouerbe was/ỹ the thursday & ỹ sonday were cosyns. For thã ỹ one was as solẽpne as ỹ other. But bycause that ỹ feest of seyntes came & ben multyplyed whiche were greuous to halowe so many feestes therfore the feest of the thursdaye ceased And for to recompence ỹ there is a weke of abstynence ordeyned lyke to lente & is called septuagesime. That other reasõ is for the sygnyfycacyõ of the tyme. For by this tyme is sygnyfyed to vs ỹ time of deuyacyon/of goynge out of ỹ way of exyle and of trybulacyon of ỹ humayne lygnage/frome Adam vnto the ende of ỹ worlde/whiche exyle is halowed vpon ỹ reuolucyon of seuen dayes/& of .vij. M. yeres vnderstãde by .lxx. dayes of .lxx. C. yeres For fro ỹ begynnynge of the worlde vnto the ascencyon/we acoũte by .M. yeres/& of the reste ỹ we rekenne it for the .vij. M Of whiche god knoweth onely the terme Now it is ỹ Jhesu cryste bought of this exyle ỹ syxte age/In hope of ỹ petuall lyfe/of all them ỹ ben reuested wt ỹ vesture of Innocencye. By baptesme we bẽ regenerate/& whã we shal haue passed ỹ time of this exyle he shall clothe vs of double vesture ỹ is to wete of body & of soule in glorye & in the tyme of deuyacyon & of exyle we leue ỹ longe of gladnes/ỹ is alle-

luya/but ỹ ſaterday of eſter we ſyng one alleluya/in enioyenge vs & thãkyng god of the vertue perpetual/whiche by hope we abyde for to recouer in ỹ. vi. age/and in ỹ maſſe we ſet a tracte/in ſygurynge ỹ laboure ỹ we ought yet to do. And in fulfyllynge ỹ cõmaũdemẽtes of god. And ỹ double alleluya ỹ we ſynge after Eeſter ſygnyfyeth ỹ double veſture ỹ we ſhal haue in body & in ſoule. ¶ The. iij. reaſons for repreſentacion for the ſeptuageſme repreſẽteth. lxx. yere. In whiche ỹ chyldrẽ of Iſrahell were in babylone i ſeruytude And in ſuche maner ỹ they caſt awaye/& left theyr vſage of ſõge of gladneſſe/ſayẽ Quõ cãtabim⁹ cãticũ dñi. &c. Thus leue we ỹ ſonge of prayſynge & of gladnes. After lycence was gyuen to them to retorne In the tyme of ſerageſme/& begyn than to Joye/& ſo we do the ſaterdaye of eſter As in the yere of ſerageſme we ſynge alleluya/in repreſẽtynge theyr Joye/& gladneſſe/how wel in ỹ retornynge/they had peyne to take theyr thynges & bere wt thẽ Therfore we ſynge anone after ỹ tracte whiche folowyth ỹ alleluya/& ỹ ſaterday after Eſter/in whiche ſeptuageſme is cõplete we ſynge double alleluya/in ſygurỹge ỹ peyne & gladneſſe ỹ they had whã they were retourned into theyr coũtre/& this tyme thus of the ſeruytude of ỹ chyldren of Iſrahell repreſenteth the tyme of our pylgrymage of this world. For thus as they were delyuered in the. vi. yere/ſo were we i ỹ. vi. age. And as they had peyne i gaderynge theyr thynges for to bere wt thẽ. So haue we fulfyllynge ỹ cõmaũ demẽtes of god. And lyke as they were i reſt whã they came into theyr coũtre & in gladneſſes & in Joye In lyke wyſe we ſỹge double alleluya/ỹ betokeneth double Joye ỹ we ſhal haue as well in body as i ſoule. In this tyme thã of exyle of ỹ chyrche full of many trybulacyons. And as throwen out in the depneſſe of deſperacyon all mooſt & deſpayre lygeth for ſorowe In ſayenge the offyce of the maſſe. Circũdederũt me gemit⁹ mortis. &c. And ſhewed many demonſtracyons ỹ ſhe ſuffred as well for ỹ myſerye ỹ ſhe had deſerued by ſyñe. As for the double peyne ỹ ſhe is ronne in/& as for ỹ treſpas to her neyghboure/but allway for aſmoche as ſhe fall not in dyſpayre is pourpoſed to her in ỹ goſpell & epyſtle thre maner of remedyes ¶ The fyrſt is ỹ yf ſhe wyll eſſue of theſe trybulacyons/ỹ ſhe laboure in the bytne yerde of her ſoule/in cuttynge & puỹnge out the vyces and the ſynnes. And after in the way of this preſent lyfe/ſhe ſerche the workes of penaunce. And after ỹ in doynge ſpyrytuall batayle/ſhe defẽde her ſtrõgely agaynſt the temptacions of the enemy. And yf ſhe do theſe thre thynges/ſhe ſhal haue threfolde reward. For in labourynge god ſhall gyue her ỹ peny and in well rennynge ỹ pryce/and in well fyghtynge the crowne. And bycauſe that ſeptuageſme ſygnyfyeth the tyme of our captyuyte/the remedye is pourpoſed to vs/by the whiche we may be delyuered/In ſleynge the myſerye by rennynge/by byctorye in fyghtynge/and by ỹ peny in vs agayne byenge.

¶ Of Serageſime.

The Serageſme begynneth whã is ſonge in the chyrche at the offyce of the maſſe. Exurge domine & cetera. And this endeth ỹ wenesday after Eſter daye. And was Inſtytued for redempcyon/for ſygnyfycacyon/and for repreſentacyon. ¶ For dedempcyõ it was inſtituted/for Melchyſedeth ỹ pope and Sylueſtre Inſtitued that men ſholde ete twyes on the ſaterday. To the ende that they ỹ had faſted the frydaye/whiche ſholde alwaye be faſted were not greued. And in rechaet thẽ for ỹ ſaterdayes of this tyme they adiouſted & ioyned a weke of ỹ lente therto. And called it ſerageſme. That other reaſons for ſygnyfycacyõ. For ỹ ty-

me sygnifyeth ỹ tyme of wydowheed of ỹ chyrche/ & the waylynge of the same for ỹ absence of her spouse whiche was rauysshed into heuen. ¶ There bē. ij. thynges gyuen to the chyrche. The fyrst is ỹ exercytacyō of. vi. workes of mercy/ & the fulfyllynge of the. x. cōmaūdemētes of ỹ lawe. For syxte maketh syxe sythes. x. & by syxte bē vnderstāde ỹ syxe workes of mercy. And by. x. the. x. cōmaūdementes of ỹ lawe. The. iij. reason is for representacyō ¶ For the sexagesime representeth also the mysterye of redēpcyon/ for by. x. is vnderstande ỹ man whiche in the. x. peny/ whiche is made & fourmed to ỹ/ ỹ he bethe reparacyō of. ix. orders of aūgelles/ or for ỹ he is fourmed of. iiij. qualytees to the body/ & to ỹ soules he hathe thre powers ỹ is to wete/ memorye/ vnderstandynge/ & wyl/ whiche bē made ỹ he serue ỹ blyssed trynyte to thende ỹ we byleue fyrmely in hym/ & loue hym ardently & dylygently. We haue & holde hym in our mynde. By syxe ben vnderstāde syxe mysterys/ by ỹ whiche ỹ man is redemed by Jhesu crist The whiche by ỹ incarnacyon/ the natyuyte/ the passyon/ his discencion into hell his resurrecyon/ & his ascēcyon into heuen. And bycause ỹ the sexagesme stretcheth vnto ỹ wenesday after ester/ ỹ day is longē. Uenite benedicti. For they ỹ fulfyll the workes of mercy shall here in ỹ ende. Uenite/ as Jhesu cryst wytnesseth/ & than shall the dore be opened to ỹ spouse And enbrace god her spouse/ & it is warned in a epystle ỹ he sholde bere pacyētly trybulacyon as seynt Poule dyd in thabsence of her espouse. And in the gospell/ ỹ she be alwaye ententyf to sowe good workes. And ỹ she ỹ had longe as despayred Circūdederūt me gemitꝰ mortis. Now retourne for to demaūde/ ỹ she be holpē i her trybulacyons/ & requyre to be delyuered/ Jn sayenge. Exurge dñe aduiua. &c whiche is the begynnynge of the offyce of the masse. And this doth holy chyrche in thre maners. For some bē in holy chirche ỹ ben oppressed of aduersyte/ but they bē not cast oute & some ỹ ben not oppressed/ ne caste out. And some ỹ ben oppressed & cast out & bycause ỹ they may nother aduersytees/ it is to drede & great peryl lest ỹ prosperytees al to breke thē. Wherefore holy chyrch cryed ỹ he aryse/ as to ỹ fyrst in cōfortyng thē/ for it semeth ỹ he slepeth whan he delyuereth them not/ she cryeth also as to the seconde/ ỹ he aryse in cōuertynge them/ frome whom it semeth ỹ he tourneth his face fro thē in puttynge thē frome hym/ she cryeth also as to ỹ. iij. ỹ he aryse in helpynge them in prosperyte And in delyuerynge them.

¶ Of quinquagesme.

The quinquagesme dureth from ỹ sondaye/ in whiche is songe in the chyrche in thoffyce of ỹ masse. Esto mihi deū. &c. And ỹ endeth on ester daye. And is institued for supplecyon & fulfyllynge of sygnyfycacyō/ & for representacyon for fulfyllyng & accōplysshynge/ bycause we sholde faste fourty dayes/ after ỹ fourme of Jhesu cryst. And there bē. xxxvi. dayes to fast/ but men fast not ỹ sondayes/ for ỹ gladnesse & the reuerence of the resurrecyon. And also for thenūple of Jhesu cryste which ete two tymes with his dysciples on the daye of his resurrecyon/ whan he entred ī where his dysciples were/ & ỹ dore or yates shyt. and they brought him parte of a rosted fysshe & of an hony combe. And after ỹ wh his. ij. disciples whiche wente to Emaus/ he ete also as some say & therfore bē. iiij. dayes put to accōplysshemēt of ỹ sōdayes which be not fasted And after bycause ỹ clergye gone before ỹ comē people/ so shold they go in deuocyon & holynes. Therfore they begin to fast two dayes before & absteyne thē fro etynge & dessshe. And thus in one weke to whiche is called ỹ quinquagesme. After this ỹ seynt Ambrose sayth/ ỹ other reason is for ỹ sygnyficacyon/ for ỹ quinquagesme

sygnyfyeth ỹ tyme of remissyō & of penaū ce in whiche ỹ sỹnes be ꝑdoned. The. v. yere was ỹ yere of remyssyon/ for than ỹ dettes were quyted & ỹ bonde men let go free. And euerych came agayn to his he ritage/ by which is vnd̄stāde ỹ by penaū ce our sỹnes be forgyuē/ & fro ỹ seruitude of our enmye we be delyuered/ & so we bē retourned to our herytage of heuē. The. iij. reasō is for representacyō/ for ỹ quin quagesime replenteth not to vs only ỹ ty me of remyssyō but alle ỹ state of ỹ beaty tude of heuē/ whiche is to vs replented. For in ỹ. v. yere seruaūtes were made fre & in ỹ. v. daye ỹ the lāde was sacryfyed ỹ lawe of Moyses was gyuē. And ỹ. v. day after ỹ holy ghost was gyuen/ & therfore this name fyfty replenteth ỹ beatytude of heuē where was take ỹ possyō of lyber te ỹ knowleche of veryte/ & plectiō of cha ryte. Now is to wete ỹ. iij. thynges ben neccssary whiche ben cōteyned in ỹ epistle & in ỹ gospel/ ỹ is ỹ penaūce/ ỹ is to say ỹ workes of penaūce ben perfyte/ ỹ is to wete charyte whiche is purposed in the epistle/ & ỹ memory of ỹ passyō of Jhesu cryst. And fayth ỹ is vnd̄stāde by ỹ syght gyuē to ỹ blynde man/ whiche bē cōteyned in ỹ gospell. For fayth maketh ỹ wor kes acceptable to god/ for wout fayth no man may please god/ & ỹ mynde of ỹ pas syō of god maketh ỹ workes lyght. wher of sayth seynt gregory/ yf ỹ passyō of our lorde be wel had i mynde there is no thin ge but it may be suffred easely/ for ỹ loue of god may not be ydle/ this sayth seynt Gregory yf it worke it is great/ & yf it re fuse it is no loue/ & thus at ỹ chyrche at ỹ begynnynge/ as delpayred had cryed cir cūdederūt me gemit⁹ mortis. And after retournynge to hym demaūde to be hol pen. Thꝰ now whā she hath take affyaū ce & hope of pardon/ for hope of penaūce she prayeth & sayth. Ello mihi i deū ꝓtec torē. Or she demaūdeth. iiij. thynges/ ỹis to wete protectyon cōfyrmacyon refuge/ & cōduyte. All ỹ chyldren of ỹ chyrche or they be in grace/ or that they be in sỹne/ or in aduersytee/ or i prsperyte. They ỹ bē in grace demaunde for to be comfyrmed/ they ỹ ben in sỹne demaūde refuge/ they in aduersyte demaūde protectyon ỹ they fro they⁹ trybulacyons may be defended/ & they in prosperyte demaūde cōduyte ỹ they may be of god conduyte. And thus as it is sayd quinquagesime termineth/ & edeth at ester bycause ỹ penaūce maketh them to ryse to newelyfe. And in sygnyfi cacyon herof/ ỹ psalme of. Miserere mei de⁹/ whiche is ỹ. v. psalme/ & ỹ psalme of penaūce is in ỹ tyme of lente vsed & sayd.

¶ Of Quadragesime.

The quadragesime whiche we call now i englysshe lent begynneth ỹ sōday/ in whiche is sōgen in ỹ offyce of ỹ masse/ iuocauit me. &c. And ỹ chirch whi che was moch troubled afore by so many trybulacyons & had cryed. Circūdederūt me. And after i syghynge had axed helpe i saynge. Exurge dñe. Now she sheweth ỹ she is herde/ whā she sayth he called me & I haue herde. Now it is to vnderstāde ỹ the quadragesime cōteyneth. xlij. dayes ¶ for to accounte the sondayes. And yf they be not rekened/ there be but. xxxvi. dayes for to fast/ whiche bē ỹ tenth parte of the dayes of the yere. But the foure da yes tofore bē put to/ bycause the nombre sacred by the quadragesime be accomplyf shed. The whiche oure sauyoure Jhesu cryst halowed by his holy fastynge/ and bycause we faste in this nombre of four ty/ there may be allygned thre reasons. ¶ The fyrst reason putteth seynt Austyn whiche saith that seynt Mathew setteth xl. generacyons/ to the ende thē that our lorde by his holy quadragesime delēded to vs/ we sholde assende to hym by oure quadragesime. That other allygneth the same sayenge/ to that we maye haue the quinquagesime/ we must put to. xl. ten. ¶ For vnto that/ that we may come to ỹ

blysled glorye & rest in heuē / it behoueth vs to labourc all the tyme of this present lyf. And therfore our lorde abode. xl. dayes w̄ his dysciples after his resurrecyō And after the tenth daye he sende to them the holy ghost. ¶ The thyrde reason assygneth mayster Prepositiuus in the some of ỹ office of ỹ chyrche whiche sayth The worlde is deuyded intoo foure partyes. And the yere into foure tymes / and the man of foure elementes / and foure cōplexyons is composed. And we haue the newe lawe / whiche is ordeyned of foure euangelystes. And the ten commaundementes that we haue brokē / it behoueth than that the nombre of ten by the nombre of foure be multiplyed / that thus we make the quadragesime / that we fulfyll the commaundementes of the olde lawe & newe lawe. Our body as sayd is / is cōposed of foure elemētes / lyke as they had foure settes of our body. That is to wete the fyre whiche is in the eyen / the ayer i the tongue and eres / the water in the naturall membres named genytores. And the erthe hath domynacyon in ỹ handes and other membres. Than in the eyen is curyosyte in the tongue and eeres is scurrylyte. In the naturall mēbres / that is to saye genetours / voluptuosyte. And in the handes and other membres crudelte. And these foure thynges confessed ỹ publycane / whā he prayed god / he helde hȳ a ferre in cōfessynge his luxurye whiche is stynkynge lyke thus as he sayd. Syr. I dare not approche to the / for I myght stynke in thy nose. And bycause that he durste not lyfte vp his eyen / he confessed curyosyte. And in that he smote hymselfe on ỹ breste / he confessed crudelte. And whā he said. Deus propitius esto mihi peccatori. He confessed the cryme and glotonye whiche we ought to represse / seynt Gregory in his omelyes putteth also thre reasons. Wherfore in abstynence is holden ỹ nombre of. xl. For the vertue of the. x. cō maundementes in the lawe. And for the accomplyshemente of the foure bookes of euangelystes / and also in this worlde we that ben in mortall body be composed of the foure elementes. And by the wyll of the mortall body / we gaynesay the cōmaūdementes of god. Therfore than we that haue dysobeyed the cōmaundementes of god by the desyre of ỹ flesshe / is accordynge that the same flesshe by foure tymes. x. we put to penaūce and affyccyon / fro this present day vnto ester. vi. wekes comynge that ben. xlij. dayes / yf ỹ sōdayes be take away: There abyde in ỹ abstynence but. xxxvi. dayes. And ỹ yere is demeaned by. iij. hūdred lxxty and. v. dayes we gyue ỹ tythe of thē to god whā we faste. And this sayth seynt Gregorye. Wherfore kepe we not this fastynge in ỹ tyme ỹ Jhesu cryste fasted / whiche was anone after his baptysme / but we begynne so that we contynue vntyll ester / herof ben assygned foure reasons in ỹ sōme of thoffyce of mayster Johā beleth / in thoffyce of the chyrche. ¶ The fyrste is ỹ we wyll aryse w̄ Jhesu cryst: For he suffred for vs. And we oughte to suffre for hym. The seconde is to ỹ we sholde folowe the chyldren of Jsrahell / whiche fyrst yssued out of Egypte / & in this tyme yssued also out of Babylone / the whiche thynge appereth / for as well ỹ one as ỹ other / anone after as they were retorned / halowed the solempnyte of Ester. And thus we for to ensue thē in this tyme we fast / to ỹ ende ỹ fro egypte & fro Babylone / ỹ is to vnderstande frome this mortall worlde into the coūtre of our herytage of heuen we may entre. The. iij. reason is bycause that in ỹ pryme temps the hete of ỹ flesshe meueth and boyleth / to the ende ỹ we may refrayne vs / there in this tyme we fast. The. iiij. is for a snoche as anone after our fastynge we ought to receyue the body of oure lorde god / for in lykewyse as ỹ chyldren of Jsrahell tofore they had

eten of ỹ lambe / they put them in affyc-cyon by penaūce. In etynge wylde letu-ce and bytter / ryght so we ought to wdra we and put vs in affyccyon by penaun-ce to ỹ ende ỹ the more worthly we maye take and receyue ỹ lambe of lyfe. Amen.

¶ The Imbre dayes.

THe faslynge of the quater temps [illegible]led in Englysshe ymber dayes ¶ Th[illegible] Calixti ordayned them and this faste is kepte foure tymes in ỹ yere / and for dyuerse reasons. ¶ For the fyrste tyme whiche is in marche / is hoote and moyst. The seconde in somer is hote and dry-e. The thyrde in harueste is colde and dry-e. The fourth in wynter is colde and moyst. Than let vs fast in marche / whi-che is pryme temps for to repryme ỹ hete of flesshe boylynge & too quenche luxurie or to attempre it. In somer we oughte to fast to the ende that we chastyce the bren nynge & ardour of auarice. In Harueste for to repryme the drought of pryde. And in wynter for to chastyse the coldenesse of vntrouth & of malyce. The seconde rea-son why we fast. iiij. tymes for these fasty-ges here begyn in marche in ỹ fyrst weke of the lente to the ende ỹ vyces were dry-e in vs / for they may not al be quēched. Or bycause that we cast them awaye / & ỹ ver-tues & herbes of vertues maye growe in vs. And in somer also in the whitson we-ke / for than cometh the holy ghoost / and therfore we ought to be feruent & elpry-sed in ỹ loue of the holy ghost. They ben fasted also in septēbre afore mygheimas & these bē ỹ thyrde fastynges / bycause ỹ in this tyme the fruytes ben gadred / and we shold render to god ỹ fruytes of good workes. In decembre they ben also / and they ben the fourth fastynge dayes / & in this tyme the herbes dye. And we ought to be mortyfyed to the worlde. The thyr-de reason is for to ensue the Jewes. For the Jewes fasted foure tymes in ỹ yere ỹ is to wete / tofore eester / tofore whitsonty de / tofore ỹ syttynge of the tabernacle in the temple / in septembre / & tofore ỹ dedi-cacyon of ỹ temple in decēbre. The .iiij. reason is bycause ỹ man is composed of the .iiij. elementes touchynge ỹ body / & of thre vertues or power in his soule / ỹ is to wete the vnderstandynge wyll and the wynde. To this than ỹ this faslynge may attempre in vs. iiij. tymes in ỹ yere at eche tyme we fast thre dayes to ỹ ende that ỹ nombre of foure maye be reported to ỹ body. And the nombre of thre to the soule. These ben the reasons of mayster Beleth. The fyfth reasō as sayth Johan damascenus in marche & in prymtemps the bloode groweth and augmenteth / & in somer colery / in septēbre melancolye / and in wynter flewme. Than we faste in marche for to a tempre & depresse the blo-de of cōcupyscence dysordynate. For san-guyne of his nature is full of flesshely cō cupyscence. In somer we faste bycause ỹ colery sholde be lessed and refrayned / of whiche cometh wrathe. And than is he naturally full of yre. In harueste we fast for to refrayne melancolye. The melāco-lyous man naturally is colde coueytous and heuy. In wynter we fast for to daun te & make feble the flewme of lyghtnesse and forgetynge / for suche is he ỹ is flew-matyke. ¶ The fyrte reason is / for the prymtemps is lykened to the ayer / ỹ so-mer to fyre / the harueste to the erthe / and the wynter too water. Than we faste in marche to the ende ỹ the ayer of pryde be attemperate to vs. In somer the fyre of cōcupyscence & of auarice. In Septem bre the erthe of coldnesse and of derkenes of ygnorannce. In wynter the water of lyghtnesse and in constaūce. The seuēth reason is bycause ỹ marche is reported to Infancy / somer to yougth / septembre to stedfast age & vertuous / and wynter to auncyent or olde age / we faste than in

marche ꝑ we may be in thynfancye of Innocẽcye. In somer for to be yonge by vertue & conitaũce. In harueſt ꝑ we may be ryppe by attemperaunce. In wynter ꝑ we be aũcyent & olde by prudence and honeſt lyfe. Or at the leeſt ꝑ we ſatyſfye to god of that whiche in theſe .iiij. ſeaſons we haue offended hym. The .viij. reaſon is of mayſter Guyllyã dancerre / we faſt ſayth he in theſe foure tymes of the yere to the ende ꝑ we make amendes for all ꝑ we haue fayled in all theſe foure tymes. And they ben done in thre dayes eche tyme to the ende ꝑ we ſatyſfye in one daye whiche we haue fayled in a moneth / & ꝑ whiche is ꝑ fourth daye ꝑ is wenelday / is the day in whiche our lorde was betrayed of Judas / & the frydaye bycauſe our lorde was crucyfyed / and ꝑ ſaterdaye bycauſe he laye in ꝑ ſepulchre / & thapoſtles were in great ſorowe and anguyſſhe.

¶ The paſſyon of our lorde.

¶ The paſſyon of our lorde was byt ter for the ſorowe ꝑ he ſuffred In dyuerſyons deſpytuous & of many fylthes fructuous. The ſorowe was cauſe of fyue thynges. The fyrſt bycauſe it was ſhamefull / for the place of the mount of Caluarye where as malefactours & crymynell perſones were put to execucyon / & he was there put to dethe ryght foule. The croſſe was the tourmẽt of theues / & yf ꝑ croſſe was thã of ſhame & of vylonye / ſhe now of glorye & honoure. Whereof ſayth ſeynt Auguſtyn. Crux latronũ que erat ſupplicium. &c. The croſſe whiche was the Juſtyce of theues / is now become ꝑ ſygne of glorye in the forheed[illegible]contes of Emperours / & yf he had ſu[illegible]honour at his tourment / what dyde he to his ſernauntes for ꝑ ſhamefull felyſhyp ꝑ they dyd to hym / for he was ſette with malefactours but ꝑ one of them was conuerted whiche was called Dyſmas / lyke as it is ſayde in the goſpell of Nychodemus And he was on the ryght ſyde of our lorde / & the other on ꝑ lyfte ſyde was dampned whiche was called Geſmas to ꝑ one than he gaue the realme of heuen / and to that other helle / wherof ſayth ſeynt Ambroſe. Auctor pietatis in cruce. He ſayth thauctor of pyte hangynge on the croſſe deuyded offyces of pyte in ſeculyer crandes / that is to ſaye / the perſecucyon of ꝑ apoſtles / peas to his diſcyples / his body to the Jewes his ſpyryte to the fader to the byrgyn ꝑ meſſages of the weddynge / of the ſouerayne eſpouſe / to the theef paradyſe / to ſynners helle / & to the cryſtẽ penytent he cõmaunded the croſſe. Loo this is the teſtamẽt ꝑ Jheſu cryſt made hangynge on the croſſe. Secondly ꝑ ſorowe was cauſed iniuſtly / for none iniquyte was founde in hym. And pryncypally iniuſtly they accuſed hym of thre thynges ¶ The fyrſt was they ſayd ꝑ he defended to paye ꝑ trewage. And for he ſayd ꝑ he was a kynge / & he ſayd hym to be ꝑ ſone of god. And agaynſt theſe thre acculacyons we ſay on ꝑ good fryday thyrculacyons in the perſone of Jheſu cryſt / whan we ſynge. Popule meus. Wherof Jheſu cryſte repreued them of thre benefytes ꝑ

he dyd gyue to them/ ꝑ is to wete the delyueraūce of them fro Egypte/ the lustenacyon & the gouernaūce in deserte/ & the plātacyon of the vyzgyn in a lande ꝓpoycyon lyke as Jhesu cryst wolde saye. Thou accusest me bycause I defende to paye ꝑ trewage/ & oughtest moze to thanke me of ꝑ I haue delyuered the fro ꝑ trewage & fro ꝑ seruytude of Pharao & of Egypt thou accusest me that I call myselfe kynge/ and oughtest better to thāke me of ꝑ whiche I gouerned ꝑ in deserte w̄ meet ryall. Thou accusest me of this ꝑ I saye me to be the sone of god/ & thou oughtest moze to thanke me ꝑ I haue chosen ꝑ to be in my vyneyerde/ & in a ryghte good place I haue planted hym. The thyrde cause is bycause he was dispyted and forsakē of his frendes/ whiche semed a thynge moze tollerable to be suffred of his enmyes than of them whom he helde to be his frendes/ and alway he suffred dethe for his frendes & his neyghboures/ ꝑ is of them of whose lygnage he was borne. This sayde he by the mouth of Dauyd. Amici mei & ꝓximi. ꝛc. My frendes & my neyghbours haue approched ayenst me/ & soo haue contynued. Wherof sayth Job. Ca. xix. Noti mei quasi alieni recesserunt a me. My neyghbours ꝑ knewe me as straungers haue lefte me. ¶ Also he suffred of them to whom he had done good/ lyke as seynt Johan recordeth. Johā. viij. I haue wrought many good thynges to you/ and here to seyth seynt Bernarde. O good Jhesu how swetely hast thou cōuersed with men. And how great thynges in the moost haboūdaunt wyse hast ꝑ graunted to them. How harde & sharpe thynges hast thou suffred for them/ harde wordes/ harde strokes & betynges/ & moost harde tourmentes of ꝑ crosse/ neuertheless they rendre & yelde to the ꝑ contrary. The. iiij. cause is for ꝑ tenternes of his body/ wherof Dauyd sayth in figure of hym in ꝑ seconde boke of kynges/ he is lyke as the moost tender worme of the wood/ wherof seyth seynt bernarde. O ye Jewes ye ben stones but ye smyte a better stone wherof resowne the the sowne of ppte/ & boyleth thoyle of charyte. And seynt Jerom sayth he is deliuered to knyghtes for to be beten/ and theyr bersges hath cruelly woūded & torne the moost precyous body/ in whose brest the godheed was hydde. The fyfth cause was bycause she was general for it was ouer all ꝑ is to saye oure all his body & in all the naturall wyttes of his body. And fyrst the sorowe was in his eyen for he wept tēderly as seynt Poule sayth in his epistle ad hebreos. Twyes he astēded on heyghte ꝑ he myght be ferre herde/ he cryed strongely bycause none shulde be excused/ he added therto weppynge ꝑ we shulde haue compassyon/ and for to tendre oure hertes. And two tymes also he wept/ fyrst whan he reysed Lazare/ & ꝑ other tyme whan he approched Jherusalē. The fyrste teers were of loue/ wherof is sayd in the gospell/ beholde how he loued hym. The seconde of compassyon vpon Jherusalem/ but ꝑ thyrde weppynge teers were of sorowe/ secondely ꝑ sorowe was in herynge with his eeres ꝑ reprefes and bylonyes ꝑ was sayd to him and blasphemed Jhesu cryst in especyal hath foure thynges ī whiche herde blasphemes & repreues. For he hathe ryght excellente noblesses/ as to ꝑ nature deuyne/ he was sone of ꝑ kynge of perpetuall soueraygne/ and as to the nature humayne he was borne of lygnage ryall. And as to this he was also kynge of kynges & lorde of lordes. He was also soueraygne trouth/ for he is the waye the lyfe and ꝑ trouth/ wherof he sayd hymself/ thy worde is trouth. The sone of god that is the worde of god the fader. He hathe also soueraygne power aboue all other/ for none may surmount hym/ for all thynges ben made by hym and nothynge is made w̄

out hym. He hath also synguler bountee for there is none good of hy selfe but god onely. And in these foure thynges Jhesu cryst had opprobryes and blasphemyes. ¶ Fyrst as to his noblesse/wherof is said in sept mathew. Capitulo decimotercio Is not this ỹ sone of ỹ smyth sayd they. And we knowe well is moder called marye. ¶ Secondly as to his power/wher is sayde also in seynt Mathew. This same casteth oute the fendes of ỹ bodyes in the power of the prynce of deuylles. And in another place of Mathew ỹ. xvii. chapytre. He hath saued other/and he maye not saue hymselfe. And neuertheless w̄ his onely voyce he made his prsecutours fall downe to the erthe. Whan he demaū ded them in the gardyne whom seche ye They answered Jhesu of Nazareth/& whan he had sayd I am he they fyll downe to ỹ erthe/wherof sayth seynt Austyn one onely voyce wout ony darte smote a cruell companye full of hate/dredfull by armes downe to the groūde. And put thē abacke by ỹ vertue of the godheed hydde in hy̆/what shall he do whan he shal Judge hym that hath done so/that he ought to be Juged/what shall he mow do whā he shal reygne/that hath done this whā he shall deye. Thyrdely he suffred opprobryes as to the veryte/wherfore is sayd in seynt Johan. Thou berest wytnesse of thy self/& thy wytnesse is not true. Lo how they sayd hym to be a lyer whā it is so ỹ he is waye trouth & lyf. This veryte & trouthe Pylate deserued not to knowe ne to vnderstāde/for after trouth he Judged hym not/he began his Judgemēt w̄ trouth/but he pseuered not/for he made his questyō sayenge what is trouth/but he abode not the solucyon/ne he was not worthy to here it seynt austyn sayth ỹ he abode not solucyon/bycause ỹ soo soone as he had made the questyon It came in his thought that the custome was of the Jewes/that one sholde be delyuered to them at paske. And therfore he went out anone/and abode not the solucyon. The thyrde cause is after seynt Johan Crysostome/for the questyun was so great & of so great difficulte/that he had nede of longe tyme to aduyse/and to dyscusse it And he laboured for the delyueraunce of our lorde Jhesu cryst. And therfore he pssued out anone. Neuertheless it is redde in the golpel of Nycodemus that Jhesu cryste answered. Veritas de celo est. And Pylate sayde in erthe is no trouth. And Jhesus sayd to hy̆. How may be trouthe in erthe whiche in erth is Judged of thē that hath power in erth. Fourthly he suffred blasphemie as to his bounte & goodnesse/for they sayd that he was a man sy̆ner & decepyuour of his wordes Luce. xij. he hath moeued ỹ comē people with his doctryne begynnynge fro galylee hyder And hathe broken the commaūdemētes of ỹ lawe. For he kepeth not ỹ sabat day. Johānis. xi. Thyrdely the sorowe was ī smellynge of the odoure and fylth. For he myght smelle great stynche on the moūte of caluarye where as were the bodyes of deed men stynkynge/wherof is sayd ī scolastyca hystoria. That caluary is the bone of ỹ heed all bare and bycause that many where there byheded & many sculles of hedes were there sparteled alopenly. They sayde that it was ỹ place of caluarey. Fourthly the sorowe in tastynge/wherof he cryed Sicio. I am a thyrste. There was gyuē to hym bynayger medled with myrre & gall/to the ende that he sholde the sooner dye/and the kepers myght the soner departe and go thens. For it is sayd by bynayger men dye moche sone. And with this also they gaue to hym myrre/for to haue the more peyne/for ỹ bytternesse of the myrre and of the galle wherof sayth the seynt Austyn. His purete was fulfylled with bynayger in stede of wyne/is swetenesse with gall/the Innocent is sette for gylty/and the lyfe deyeth

for dethe. Fyfthly the sorowe was in touchynge/for in all the partyes of his body he was touched and woũded/fro ỹ plante of his fote/vnto the toppe of his heed was none hole place/and how he suffred sorowe in all his naturall wyttes/seynt Bernarde telleth that sayth. The heed ỹ made aũgelles to tremble is perced/and prycked with the qualyte of sharpe thornes. The bysage whiche was most fayre of all other membres is fyled by spytte and hurte with ỹ thornes of the Jewes The eyen more shynynge than the sonne ben extincte in the dethe. The eeres here not the songe of the aungeiels/but the assaultes of the synners. The mouth that techeth and enlygneth aungelles/is made drynke vynayger and gall. The feete of whome the steppes ben worshypped/ben attached with nayles to the crosse/ỹ handes that fourmed ỹ heuens bẽ stratched vnto ỹ crosse/and nayled with nayles. The body is beten/the side is perced with a spere/& what maye more be sayd There abode nothynge saue the tongue for to praye for the synners/and for to recomende his moder to his dyscyple. Secondely his passyon was dispyted of mockerpes and derysyons of the Jewes. Foure tymes he was mocked. Fyrst at the house of Anne/where he receyued spytynges/buffettes/and blyndfelynge of ỹ Jewes/wherof seynt Bernard sayth/ryght swete and good Jhesu the desyrous vyage/whiche aungelles desyre to se ỹ Jewes with theyr spyttynge haue defyled with theyr handes haue smyttẽ with a veyle fortorne they haue couered. Ne they hane not spared for to hurte it with bytter woũdes. Secondely he was mocked in the house of Herode/whiche reputed hym for a foole/& alyened for his wytte/bycause ỹ he myghte haue of hym none answere/and by derysyõ he was cladde w̃ a white vesture/wherof seyth seynt Bernard. Tu es homo. &c. He saith thus Thou arte a man and hath a chapelet of floures. And I am god and haue a chaplet of thornes/thou haste gloues on thy handes & I haue the nayles fyxed in my handes. Thou daũcest in thy whyte vesture. And I go & am mocked & vylypended. And in the hous of herode hadde receyued whyte vesture. Thou daunceste & playeste with thy fete. And I w̃ my fete haue laboured w̃ greatt peyne. Thou lyftes vp thy armes with Joye/& I haue stretched them i greate repefe. Thou stratched out thyne armes a crosse i carollynge & gladnes. And I stratche myne i ỹ crosse in great obprobry & vylony/thou hast thy syde & thy brest open in lygne of bayneglorye/& I haue myne opened w̃ a spere. Neuertheleſſe retourne to me & I shall receyue the. But why & wherfore Jhesus in the tyme of his passyon tofore herode/Pylate and ỹ Jewes was thus styll and spake not/there bẽ thre reasons & cauſes. ¶ The fyrst was bycause they were not worthy to here his ãswer. The seconde was bycause Eue synned by spekynge. And Jhesus wold make satysfaccyon by beynge styll/& not spekyng. The thyrde is bycause that al that euer he answered they puerted it. Thyrdly Jhesus was mocked in the house of Pylate/for they cladde hym with a redde mantell/& sette vpon his heed a crowne of thornes. And kneled on theyr knees tofore hym sayenge. Hayll kynge of Jewes/this crowne was of the Jonkes of the see. And we holde and say that the blode sprange out of his heed. Wherof sayth seynt Bernarde Caput illud diuinũ. &c. The heed precyous and deuyne was perced with thornes vnto the brayne of the soule. There bẽ thre opynyons/in what place pryncypally the soule hath her place. Or in the herte/for the scrypture sayth/oute of the herte cometh the euyll thoughtes/or in the bloode/bycause the scrypture sayth. The soule of euerych is in the bloode or

in the heed/ by cause the euangelyst sayth whan he enclyned his heed/ he rendredde his spyryte. And this treble opynyon it semed that the Jewes hadde knowen. For whan they wolde make ꝑ soule yssue out of the body. ¶ They sought it in the heed whan they thrysted the thornes to ꝑ brayne. ¶ They soughten in the blode/ whan they opened his vaynes in ꝑ fete & handes. And they sought it in ꝑ herte/ whan they persed his syde/ ayenst these thre yllucyons on good fryday tofore ꝑ crosse is shewed. We make thre adoracyons of sayge. Agyos Otheos yskyros. &c. in honourynge hym thre tymes. Lyke as he was for vs mocked and scorned on the crosse. Fourthly he was scorned on ꝑ crosse/ the prynces of ꝑ preestes w̄ the olde men and maysters of ꝑ lawe clerkes and doctours sayd to hym. yf he be kynge of Jsracell let hym descende fro the crosse to ꝑ ende now that we byleue in hy̅/ wherof sayth sayntt Bernarde. In that Jhesu shewed ꝑ more great vertu of sapyence. He commaūded humylite/ he accomplysshed obedyence/ he perfourmed charyte/ and in sygne of these foure vertues/ ꝑ foure corners of the crosse bē adoured with precyous gemmes & stones. And in the moost apparante place is charyte/ and on ꝑ ryght syde is obedyence/ and on the lykte syde pacyēce. And bynethe is humylyte the roote of all vertues. And all these thynges that Jhesu cryst suffred/ seyt Bernarde gadereth togyder sayēge. I shall sayth he as longe as I shall lyue remembre the labours/ ꝑ he had in prechynge/ of ꝑ traueyles that he had in goynge fro one place to another by lāde/ & fro cyte to cyte. Of his wakynges in prayēge of his temptacyons in fastynge/ of his weppynge & teres in hauyng compassyon of the awaytynges on hym in spekynge/ in assayēge hym & temptynge/ & at ꝑ last of ꝑ vylonyes of ꝑ spyttynges/ of the mockeryes of ꝑ obprobryes/ & of the nayles. Thyrdely his passyon was profytable & fructuous the whiche maye be profytable in thre maners. That is to wete in remyssyon of synne/ in gyftes of grace & in demōstracyon of glorye and these thre thynges ben shewed in ꝑ tytle of the crosse. The fyrst is Jhesus/ the secōde Nazarenus/ and the thyrde Rex iudeorum. For there shall we all be kynges. Of the prophyte speketh Seynt Austyn sayenge. Our lorde Jhesu cryst hath put awaye the synnes passed presente and to come/ the synnes passed in pardonynge theym/ the presente/ in withdrawynge men from theym/ theym to come/ in gyuynge grace to eschewe the synnes/ yet ꝑ same doctour sayth thus. We oughte to prayse/ to thanke/ to loue/ and to honour hym. For by the dethe of our sauyour and redemer Jhesu cryst we ben brought to lyfe. Fro corrupcyon into incorrupcyon/ fro me exyle vnto our cōtree/ fro weppynge to Joye we ben called agayne. And how well the maner of oure redempcyon was profytable. It appereth by fyue reasons that is to wete by cause it was ryghte acceptable to appese god/ ryght helpynge to saue vs ryght effectuall/ to drawe to hym the humayne lygnage. Ryght wyse to fyght ayenst ꝑ enemy of humayne lygnage And reconsyle vs to god. For after this ꝑ seynt Anselme sayth. There is nothynge more sharpe/ ne more stronge that a man may suffer by his propre wyll/ without it be of god thā to suffer deth with his owne propre wyll for the honour of god. Ne no man maye better gyue to god to his honoure thā gyue hymselfe to dethe for hy̅ And this that the apostle sayth: ad Ephesios tercio. Our lorde hath gyuen hymselfe to oblacyon and sacrifyce for vs into ꝑ odour of swetenesse to god the fader/ and how he was sacrefyed/ ꝑ was in vs appesynge god. Seynt Austyn in the boke of the trynyte sayth thus. What thynge may be more gracyously and plesantly receyued than the flesshe of oure sacrifyce whi

che was made the preyous body of oure preest. ¶Therfore foure thynges ought to be consydered in all sacrifyce. ¶Fyrst hym to whome is offred / that whiche is offred / hym ꝑ offreth / and hym for whom the offrynge is offred / he hymselfe is the meane of bothe two / that is to saye god & man / he was hymselfe that dyd offre / & he was hymselfe that was offred. And ꝑ same doctour sayth yet of this sacrifyce / how we ben to god recõsyled / Jhesu cryst is the preest and the sacrifyce / he is god and also he is temple / he is the preest by whome we be reconsyled. God to whome we bẽ reconsyled / & the temple in whome we ben reconsyled. The sacrifyce of whome we ben reconsyled. And seynt Austyn sayth. Consyderynge thanne that recõsyliacyon / and sette Jhesu cryst in repreuẽge theym whan thou was enemy to my fader I haue reconsyled the / whan thou was serre I brought ꝑ ayen / whan thou was take I came for to redeme the / whã ymonge ꝑ forestes and moũtaynes thou was out of the waye I sought the to the ende that of the wulfes / and euyl beestes ꝑ sholde not be eten ne al to torne. I gadered the / and also bare ꝑ in my armes and delyuered the to my fader. I laboured. I swette. I put my heed ayenst ꝑ thornes / stratched my handes vnto ꝑ nayles / opened my syde to the spere / haue shedde my blode. And haue gyue my soule and lyfe for to Joyne the to me / and thou hast departed thyselfe fro me. ¶Secondely Jhesu cryst was ryghte couenable and necessarye for to saue vs / and to hele and cure vs of our maladye and sekenes / for bycause of the tyme and of the place / and of the maner of the tyme / as it appereth for Adam was made and synned in ꝑ moneth of marche / and on the frydaye whiche is the syxte daye of the weke. And therfore oure lorde Jhesu cryste in the moneth of marche and on the frydaye wolde suffre dethe. And at myddaye whiche is the syxte houre. Secondely for the space of his passyon / whiche myght be consydered in thre maners. For one place eyther it is comyn / or especyall / or synguler. The place comyn where he suffred was the lande of promyssyon. The place especyall / ꝑ moũte of caluarye. The place synguler ꝑ crosse. In the place comyn / ꝑ fyrst man was there fourmed / that was in a felde aboute or nyghe Damas wher it is sayde in a place specyall he was ther buryed. ¶For ryght in ꝑ place where oure lorde Jhesu cryst suffered dethe it is sayd that Adam was buryed / how wel that this is not auctentyque. For seynt Jerom sayth that Adam was buryed in Ebron. And also in the boke of Josue is wryten the. xiiii. chapitre. In a place synguler he was deceyued / that is to wete in the tree not in this one whiche our lorde Jhesu cryste suffered dethe / but in another tree. Thyrdely he was ryghte couenable bycause of the curynge / the whiche by maner was semblable to the preuaricacyon by lyke and contrarye. For thus as sayth seynt Austyn in the boke de doctrina cristiana. By a woman he was deceyued / and by a woman he was borne a man. And the man delyuered ꝑ men / one mortall delyuered the mortall. And fro dethe by his dethe. And seynt Ambrose sayth. Adam was of the erthe a byrgyn. Jhesu cryst was borne of the byrgyn. Adam was made to the ymage of god. Jhesus was the ymage of god / by a woman holy was shewed / by a womã wysdome was borne. Adam was naked. Jhesu cryst naked. The dethe came by the tree / ꝑ lyfe by the crosse. Adam in deserte / and Jhesus in deserte / but by the contrary. For after seynt Gregorye. Adam synned by pryde / by inobedyẽce / & by glotonye. For he coueted the hyghnes of god. For the serpent sayd to theym. Ye shalbe semblable to god. He brake the cõmaundement of god / and desyred and coueyted the swetenesse of the fruyte by gla

tonȳ. And bycause the maner of the sauy oure oughte to by the contrary / therfore this maner was ryght couenable by thy mylyacyon / by ȳ fulfyllynge and affyccyon / or of the deuyne volunte. And hereof sayth ȳ apostle ad Philipenses. Humiliauit seipsum. Thyrdly Jhesus was ryght profytable to drawe to hym the humayne lygnage. For one of ȳ worlde his free wyl saued myght neuer haue drawē man kȳde to his loue. And how he draweth vs to his loue seynt Bernarde sayth. Aboue al other thynge o god Jhesu gyue me grace to loue the. And by this thynge he drewe vs moost to his loue. That is ȳ chalis good lorde that thou hast broken / whiche was the worke of our redempcyon. This chalis is this passion whiche lyghtli may appropre our lorde to the. That is ȳ drawethy moost pleasantly our deuocyon and Justly repseth it / and soonest strepneth / & moost behemently taketh our affeccyon / and where as ȳ lamenst / & there as ȳ despoyleſt the of thy rayes naturall. There shyneth moost thy pyte / there is moost clere thy charyte / & there habolideth moost thy grace. And how also we ought to retourne to ȳ affyaūce of hȳ. Seynt Poule sayth ad romanos. viij. He spared not his owne sone / but for vs al he deliuered hym wherof seynt Bernarde sayth / who is he ȳ is not repsed to hope of affyaunce / whi che taketh none hede to the dyspolycyon of his body. ¶ He hath his heed to be kysed / thармes stretched to enbrace vs / his handes persed to gyue to vs / ȳ syde open to loue vs / ȳ fete fixed wt nayles for to abyde with vs. And the body stratched al for to gyue to vs. ¶ Fourthly he was ryght wyse and ryght wel adupsed / for to fyght ayenst the enemy of the humayne lygnage. Job. xxv. his wysedome hath smytē ȳ proude man / and after may ye not take ȳ fende with an hoke. Jhesu cryst had hyd de that hoke of his deuynyte vnder ȳ mete of our humanyte / and the fende wolde take the meet of the flesshe and was take with the hoke of the godheed. Of this wyse taknge sayth seynt Austyn. Our redemptoure is comen / and the deceyuer vaynquysshed / & what dyde our redemptour / he layde out his bayte to oure deceyuer and aduersary / he hathe sette for the his crosse. And within he hathe sette his meet that is his blode. For he wold shede his blode not as a dettour. And therfore he departed fro the dettours / and this dette here the apostle calleth Cyrographe / or oblygacyon. The whiche Jhesu cryste bare and attouched it to the crosse / of whiche seynt Austyn sayth. Eue toke of ȳ fende syne by borowynge / by vsury and wrote an oblygacyon / she layde it for pledge. And the vsury is augmented and grewe vnto all the remenaunte of the lygnage. ¶ Than toke Eue of ȳ fende synne whā ayenst ȳ cōmaundement she cōsented to hym. She wrote ȳ oblygacyon / whan she put her hande to the tree ayenst the defence of god. She delyuered pledge whā she made adam to consent to the synne. And thus the vsury grewe and augmēted vnto the remayne of all the lygnage. Ayenst theym that retche noo thynge of this redempcyon. Seynt Bernarde sayth in the persone of Jhesu cryste. My people sayth Jhesu what myght I haue done for the that I haue not doone to the / what cause is there ȳ ye serue soner the deuyl your aduersary than me / for he hath not created ne hath not nourysshed you but this seme the a lytell thynge to them ȳ ben full of ingratytude. I haue redemed you / & not he And for what pryce / not with golde ne syluer / ne of the sonne / of ȳ mone / ne wt ony of ȳ aungels / but with my proper blode. And after consyder yf of ryght for so many benefices ye ought to chese to haue my companye. And yf ye wyll all leue me / at leest come with me for to wynne a peny a daye. And bycause they delyuered Jhesu cryst to dethe / that is to wete Judas for

auarice/ ꝯ Jewes for enuye/and Pylate for drede/ & therfore it is to se what peyne was delyuered to them of god for this synne. But of the peyne and of the byrthe of Judas thou shalt synde in the legende of seynt Mathy. Of the peyne and ruyne of the Jewes in ꝯ legende of seynt James the lesse. And of the peyne of Pylate and of his byrthe thou shalt synde in one apocrifum/ wher as it is sayd in this maner. ¶ There was a kynge called Tyrus which knewe carnally a mayde called pilam which was doughter of a mylner named Atus. And of this doughter he engēdred a sone: he toke her name and the name of her fader whiche was called Atꝰ. And cōposed thus of theyr names one name to her sone/and named hym pylatus. And whā he was thre yere olde/ she sende hym to ꝯ kynge/and the kynge had a sone of ꝯ quene/whiche semed to be of ꝯ age of Pylate. And these two sones whan they were of ꝯ age of discrecyon/ oft they fought togyder/ & with the flynge they played ofte/and the kynges sone also whiche was legytyme was more noble/and in all feates he knewe more/and more was set by bycause of his byrth/ & pylate seynge this was moued of enuye and wrath/and pryuely slewe his broder/ the whiche thyge the kynge herde saye/and was moche angry. And demaūded of his coūsayle what he myght doo and make of this trespace and hompeyde. The whiche all with one voyce sayd/that he was worthy to suffer dethe/and the kynge wolde not double ꝯ peyne and punycyon. But bycause he ought to the Romayns yerely a trybute/ he send hym in hostage to ꝯ Romayns as well for to be quyte of ꝯ dethe of his sone and that he sholde not be constrayned to put hym to the dethe. As well as for to be quyte of the trybute ꝯ he ought to Rome. In this tyme was at rome one of ꝯ sones of ꝯ kynge of fraunce/whiche also was sende for the trewage/and whan Pylate sawe hym he anone acompanyed with hym/and sawe that he was prayscd to forse hym for the wytte/and for the maners that were in hym pylate shewe hym also. And whan the Romayns demaunded what shold be done in this mater. They answered that he whiche had slayne his broder & strangled hym that was his hostage/ yf he myghte lyue sholde be yet moche profytable to the comyn welthe. And sholde daunte ꝯ neckes of them that were cruel & wood And than saye ꝯ Romayns/ that syth he was worthy to deye/he sholde be sende into an yle of ꝯ see named Pōthus to them that wyll suffer no Judge ouer thē/ to ꝯ ende that his wyckednes may ouercome and Judge theym. Orels that he suffer of theym lyke as he hath deserued. Than was Pylate sende to these cruell people & wyld/whiche tofore had slayne theyr Juge. And it was tolde hym to what people he was sende/and that he sholde consyder how his lyfe was hāgynge and in great Jeopardy. He wente cōsyderynge his lyfe/and thought to kepe it. Wyde soo moche what by menaces and ꝓmyses of tormentes/and by gyftes that he subdued theym all/ and put theym in subiecyon. And bycause he hadde the byctorye of these cruell people he was named this yle of pontos/pounce pylate. And whan herode herde his iniquytes and his frawdes he had great Joy therof. And bycause he was wycked hymself/he wolde haue wycked with hym. And sende for hym by messangers/ & by promyse of gyftes he came to hym & gaue hym the power of the realme of Judee/ & Jerusalem/and whan he had assembled & gadered togyder moche money he wente to Rome without knowynge of Herode/ & offered tyght great sommes of money to the emperour for to get to hymselfe that whiche herode sholde and soo he gate it. And for this cause Herode and Pylate were enmyes vnto ꝯ tyme of the passyon of Jhesu cryst whom

pylate send to herode another cause of enmyes assygned in Scolastica hystoria. There was one ỹ sayd hymselfe to be god and had deceyued many of Galyle & brought ỹ people to garyzayn/where he had sayd ỹ he wolde go vp to heuen/& Pylate came vpon them. And whā he had knowlege of ỹ dede he slewe hym & all his people/bycause he doubted ỹ he wolde haue deceyued them of Judee/& therfore were they enmyes togider/for herode reygned in Galyle. And whan pylate had delyuered Jhesu cryst to ỹ Jewes for to be crucyfyed/he doubted ỹ emperour/ỹ he sholde be repreued of ỹ whiche he had Juged an Innocent. And send a frend of his for to excuse hȳ. And in this whyle Tyberi⁹ ỹ emperoure fyll into a greuous malady And tt was tolde to hym that there was one in Jherusalem ỹ cured al maner maladyes. And he knewe not ỹ pylate and ỹ Jewes had slayne hym. He sayd to Volusyen whiche was secrete with hym. Go into the partyes ouer the see/and saye to pylate that he send to me ỹ leche or mayster in medycyne for to hele me of my malady And whan he was come to Pylate and had sayde his message/Pylate was moche abasshed & demaunded. xiiij. dayes of dylacyon/within whiche tyme Volusyen foūde an olde woman named Veronicy. whiche hadde he kamplyer and deuoute with oure lorde Jhesu cryste. He demaūded of her where he myght fynde hym ỹ he sought. She than escryed and sayd/alas god lorde my lorde/my god was he that ye aske for whome Pylate dempned to dethe/and whome the Jewes delyuered to Pylate for enuye and commaūded that he sholde be crucyfyed. Than he complayned hym sorowfully and sayd I am sory that I maye not accomplysshe that/whiche my lorde the emperour hath charged me. To whom Veronyce sayde. My lorde and my mayster whan he went prechynge I absent me ofte fro hym. I dyd do paynte his ymage for to haue alwaye with me his presence bycause that the fygure of his ymage sholde gyue me some solace. And thus as I bare a lynnē keuercheſe in my bosome I met our lorde/& he demaūded whyther I wente. And whā I hadde tolde hym whyther I went and the cause/he demaunded my keuercheſe And anone he imprynted his face and fygured it therin. And yf thy lord hadde beholden the fygure of Jhesu cryst deuoutly/he sholde be anone guaryssched and he led/and Volusyen asked is thre neyther golde ne syluer that this fygure maye be bought with. She answered naye/but strength of courage/deuoute/& of greate affeccyon. I shall goo with the and shall bere it to the Emperoure for to se it/and after I shal retorne hyther agayne. Thā wente volucyon with Veronye to Rome and sayd to ỹ emperoure. Jhesus of Nazareth whome thou haste longe desyred/Pylate and ỹ Jewes by enuye and with wronge haue put to dethe/and haue hanged hym on the crosse. And a matrone a wydowe is come with me/whiche bryngeth ỹ ymage of Jhesu/ỹ whiche yf ỹ w good herte and deuoutely wylt beholde & haue therin contemplacyon/thou shalt anone be hole. And whan ỹ emperour had herde this/he dyde anone make redy the waye w̄ clothes of sylke and made ỹ ymage of Jhesu to be brought before him/and anone as he had sene it/he was all guaryssched & hole. Than he cōmaūded ỹ pylate sholde be take & brought to Rome/& whā themperour herde ỹ pylate was come to Rome/he was moche wrothe & enflāmed ayenst hym/& bad ỹ he sholde be brought tofore hym. Pylate ware alwaye the garment of our lorde whiche was wont seme wherwith he was glad whā he came to the emperoure. And as soone as ỹ Emperour sawe hym/al his wrath was gone & the yre out of his herte. He coude not saye an euyll worde to him/& in his absence he

was sore cruell towarde hym/and in his presẽce he was alway swete & debonayr to hym/& gaue hym lycence & departed. And anone as he was departed/he was as angrye & as sore moued as he was to fore & more bycause he had not shewed to hym his furoure. Thã he made hym to be called ayen & sware he sholde be deed and anone as he saw hym his cruelte was al gone/wherof was great meruayle now was there one by thynspyracio of god or at the persuasyon of some crystẽ man caused ỹ Emperour to dyspoylle hym of ỹ cote. And anone as he had put it of ỹ Emperour had in his herte a great yre & furour as he had tofore/wherof ỹ ẽperour meruayled of this cote/& it was tolde to hym that it was the cote of Jhesu. Thã the emperour made pylate to be set i pryson tyll he had counsayle what he sholde do with hym. And sentence was gyuẽ that he sholde deye a vylaynous dethe. And whan pylate herde ỹ sencence/he toke a knyfe and slewe hym selfe. And whã ỹ emperour herde how he was deed. He sayd certayly he is deed of a ryght vilaynous deth and a foule. For his owne proper hand hath not spared him. Thã his body was taken & bouden to a mylle stone and was caste in ỹ ryuer of Tyber for to be sonken into ỹ bottome. And ỹ euyll spyrytes in ỹ ayer began to moue greate tempestes and meruaylous wawes in ỹ water/and horryble thondre & lyghtnynge/wherfore the people were sore aferde and in great doubte. And therfore ỹ Romayns dre we oute ỹ body/and in derysyon send it to vyane and cast it into the ryuer named Rosne/vyane is asmoche to say as helle whiche is sayd Jchẽne. For than it was a cursed place. And so there is his body in the place of maledyccyõ/& the euyll spyrytes ben as well there as i other places/& made suche tempestes as they dyd before. In somoche ỹ they of ỹ place myghte not suffre it. And therfore they toke ỹ vessell wherin the body was And send it for to burye in the terrour of the cyte of Losane/the whiche also were tempested as the other. And it was takẽ thens and throwen into a depe pytte all enuyronned wt mountaynes. In whiche place after the relacyon of some/ben sene illucyons & machynacyons of fendes bẽ sene growe and boylle. And there of is this storye called ypocrytũ redde. They that haue redde this lette them say and bylcue as it shall pleasle them. Neuerthelesse in scolastica hystoria/is red ỹ pylate was accused afore the Emperour Tyberyus bycause he dyd put to dethe by violence theym that were Innocent by his myght. And that maugre the Jewes he set ymages of paynems in ỹ tẽple. And that money put in corbanam hetoke and dyd with all his prouffyte. And was preued in his vysage ỹ he made i his house alleyes and cõduytes for water to renne in. And for these thynges he was send to Lyon in exyle. For to deye ymonge ỹ people of whõ he was borne. And this may be well supposed ỹ this hystory be trewe ¶ For tofore was the endycte gyuẽ ỹ he sholde be put i exyle to lyons/& ỹ he was exyled or volulyen retorned to the emperoure. But whan ỹ emperour herd how he made our lorde Jhesu to dye he made him fro his exyle to come to Rome. ¶ Eusebe and Bede in theyr cronycles say not ỹ he was enprysoned & put in exyle/but bycause ỹ he fyll i many mysterys/by dyspayre he slewe hyselfe wt his owne hãde.

¶ Thus endeth the passyon.

Here tofore we haue made mencyõ of deuiacyõ of thumayne lygnage whiche dureth fro septuagesime vnto ester. Here after we shal make menyõ of ỹ tyme of reconsylyacyon/whiche dureth fro Ester vnto the vtas of whitsõtyde/lyke as holy chyrche hath ordeyned.

Here begynneth the resurrecyon.

The resurrecyon of our lorde Jhesu cryst was the thyrde day after his dethe. And of this blyssed resurrecyō seuen thynges ben to be consydered. Fyrst of the tyme that he was in ỹ sepulcre that he thre dayes & thre nyghtes he was in the sepulcre / and ỹ thyrde daye he arose. ¶ Secondely wherfore he arose not anone whan he was deed / but abode vnto the thyrde daye. ¶ Thyrdely how he arose. ¶ Fourthly wherfore his resurrecyon taryed not vntyll the generall resurrecyon. ¶ Fyfthly wherfore he arose. ¶ Syxthly how ofte tymes he appered in his resurrecyon. And ỹ seuēth how ỹ holy faders whiche were enclosed wa partye of hel he delyuered and what he dyd. &c. As to the fyrste poynt it ought to be knowen that our lorde Jhesu cryste was in ỹ sepulcre thre dayes & thre nyghtes. But after seynt Austyn the fyrst day is taken by synodoche / ỹ is the last parte of the daye is taken. The seconde day is taken all hole. The thyrde is take after ỹ fyrst parte of ỹ daye. Thus there be thre dayes / & euery day hath his nyght goynge byfore / and after by ỹ ordre of ỹ dayes was chaūged and ỹ cours ordeyned / for byfore the dayes wente before and ỹ nyghtes folowed. After the tyme of the passyon that ordre was chaunged / for the nyghtes gone byfore / & this is by mystery For man fyrst ouerthrewe in the day and fylle into the nyght of synne. And by the passyon & resurrecyon of our lorde Jhesu cryst he came agayne fro the nyght of synne vnto ỹ daye of grace. As touchynge ỹ secōde cōsyderacyon. It ought to be knowen / that it is accordynge to reason ỹ anone after his deth he ought not to ryse but ought to abyde vnto the thyrde day / and that for fyue reasōs. ¶ The fyrst for the signifycacyon to that / that ỹ lyghte of his deth sholde gyue our double dethe / and therfore one day hode and two nyghtes taye in ỹ sepulcre that by the day we vnderstande ỹ lyghte of his deth / and by the two nyghtes our double deth / & this reason assygneth ỹ glose vpon seynt Austen. Luce vndecimo. Upon the text. Oportebat cristum pati. &c. ¶ The seconde for certayne probacyon. For ryght so as in ỹ mouthe of twayne or of thre is wytnesse stablysshed. Ryght so in thre dayes is proued al deed & fayre verytable. And to ỹ ende to preue ỹ his dethe was verytable he wolde lye therin thre dayes. ¶ The thyrde for to shewe his puyssaunce. For yf he had aryssen anone it sholde seme that he had not suche nyght / for to gyue his lyfe as he had to reyse hym / and this reason toucheth the appostle ad Corinthios xv. Therfore is there fyrst made mencyō of his deth / lyke as his deth was verytable shewed / so his veey resurrecyon is shewed & declared. Fourthly for figure the restauracyon / & this reasō assygneth pe-ter rauenelis. Jhesu cryst wold be .iij. dayes i his sepulcre. In figure. In demeyne

doynge that is to wete to restore them ỹ ben fallen. To repayre that ben in ỹ erth And to redeme them that were fallen in to helle. ¶ The fyfth for the presentynge of treble estate of ryghtful man and this reason assygneth seynt Gregorye vpō eze chiell sayenge. The fyrste day of the weke Jhesus suffred dethe. The saterday he laye in ỹ sepulchre. The sondaye arose ỹ presente lyfe is yet to vs/ ỹ fyrste daye/ for angupsshes & sorowes we bē tourmēted The saterdaye also is that we reste vs in our sepulchre. For after ỹ dethe we shall fynde the reste for our soule. The sonday is ỹ eyght daye/ that daye we shall be fre of the dethe/ and of all sorowe in body & i soule in glorye. Than the fyrste daye is to vs sorowe/ the seuenth rest/ and ỹ eyght glorye. As to ỹ thyrde cōsyderacyon how he rose/ it appereth herely that he arose myghtely. For by his propre myght he arose Johannis .x. Potestatem habeo &c. I haue sayd I haue power to deliuer my soule and I haue power to resume it agayne/ that is to saye/ to deye whan I wyll/ and too ryse agayne whan I wyll. ¶ Secondly he arose Joyously/ for he to ke awaye all myserye/ all infyrmyte/ and all seruytude/ Wherof he sayth in ỹ gos pell of Johan Johannes .xxvi. He sayde whā I shall aryse agayne I shall auaūce me/ and goo to fore you into Galylee/ where he shall se me free and delyuered. Galylee is asmoche to saye as translmy gracyon that is too saye deyenge Jhesu cryst thā whan he arose wente to fore vs. For he wente fro myserye to glorye/ and fro torrupcyon to intorrupcyon/ wherof seynt Lyon the pope sayth. After the pal syon of Jhesu cryste/ the bandes of dethe broken/ he was transported frome infyr myte to vertue/ fro mortalyte to ypetuy te/ and bylonye to glorye. ¶ Thyrdly he arose profytably for he caryed with him his proye. Wherof sayth Jeremye ỹ. xiij. chappytre. Ascendit leo de cubili. &c. The lyon is rysen out of his beed. Jhesus as cended on hye vpon the crosse. And ỹ rob boure of the people enhaunced hymselfe Jhesu cryste robbed helle wherin was ỹ humayne lygnage as he had sayde. Cū exaltatus fuero. Whā I shall ascende on hye I shal drawe to me all myne/ as who me helle hath holden and kepte the sou les whiche were enclosed in derkenesse/ & the bodyes i sepulture. ¶ Fourthly he a rose meruayllously/ for he arose without openynge of the sepulchre whiche abode faste closed. For lyke as he yssued oute of his moders bely. And to his dyscyples ỹ dores closed and shytte so he yssued out of his sepulcre/ wherof is redde i scolastica hystoria of a monke of seynt Laurence vō out of the walles In ỹ yere of ỹ incarna cyō of our lorde. M. C. i. whiche meruay led of a gyrdell/ vō whiche he was gyrte that wout vndoynge or openynge it was cast tofore hym/ wherof whan he sawe it he meruayled/ & herde a voyce in ỹ ayre sayenge. Thus maye Jhesu cryste yssue out of his sepulcre/ & ỹ sepulcre all close. ¶ Fyfthly he arose truely/ for he arose in propre body. And by syre maners he shew ed ỹ he was veryly rysen. Fyrst by the aungell whiche lyed not. Secondely by many & oftetymes apperynge. Thyrdly by etynge openly/ & by none arte fātasty ke. Fourthely by palpacyon of his veray body. Fyfthly by ostencyō of his woūdes by whiche he shewed that it was ỹ pro pre body/ i whiche he had veryly suffred dethe. Syxthly by his presēce in comyn ge into the house/ the gates shytte/ whā he entred sodeynly and inuisyble/ by why che he shewed ỹ his body was glorysyed Seuēthly he arose inmortally for he shal neuer after dye. Johānis. vi. Cristus re surgēs. &c. And sept Denys in an epystle that he made too Demophilum sayth ỹ Jhesu cryste after his ascencyon sayd to an holy mā named Carpo. I am al redy yet to suffre for to haue man/ by which it

semeth ỹ yf it were nede that yet he were redy to suffre dethe/as it is conteyned in the same epystle. This holy man Crapo tolde to seynt Denys that a paynym peruerted a crysten man & brought hym out of the fayth/and this Carpo toke suche an angre therfore i his herte that he was seke. And this Carpo was of so grete holynesse ỹ as ofte as he songe masse an heuenly vysyon appered vnto hym. But whan he sholde pray for the cõuersyon of them bothe dayely he prayed god ỹ bothe twayne myght be brent in a fyre & on a tyme aboute mydnyghte he made this prayer vnto god/& sodeynly ỹ house in whiche he was in was deuyded i two partyes/& a ryght greate fornays appered there. And he loked vp & beheld ỹ heuen & sawe it open. And Jhesu cryst was enuyronned with great multytude of aũgelles and beyde ỹ furnayse these two men were tremblynge for great drede ỹ they had. The whiche men were bytẽ of serpẽtes that yssued out of the fournays whiche drewe them by force into ỹ fournays/and also of other men they were reprened and vyloned. And this holy man Carpo beholdynge theym had great delyte/and toke plesaunce in punycyon in suche wyse ỹ he lefte the vysyon of heuen & sette not therby/but was angry ỹ they fyll not sodeynly into the fournays. And than as he loked vp into heuen/he sawe the vysyõ ỹ he had tofore sene/& Jhesus cryst whiche had pyte of these .iii. men arose vp out of his trone/& came vnto the with a great multytude of aungels and put forth his hande and delyuered them And Jhesus sayd to Carpo/smyte me frõ henforth For I am redy to suffre to saue man. This ensample recyteth seynt Denys. As to ỹ fourth artycle/wherfore he abode not vnto the generall resurrecyõ thre reasons ben assygned. ¶ The fyrste for the dygnyte of his body. For he was deyfyed/and came fro ỹ deyte. And therfore it was no reason that his body sholde so longe lye in ỹ erthe/wherof Dauid sayth. Nõ dabis sãctũ tuũ videre corrupcionem. Thou shal not suffre thy holy body se corrupcyon. ¶ The seconde reason is for the stedfastnesse of the fayth. For yf he had not than arysen/the fayth had perysshed/men wolde not haue byleuen ỹ he had be veray god. And that appereth well/for in his passyon saue oure lady all loste fayth. But whã they had knowlege of his resurrecyon/they recouered it agayne. As sayth seynt Poule. Si cristus non surrexerit vana eo fides nostra. yf Jhesu cryst had not rysen our fayth had be vayne or none. ¶ The thyrde cause for ỹ exemplary of our resurrecyon. There sholde be but fewe that sholde byleue the resurrecyon to come/yf Jhesus Cryste had not rysen/and this is our exemplier and our hope. And therfore sayen the apostles. Jhesu cryst is arysen & we shall aryse. For his Resurrecyon is cause of ours. wherof sayth seynt Gregorye. Our lorde by example hath shewed that he promysed in rewarde. As that we shold knowe hym to haue rysen. Thus in our selfe we sholde haue hope of ỹ rewarde of his resurrecyon. And we ought to knowe ỹ Jhesu cryste wolde not prolonge his resurrecyon aboue thre days/to ỹ ende ỹ desperacyon sholde not be in the worlde. ¶ As to ỹ fyfth artycle it is wherfore he arose. He arose for thynges moche profytable to vs. For his resurrecyon made the Justyfyeacyõ of our sỹnes the ensygneth newe lyfe of maners/she engẽdreth the hope of rewarde/& ordeyneth ỹ resurrecyon of all. ¶ Of the fyrste sayth seynt Poule ad Romanos. Jhesu cryste deyed for our sỹnes/& arose for to Justyfye vs Of the seconde lyke as Jhesu cryst arose by the glorye of the fader/whiche is a newe gloryous lyfe. So ought we in spyrytuall lyfe take newe maners. Of ỹ .iij. by his great mercy god hath reysed vs i ho

peoplyke by ỹ resurrecyō of Jhesu cryst Of the fourth is sayd to vs in scrypture Jhesu cryste arose fro dethe. For by man is deth come to mē / & by man ỹ is Jhesu cryst / the lyke is come to men. Thus ben they the fyrst of deed men. Adam of them that deyed / & Jhesu cryst of them ỹ ben a lyue by his resurrecyō. And thus it appereth ỹ Jhesu cryste had propertees in his resurrecyon. The fyrst is ỹ is differred vnto ỹ laste resurrecyon. And Jhesu cryst arose ỹ thyrde daye as sayth ỹ glose vpon the plalme. Ad vesperum demorabitur fletus. &c. At euenlōge tyme shal be weppynge. And on the morne gladnesse and Joye. The glose sayth that ther esurrecyon of our lorde Jhesu cryst is cause sufficyente of the resurrecyon of soules in this present tyme / and of the bodye in tyme to come. ¶ The seconde property is ỹ we reyse by hym. And he arose by hym selfe / wherof sayth seynt Ambrose. How myght he lefte helpe to reyse his body / whi che reysed other. ¶ The thyrd propertee is that we be come duste or asshes / & his body myght not be retorned into asshes. ¶ The fourth ppertee is that his resurrecyon is cause sacramentall of oure resurrecyon. As touchynge the fyrste artycle. How ofte he appered ỹ daye of his resurrecyō. He appered .v. tymes. ¶ Fyrst to marye magdalene. Marci vltio. After his resurrecyō he appered fyrst to mary magdalene / whiche is fygure of penytētes. And for fyue reasons he appered too her. Fyrst she loued hym moste ardently / bycause she loued moomoche god forgaue and pardoned her many synnes. ¶ Secondely for to shewe that he deyed for synners. Mathei. ix. Non veni vocare. &c. I came not for to call ryghtfull men but synners to penaunce. ¶ Thyrdly for to bere fye his wordes. Mathei. xxi. Amen dico quia meretrices. &c. To ye ypocrytes & phaiseys he sayd that comen women & the puplycan sholde goo tofore theym to ỹ kyngdome of heuen. ¶ Fourthly for by cause ỹ lyke as a women was messager of dethe / so a woman sholde be messager of lyfe after the glose. ¶ Fyfthly lyke as synne haboundeth / so sholde grace more habounde / lyke as the appostle sayth ad Romanos. v. ¶ The seconde tyme he appered to the thre maries / whiche retourned fro the monument / whan he sayd to them auete god grete you. And thā they approched hym and helde his feete. And is the fygure of humble prayers / to whome our lorde appered as well for the reason of the nature. As for the reason of the affeccyon for they helde his feete. which sygnyfyeth ỹ affeccyō of ỹ herte. ¶ Thyrdely he appered to seynt Peter / but whāne in what place / it is not knowen / bnt yf it were by aduēture / whan he retourned fro the mounte with seynt Johan / for it myghte well be that seynt Peter in some place retourned from seynt Johā where god appered to hȳ / or by aduēture whan he was alone in the monumēt. Lyke as it is sayd in scolastica hystoria / or peraduēture in a caue of a folle. For it is redde in ỹ hystoryes / whan he renyed and forsoke our lorde / ỹ he fledde into a caue / where as the mountayne is / whiche is called ỹ moūtayne of the cocque or elles after ỹ it is sayd ỹ he wept thre dayes cōtynually after that he hadde renyed god. And there Jhesus appered to hym & cōforted hȳ sayenge. Peter here vertue of obedyence to whom our lorde sheweth hym. Fourthly he appered to his dysciples which wēte to Emaus / whiche is almoche to saye as delyre of coūsayle / & sygnyfyeth to vs yte ỹ poore mēbres of Jhesu cryste / & to helpe them / as it is sayd in ỹ gospell. Go and sell all that thou haste and gyue it to poore people. Fyfthely he appered to his dysciples / whiche were togyder in a place closed / and this sygnyfyeth relygyous men ỹ bē in the worlde with the yates of their fyue wyttes closed. The fyue apa

ryeyons were ỹ daye of his resurrecyon And these fyue pr̃senteth ỹ pr̃est in his masse / whā he torneth hym fyue tymes to ỹ people / but ỹ thyrde tornynge is ī silence / whiche sygnyfyeth ỹ aparyciō made to seynt Peter / ỹ is not knowen where it was made ne ī what place. Syrthly he appered the eyghte daye to his dyscyples whā seynt thomas was there whiche hadde sayd that he wolde not byleue it tyll he had sene the woundes / the nayles / and that he had put his hand in his syde. ¶ The seuenth tyme he appered to his dyscypples fysshynge. Johan. vltimo And ỹ sygnyfyeth prechers / whiche ben fysshers of men. ¶ The eyghte tyme he appered to his dyscypples in ỹ moũt thabor. Mathey vltimo. And ỹ sygnyfyeth them that ben contemplatyfe. For in the sayd hyll was our lorde Jhesu cryst trãsfygured. ¶ The nynth tyme he appered to .xi. dyscypples where they sate at ỹ table / where as he repr̃eued theyr icredulyte & hardnes of herte. By whiche we vnderstande ỹ synners in the .xi. nombre of the transfyguracyon sette / whome oure lorde Jhesu cryst by his mercy somtyme bysyteth. ¶ The tenth tyme he appered to his dyscypples in the moũte of olyuete by whiche is sygnyfyed theym that ben full of mercy / and that loue compassyon. To whome oure lorde appereth / whiche is fader of mercy & of pyte. Fro this place he ascended vp into heuen. There ben thre maner of apparycyons of whiche is made mencyon / whiche were made the daye of the resurrecyon / but they bē not hadde in texte of gospell. ¶ The fyrste was that he appered to seynt James ỹ lesse / whiche is named James alphey of whiche thou shalte fynde of his legende. ¶ The secōde ỹ he appered was to Joseph. As it is redde in ỹ gospell of Nycodemus. For whan the Jewes hadde herde that Joseph hadde demaũded the body of Jhesus of Pylate. And that he had put it his monument / they were angry & had indygnacyon on hym. And toke him and put hym in a secrete place where delygently they closed hym and kepte hym. And wolde haue slayne hym after theyr sabat day / & Jhesus ỹ nyght of his resurrecyō entred into ỹ hous where he was in / & ouerlyft ỹ foure corners of ỹ hous / & wyped & clensed his vysage / & kyst him / and wout brekynge of ony locke or seale he brought hym into his hous ī armathye ¶ The .iij. is after ỹ it is byleued / he appered vnto his moder Mary ỹ gloryous vyrgyn. And how be it ỹ the holy euãgelystes spake nothynge herof. The chirch of rome approueth it. For ỹ same daye is made stacyō at our lady ỹ maior / & yf we shold not byleue because ỹ euangelystes make none mencyon therof. It sholde folowe ỹ after his resurrecyon he appered not to her. But ỹ ought not to be byleued that suche a sone sholde leue his moder without vysytynge / & doo to her so lytell honoure. And peraũture ỹ euãgelystes spake no word to her / bycause it apertey neth not to them but to sette wytnesse of the resurrecyō. And the vyrgyn Marye oughte not to be sette in for noo wytnesse For yf the wordes of straũge women were reputed for lesynges / moche more sholde ỹ moder be bycause of ỹ loue that she had to hym ỹ was her sone. And theugh ỹ euãgelystes haue not wryten it / yet they knew wel for certayne ỹ it is ryght / that fyrst he sholde enhaũce and comforte her that hadde moost peyne & sorowe for his dethe / & that wytnesseth seynt Ambrose in ỹ thyrde boke of vyrgines. Videt maria &c. Marye sawe ỹ Resurrecyon / and she byleued it parfytely / Marye magdalene sawe it / and yet she doubted it. Of the seuenth / how Jhesu cryst drewe ỹ holy faders out of helle. And what he made there. The euãgelyst telleth not clerely. Neuertheles seynt Austyn in a sermō de Nicodemus in his gospell shewe it somwhat

And seynt Austyn sayth/anone as Jhesu cryst had rendred ỹ spyryte the soule that was vnyed to his godheed/was quycke & lyuynge in ỹ depenesse of hell descended. And whan he was at ỹ deppest of ỹ derke nesse lyke as a robber & shynynge terrybly to the tyraũtes of hell. They beheldе him and began to demaunde & enquyre/ who is he that is so stronge/so terryble/so clere and so shynynge. The worlde whiche is to vs subgect/sende to vs neuer suche one deed/ne he send to vs neuer suche gyftes into helle. Who is he than that is soo constant that is entred into ỹ kerdeste ende of our partyes/& he doubteth not onely our tormentes/but yet he bath vnboũde them of theyr bãdes/whome we helde & kept. And they ỹ were wonte to wayle and wepe vnder our tormẽtes/assayle vs now by theyr helthe. And now not onely they fere vs/but nowe threten & manace vs. And they sayd to theyr prynce/ what prynce arte thou. All thy gladnesse is perysshed/and all thy Joyes bẽ cõuerted in to wepynges. Whan thou hangest him in the crosse. Thou knewest not what dammage thou sholdest sucker in helle. After thele cruell wordes of them of helle. At ỹ commaundement of our lorde/ all the lockes/all the barres and shyttynges ben broken and to frusshed. ¶ And lo the people of seyntes that came knekynge to fore hym in cryenge wt a pyteous sayenge. Our redemptour ỹ art comen for to redeme ỹ worlde. We haue abyden the euery daye thou arte descended into helle for vs/& leue vs not but ỹ we be with ỹ whan thou shalbe wt thy bretherne. Lorde swete god shewe ỹ thou haste dyspoyled helle. And bynde the auter of deth with his bandes rendre to the worlde nowe gladnesse/ and quenche the peynes. And for thy pyte vnbynde the caytyfs fro serurytude whyles ỹ arte here. And assoyle the synners whan thou descendest into hell them of thy partye. This sayth the seynt Austyn. And it is redde in the gospell of Nycodemus/that Carinus and Lencius the sones of olde symeon aroos with Jhesu cryste. ¶ And they were adiured and sworne of Anne of Cayphas/of Nicodemus/of Joseph and of Gamalyell that they sholde tell & saye what Jhesus dyde in helle. And they rehersed/and sayd. Whan he were with our faders in the place of obscurte and derkenes. Sodeynly it was also lyght and clere as the coloure of the sonne/lyke purple golde and lyght ryall/whiche enlumined all the habytacyõ vpon vs. ¶ And anone Adam the fader of the humayne lygnage began to enioye/sayenge. This lyght is the lyght of the creatour of the lyght sempyternal/whiche promysed to send to vs his lyght perpetuall. ¶ And ysaye cryed. This is the lyght of god ỹ fader/ lyke as I sayd lyuynge in the erthe. The people that were in derkenes saw a great lyght. Than came oure fader Symyon/and in Joyenge sayd. Glorifye ye our lorde. For I receyued cryst a chylde borne in ỹ worlde into my handes in the temple. And I was constrayned by the holy ghost to say Nunc viderunt oculi mei salutere tuum. I haue now seen with my eyen thy helth whiche bryngeth & hathe made redy to fore ỹ face of all the people. After came one whiche semed to be an heremyte/& whã we demaunded hym what he was. He answered ỹ he was Johan ỹ baptysed oure lorde Jhesu cryst/and he that am gone to fore hym for to make redy his waye/and shewed hym with my fynger. Whan I saye. Ecce agnus dei/ and am descended for to shewe to you that he cometh soone to vysyte you. Than sayd seeth. Whan I came to the gate of paradyse for to praye our lorde to sende me his aũgell/& that he wolde gyue to me the oyle of mercy/ for to noynte ỹ body of Adam my fader whiche was seke/ỹ aũgel myghel appered to me & sayd/labour not in prayẽge by wepynge for that oyle of the tree of mercy for by

no waye mayst thou get it tyl ỹ kyue thou sande and kyue hondred yeres ben accom plysshed. And whan the patryarkes and the prophetes herde this they enioyed & demeaned great feest. Than sathan pryn ce and demeaner of dethe sayd to hell/ma ke you redy to receyue onre lorde Jhesu cryste/whiche glorifyed hymselfe to saye I am the sone of god/& he is man ỹ dred/ de the dethe. For he sayd my soule is sor wefull vnto the dethe. And many ỹ I ha ue made lame & croked he hath heled and made them to go ryght. Than answered hell and sayd/yf thou art myghty and so great as thou sayst. Who is this mā Jhe sus that thou dredest not/& is aduersary to thy puyssaunce/yf he sayth that he dy ed eth ỹ dethe/he wyll take ỹ/and wo shall be to the perpetually as longe as ỹ worl/ de shall endure. And sathan answered. I haue tempted and haue moued ỹ people ayenst hym. I haue made redy the spere I haue medled the vyneyger and ỹ gall togyder/and haue made redy ỹ tree of ỹ crosse/and anone he shall dye to the ende that I may bryngе hym hyder. Thā hel le answered. Is not this he that reysed Lazar/whō I reteyned. And Sathā said that same is he truely. And hel sayd to sa than. I conjure the my by vertue and by my myght/ỹ thou bryngе hym not hyther Whan I herde the myght of his worde & his commaundement I trembled for fe re/I myght not kepe Lazar/but he esca ped fro me/& lyke an aūgel he sprange on hye & departed fro vs. And thus as they spake there came a voyce lyke a thondre/ whiche sayde. Attollite. &c. Take awaye your gates ye prynces & lyft ye vp the ga tes perdurable/& the kynge of glory shal entre in. At this voyce deuylles rāne thy der & shyt fast the gates w̄ barres of yren & than sayd Dauyd. Haue not I prophe cyed this ỹ I se whan I sayde. Confiti antur domino: quia cōtriuit portas ereas &c. Is not this he that hath broken ỹ yas tes of helle of stronge mater and hath bro ken ỹ barres. And than after came a gre te voyce whiche sayde agayne. Attollite. &c. And whan hel sawe that he had cryed twyes thus and knewe hym not. Thā he sayd. Who is the kynge of glory? To whō Dauid answered this is our lorde stroge and myghty in batayll/whiche is kynge of glory. Than came in the kynge of glo ry and enlumyned the derkenes/and put forth his ryght hande and toke the ryght hande of adam/and sayd. Peas to ỹ and to all thy sonnes that ben Juste. And thā our lorde departed fro hell/and all ỹ seyn tes folowed hym. And oure lorde holdynge ỹ hāde of Adam/delyuered hym to mygh ell the archangell/and he brought theym into paradyse. Than came two honoura ble men & aūcyent & they demaunded thē & sayde. Who be ye ỹ w̄ vs haue not be yet deed/& in body & soule ye ben set in para dyse. One of thē spake & answered. I am enoch whiche am hyther trāslated/& this is Helye whiche by ỹ wyll of god is come hyder in a chariot enflāmed of fyre yet ha ue we not tasted the dethe/but we be kep te vnto the compynge of Antecryste for to fyght with hym/and of hym we shall be slayne. And after thre dayes and an halfe we shalbe receyued in the cloudes in the ayer. And thus as they spake/ther came another that bare vpō his sholders ỹ tre of ỹ crosse/the whiche whan he was de maunded what he was/he sayd I am a theef/and was crucyfyed with Jhesu/& I byleued on hym that he was the creas toure of ỹ worlde/& I prayed hym sayen ge. Lorde haue myde on me/whan thou shalte come into thy realme. And he sayd to me. This day ỹ shalte be w̄ me in para dyse/& gaue to me the sygne of the crosse/ and sayd to me/bere this/and go forth to paradyse/and yf the aūgell that is keper of paradyse wyll not suffer the to entre in shewe to hym the sygne of the crosse/and say that Jhesu cryst whiche is crucyfyed

sende ỹ thyder. And anone as I had sayd that he badde me saye ỹ aungell opened the gate to me and sette me in the ryghte syde of paradyse. And whā Carinus and Lencius had recounted these thynges here anone they were transfygured and no moze sene/and therof speketh Gzegozye Nyceus and seynt Austyn/lyke as is foũde in some bokes. Anone as Jhesu cryste descended into hell/the nyghte began too wexe clere. And anone the porter blacke horryble ymõge them in scylence begā to murmure/sayẽge who is he ỹ is so terryble/and of clerenes soo shynynge. Oure mayster neuer receyued none suche into hell/ne the worlde neuer cast none suche into our cauerne. This is an assayler and not dettour. A breker and a destroyer and noo synner/but a dyspoyller/wele hym a Judge & no besecher. He cometh for to fyght/and not to be ouercomen. A casteroute/and not here a dweller.

¶ Here begynneth ỹ Letanyes ỹ moze and the lesse.

THe Letanyes ben done twyes in the yere. They ben done on seynt Markes day/& that is called the moze letanye. And ỹ seconde ben done on the. iij. dayes before the ascencyon daye/& is called the lesse letanye. And letanye is almoche too saye as supplycacyon or prayer. ¶ The fyrst Letany is named in thze maners. Fyrst it is called the moze Letanye. Secondely the procellyon of. viij. orders. Thyrdely the blacke crosse. Than this letanye is sayde the moze for thze reasons. The fyrst reason is for hym ỹ institued it/ that was seynt Gzegozye the pope. And that was at Rome whiche is lady & heed of the worlde/bycause that the body of ỹ prynce of the apostles is there/and ỹ holy see. And also for the reason of the cause wherfoze it was instytued/& that was for a ryght great & greuous malady. For as ỹ romayns had in ỹ lenton lyued soberly and in cõtynente/and after at Eester had receyued theyr sauyour. After they disposed them in etynge & drynkynge/in playes & in lecherye. And therfoze our lozde was moued ayenst them & sende to them a grete pestylence/whiche was called ỹ botche of eppydimye/and that was cruell and sodayne/and caused people to dye in goynge by the waye/in playenge in beynge at table/and in spekynge one with another sodeynly they deyed. In this maner somme nesynge they deyed. Soo whan ony persone was herde nesynge anone they ỹ were by sayde to hym/god helpe you/or cryst helpe you/and yet endureth ỹ custome. And also whan he neseth or gapeth he maketh tofoze his face the sygne of the crosse and blesseth hym and yet endureth this custome. And how that the pestylence began/it is founde in the lyfe of seynt Gzegozye. Secondely of this Letanye is sayde procellyon of. viij. orders bycause ỹ whan they were made/seynt Gzegozy ordeyned them by. viij. ordynaũces. For in the fyrst ordze was made all clergye. In the. ii. were the monkes and the relygyous men. In the thyrde were all ỹ nõnes. In the fourth all the chyldzen. In the. v. all the laye people. In the. vi. all the wydowes. And in the. vij. all they that were maryed. But bycause that nowe we may not fulfylle the nombze of persones/we ought to fulfyll it in nombze of letanyes. For it ought to be sayd. viij. tymes or ỹ procellyon be lefte. Thyrdely this letanye is sayd the blacke crosse. For than in sygne of pestylence weppynge & of penaũce/they cladde them w̄ blacke clothes. And peraduenture for that same cause they couered the crosse and ỹ auters with blessed hayres/and thus we shold take on vs clothynge of penaũce. There is another letany/whiche is called the lesse letanye/the whiche is made thze dayes tofoze ỹ allencyõ/ and this instytued seynt Martyne bys-

shop of vyane in ỹ tyme of the emperoure Lyon whiche reygned the yere of oure lorde. iij. C. lviij. tofore the institucyon of ỹ fyrst / & is sayd ỹ letanye the lesse / ỹ rogacyons / & the processyons / for is it the lesse letanye to ỹ dyfference of the fyrst bycause ỹ this letanye was instytued of a lesse whiche was a symple bysshoppe in a lesse place / & for lesse maladye / & the cause of ỹ institucyon was this / for than at vyane were great erthequaues / of ỹ whiche fell downe many chyrches & many houses / & ther was herde lownes & many great clamours by nyght. And than happed a terryble thynge on Ester day / for ryze descẽded fro heuen ỹ vzente ỹ kynges palays / yet happed moze meruayloꝰ thỹges. For lyke as ỹ fende had entred into hogges ryghte so by ỹ suffraũce of god for ỹ synnes of the people the fendes entred into wulfes & other wylde beestes whiche euerychе doubted / & they wẽte onely by the wayes ne by the feldes. But also by the cytes rẽnỹge opẽly / & deuoured ỹ chyldren & olde men & women / and whan the bysshop sawe ỹ euery daye happed suche sorowfull aduentures / he cõmaũded & ordeined ỹ ỹ people shold fast thze dayes. And he instytued the letanyes / & than the trybulacyõ ceased. And fro that forth on the chyrche hathe ordeyned & cõfyrmed that this letanye sholde be kepte and obserued ouer all ¶ It is sayde also rogacyons / for thã we praye and demaunde the suffrages of all the seyntes. And we thus haue good cause for to kepe this ordynaunce and fast in these dayes. And for many reasons it is ĩstytued. Fyrst bycause it apeaseth the batayles that comynly begyn in prymetempes. Secõdly bycause ỹ the fruytes whiche ben than tendre god wyll multyplye. Thyrdely bycause that euery man sholde mortyfy in hymselfe the mouynges of his flesshe whiche in ỹ tyme boylleth. And fourthly bycause ỹ euerychе dispose hymselfe to receyue the holy ghost for by fastỹge / by orysons & by deuocyon is one more able & worthy. But two other reasons assygneth maister wyllyã danterrer / bycause than whan Jhesu cryst wolde ascende to heuen. He sayd aske ye duely & ye shall haue. And we may ỹ more kaythfully demaũde whan we haue ỹ promesse of god Secõdely bycause ỹ holy chyrche fasteth and prayeth / ỹ she haue but lytell flesshe / that is to make ỹ body lene by abstynẽce and to get wynges by prayer / for prayer is ỹ wỹge of ỹ soule / by whiche she fleeth to heuen / to ỹ ende that she maye folowe cryst ascẽdynge vp tofore vs to shewe vs the waye. And knowe ye ỹ the foule that aboundeth in plente of flesshe / and hath but fewe pennes or fethers / may not wel flee. Thus this letanye is called processyon. For than the chyrche maketh generall processyon. And in this processyon ỹ crosse is borne / ỹ clockes and belles bẽ sowned and rongen / the baners bẽ borne. And in some chyrche a dragon with a great tayle is borne / and ayde and helpe is demaunded of all seyntes / and the cause why the crosse is borne and belles rongen / is for to make the fendes and euyll spyrytes aferde and to flee. For lyke as the kynges haue in bataylles tokens and sygnes ryall as theyr trõpes and baners. Ryght so ỹ kỹge of heuẽ perdurable hath his sygnes mylytaunt in the chyrche. He hath belles for bulynes and for trompes / he hathe ỹ crosse for baners. And lyke as a tyraunte and a malefactour sholde moche doubte / whan he shall here ỹ bulynesse and trompes of a myghty kynge in his lande / and shall se his baners. In lykewyse the enemyes the cuyl spyrytes that ben in the regyon of thayre / doubte moche whan they here the trompes of god whiche ben ỹ belles rongen / and whan they seen ỹ baners borne on hye / and this is the cause why ỹ belles ben rongen whã it thondreth / and whan great tempestes & outrages of weder happen / to the ende that the fendes &

wycked spyrytes shold be abasshed & flee and cease of the mouynge of tempestes/ how be it also that there is another cause therwith/that is for to warne the crysten people that they put them in deuocyon & prayer for to pray god that/that tempest may cease. There is also the baner of the kynge: that is ỹ crosse whiche ỹ enemyes drede moche and doubte. For they drede the stasse/with whiche they haue bē hurte. And this is the reason wherfore in some chyrche/in the tyme of tempest and of thondre/they set out the crosse ayenst the tempeste to ỹ ende that the wycked spyrytes se the baner of the souerayne kynge/ and for drede therof that they maye flee. And therfore in processyon ỹ crosse is borne/and the belles rongen for to chase and hūte awaye the fendes beynge in thayer and to the ende ỹ they leue to tempest vs The crosse is borne for to representy ỹ vyctorye of the resurrectyon/and of thascencyon of Jhesu cryst. For he ascended to heuen with a great prayse. And thus this baner that fleeth in ỹ ayer sygnyfyeth Jhesu cryste ascendynge vnto heuen. And as the people folowe the crosse/the baners & the processyon. Ryght so whan cryst styed vp into heuen a great multytude of seyntes folowed hȳ. And the songe that is songen in processyon sygnyfyeth the songe of aungelles and the prayseynges that came ayenst Jhesu cryste and conduyted & conueyed hym to heuen/where is great Joy and melodye. In some chyrches & in specyall in them of fraūce are accustomed to bere a dragon wt a longe tayle fylled full of chaffe or other thynges. ¶ Two of the fyrst dayes it is borne tofore ỹ cros. And on ỹ. iu. day they bere it after the crosse wt the tayle al voyde/by whiche is vnderstāde that the fyrst daye tofore the lawe/or ỹ seconde vnder ỹ lawe/the deuyl reygned in the worlde. And the thyrde daye of grace by the passyon of Jhesu cryste he was put of his realme. And after in this processyon synguleryly we call ỹ suffrages of all seyntes. And why we call to the seyntes/ dyuers reasons ben assygned here tofore But yet ther ben of ỹ generall/ wherfore we praye the seyntes. Fyrst for our pouerte and for ỹ glorye of seyntes/and for the reuerence of god. For ỹ seyntes may well knowe the bowes and the prayers of the supplyaūtes. For in ỹ myrrour perpetual that is Jhesu cryst/they vnderstāde howe moche it apperteyneth to theyr Joy and to our profyte. ¶ The fyrste reason is for our pouerte & for our myserye/or for our defaute we haue some meryte/ to ỹ ende that where oure merytes ben not sufficyente/ỹ suffrages of seyntes may auayle vs. Or for defaute that we haue in cōtemplacyon of god/and we maye se perfytely the lyght souerayne that we se and behold de in his seyntes. O for defaute that we haue in louȳge god. For we se that some shewe moze greater affeccyon to a seynt thā they done to god. And suche people bē imperfyte. ¶ The seconde reason is for ỹ glorye of seyntes/ for god wyll ỹ we call the seyntes/bycause that by theyr suffrages that we requyre we glorysye theym/ & ỹ moze greatly we prayse them. ¶ The thyrde reason is for reuerence of god/ to ende that the synners that haue offended god ỹ whiche dare not approche to god in theyr persones/they approche hym by ỹ frendes of god in demaūdynge theyr suffrages. And in these letanyes we oughte to repete this songe of aungels. Sancte deus. Sancte fortis. Sancte & immortalis miserere nobis. Also seynt Johan damascene recordeth in his fourth booke ỹ in cōstantynople for a trybulacyon ỹ happed there/there were latanyes made. It happed ỹ a childe a mydde ỹ people was rauysshed to heuen. And this cantycle he lerned there. And after thā he retourned to the people. And in the mydde of ỹ people he songe it. And anone ỹ trybulacyon ceased/& after at the Cene of Calcydone

this cantycle was approued/and the cau se cõcluded. We knowe ỹ it is so ỹ the fen des ben put out of this cantycle. Sancte deus. Of this cantycle and prayenge the auctorye is approued by foure reasons. ¶ Fyrst bycause ỹ an aungell taughte it fyrst. ¶ Secõdely bycause at the prolacy on & repetycyon of this cãtycle the trybu lacyon ceased. ¶ Thyrdely bycause that the Ceene of Calcydone approued it. And fourthly bycause that ỹ fendes & enmyes fomoche drede and doubte it.

¶ Here begynneth of the Ascencyon of our lorde.

The ascencyon of oure lorde Jhesu cryste was fourty dayes after his resurrecyon. For whiche to declare seuen thynges ben to be cõsydered. Fyrst that he ascended. Secondely why he ascended a none after his resurrecyõ. Thyrdly how he ascended. Fourthly what company a scended wt hym. Fyfthly by what meryte he ascended. Syxtly where he ascẽded. And seuenthly wherfore he ascended. ¶ As to ỹ fyrst he ascended fro the mouñte of olyuete by bethany. The whiche mouñtayne after another relacyon is sayd ỹ mountayne of thre lyghtes. For by nyght on the syde of the west it is lyghted of the fyre ỹ brẽneth in the temple/whiche neuer it put out ne quenched. On ỹ morynynge it is lyghte of the orient/for the hathe fyrst ỹ rayes of ỹ sonne before it shyneth in the cyte. And al so it hathe great haboũdaũce of oyle ỹ no rysseth the lyght/and therfore it is sayd the hylle of thre lyghtes. Unto this hylle Jhesu cryst cõmaũded his dyscyples that they shold go. For on the day of his ascen cyon he appered two tymes/one tyme to xi. dyscyples ỹ ete in the hall where they had souped with hym. All the appostles & the dyscyples & also ỹ women abode in ỹ partye of Jherusalẽ/whiche is sayd mel los in ỹ mouñtayne of syon where Dauid had made his palays. And there was the great halle arayed & ordeyned for to sup pe/where as Jhesu cryste cõmaunded ỹ they sholde make redy to fore to ete ỹ pas ke lambe/& in this place ỹ. xij. appostles abode & the other dyscyples. And women abode in dyuers mansyons there aboute And whã they had ete in this hall our lor de appered to theym and repreued them of they re incrudelyte/and whan he had ete with them and had commaũded them ỹ they sholde go to the mounte of Olyuete/ on the syde of Bethany he appered ãgay ne to them/and answered to theym of the demaũdes that they made to hym indys cretly/& wt his handes lyft he blessyd thẽ/ and anone to fore them he ascended vnto heuen. Of ỹ place of his ascencyon sayth Supplicius bysshop of Jherusalem/and it is in the glose/for there was edyfyed a chyrche in that place where were made ỹ sygnes of his ascentiõ/neuer lyth myght he set ther ony pauemẽt. It coude not be layde ne let/but anone it yssued out. And the stones of the marble sprange into the vysages of them that set it. And that is a sygne ỹ they ben stones on whiche cryste passed vpon whiche lay in poudre & dust/

and abyde for to token & sygne certayne.
¶As to the seconde poynt / wherfore he ascēded not anone after his resurrecyō but abode .xl. dayes / ꝑ was for .iij. reasōs Fyrst for certyfycacyō of his resurrecyō / and more strōge it was to proue his resurrecyon than his passyon. For fro ꝑ fyrste daye vnto ꝑ .iij. ꝑ passyon myght be wel proued / but to proue ꝑ very resurrecyon it required mo dayes. And therfore a grettet tyme was requyred betwene ꝑ resurrecyon and the ascencyon / thā betwene the passyon and resurrecyon. And hereof sayth Lyon ꝑ pope in a sermon of ꝑ ascencyon. This daye ꝑ nombre of .xl. dayes is complete and dyspenced by tyght holy or dynaunce. And to the profyte of oure insygnement and techynge. To the ende ꝑ in the space of his presence corporall / the fayth of techyng was necessarye. And we oughte to gyue thankynges to ꝑ deuyne dyspensacyon. For the tardyue creaūce of the holy faders to vs necessatye / for they doubted of ꝑ / whiche we doubte not. Secōdely he abode for ꝑ cōsolacyon of the apostles. For ꝑ cōsolacyon deuyne surmoūte ꝑ trybulacyōs tēporall. And ꝑ tyme of trybulacyon to ꝑ apostles / & therfore there ought to be mo dayes vnto the ascencyon / thā to ꝑ resurrecyon. Thyrdely for ꝑ mysterye of ꝑ comparyson / for to gyue to vnderstande the consolacyons deuyne bē cōpared to trybulacyons / as ꝑ daye vnto an houre / & the yere vnto a day. And that this be true it appereth by ꝑ wrytynge of the prophete Ysaye. I shall preche a yere pleasaūt to our lorde / & a day of vengeaūce to god. Loo for one day of trybulacyon he rendreth a yere of cōsolacyon. And ꝑ is by cōparyson as ꝑ day to an houre. It appereth by ꝑ / ꝑ oure lorde was deed & laye in ꝑ sepulcre .xl. houres / whiche was ꝑ tyme of trybulacyon. And by .xl. dayes after his resurrecyon he appered to his dyscyples / whiche was ꝑ tyme of consolacyon. And this sayth ꝑ glose / bycause ꝑ he was fourty houres deed. After he was fourty dayes lyuynge or he ascended into heuen.
¶As to ꝑ thyrde poynt / how he ascended it appereth how he ascended myghtely. For by his puyssaunce and vertue sayth. Ysaye. He ascēded into heuē. Ysaye. lxbij. And also seynt Johan sayth. No man ascended into heuen by his owne puyssaunce and myght but the sone of man that is in heuen. And how be it that he ascended in a cloude / he had no nede. But bycause that he wolde shewe that euery creature is redy to serue his creature. He ascended in his proper vertue. And in this is the dyfference. After that hystoria scolastica sayth / of Jhesu cryst of enoch / and Hely. For Enoch was translated Hely was borne / but Jhesu cryst by his owne myght is ascended into heuen after saȳt Gregorye
¶The fyrste that is to wete Enoch was engendred of a man / and he was engendrynge. ¶The seconde that is to say Hely was engendred / and not engendrynge
¶The thyrde that is to wete Jhesu cryst he was borne not engēdred of a mā / ne engendrynge. Secondely he ascended openly for seenge his dyscyples he ascended. Wherof is sayd. Johan. xbi. Vado ad eū qui me misit. &c. I go to my fader / & none of you demaundeth / whyther goest thou. The glose sayth I go so openly / ꝑ no mā demaūdeth of that they sawe at eye. And therfore he wolde attende in their presence / bycause they myght bere wytnes. And that they sholde enioye of that they sawe nature humayne ascende to heuen. And ꝑ they sholde desyre to folowe hym. Thyrdely he ascended Joyously. For the aungelles syngynge and enioyenge he ascended vnto heuē in gladnes. Wherof sayth seynt Aulyn. Ascendēte cristo pauet. &c. Jhesu cryste ascendynge the heuen abasshed / the sterres meruayled / the companyes of heuen enioyed / the trompe sowned. And all the syeges of the pleasaunte place made melodyes. ¶Fourthly he as-

cēded lyghtly/wherof Dauid sayth. He styed vp as a gyaūte with a great paas & moche hastly & lyghtly he ascended whā he palled soo great a space in a momente Raby Moyses/whiche was a great phylosopher reherseth ỹ euery cyrcle or euery heuen of eche planet hath ỹ thycknes and the waye of .v.C. yere/that is to say as one may go in a playne waye in .v.C. yere. And that is the dystaunce bytwene heuen and heuen/& cyrcle and cyrcle. After that whiche is sayd so great/& as ther ben seuen heuens after his sayenge fro ỹ centre of the erthe vnto the concauyte of the heuen of saturne/whiche is ỹ seuēth waye of .vij. M. yere. And vnto the concauyte of ỹ .viij. heuen .vij. M. and .v.C. yeres/that is as moche space as one sholde goo in playne waye in .vij. M. and .v.C. yeres/yf a man myght lyue solonge. And ỹ euery yere be of .tij.C.lxv. dayes. And the way of euery day be of .xl. myles/and euery myle of two thousande paas or cubytes/and this sayth Raby Moyses whi che was a great phylosopher/yf it be of trouth or no god knoweth. For he that all hath made and created in certayne nombre/in certayne poys and weyght/and in certayne mesure he knoweth all. Than this leep or spryngyge was great ỹ Jhesus cryst made fro erth to heuen. Of this leep & dyuers other leepes of Jhesu cryst seynt Ambrose sayth. Jhesu cryst came into this worlde to make a leep. He was. What? god the fader. He came into ỹ vyrgyne Marye. And fro the vyrgyne mary into the crybbe or rackes. He descended in to flom Jourdane/he ascēded vpō ỹ crosse/descended into his tombe. Fro the tombe he arose/and after ascended vp in to heuen/and sytteth on the ryght hande of the fader. ¶ As to the fourth poynt is with whome he ascended. He ascended wt a greate pray of men/and great multytude of aungelles. And that he ascended vp with ỹ praye of the men. It appereth by this that Dauyd sayth. Ascendisti in altū cepisti captiuitatem. &c. Lorde thou haste ascended on hye and hast take them that were captyues enprysoned/and the seruytude thou hast affraunchysed. And also that he ascēded with a great multytude of aūgelles. It appereth by ỹ interrogacyons that aungelles made of the dysputacyons to theym byneth/whan Jhesus cryste ascended into heuen/as ysaye recorderh. Ysaye. xlij. Quis est qui venit de edom. With his clothes deyed where as sayth the glose. That some of the aungelles that knewe not playnly the mystērye of the incarnacyō of the passyon/and of his resurrectyon/that sawe oure lorde ascende with a great multytude of aūgelles and seyntes by his owne vertue. Wherfore they merueyled and sayd to thangelles that accompanyed hym. who is this ỹ cometh from edom. And yet they sayd/who is this kynge of glorye. Seynt Denis in the boke of Gerarchye of holy aungelles in ỹ seuēth chapitre sayth. Thus semeth it ỹ he sayd that thre questyons were made to thaungelles whan that Jhesus ascended. The fyrst were ỹ fyrst to theymselfe. The secōde were the princypalles to Jhesus cryst that ascended. The thyrde were the ielle to the greatest. Of whiche they demaunded ymonge them. Who is this ỹ cometh fro edom his clothes deyed of bosra. The worde edom is as moche to say as full of blode. And this worde bosra is to saye anguysshe and trybulacyon. Thus as they wolde haue said. Who is this that cometh fro ỹ worlde full of blode/by the synne of the world and of malyce ayenst god? And oure lorde answered. I am he ỹ speketh in Justyce. And seynt Denys sayth thus that he sayd I am he ỹ dysputeth Justyce and ryghtwysenesse of helthe in the redempcyon of humayne lygnage. He was Justyce in as moche as he that was creatour brought agayne his creatures fro ỹ straunge iurisdyccyō. And he was ryght

wylnesse in asmoche as the enuye whi-
che had assayled vs/he put and cast oute
of the domynacyon that he had in the hu
mayne lygnage. And after this maketh
seynt Denys a questyon. Syth the pryn
cypall aungelles ben nye to god/and ben
without moyen enlumyned of god/wher
fore demaūde they one the other/lyke as
that they wolde haue lerned eche of other
But he sayth that gyueth this solucyō/ȳ
in that they demaūde eche of other it she-
weth that they desyre to knowe. And in ȳ
fyrst ymonge them they hadde collacyon.
sheweth that they durst not auaūce them
tofore ȳ deuyne progressyon. And for this
fyrst they ought to axe echone other/by-
cause that parauēture theyr Interroga
cyon were not ouer hasty vpō ȳ Illumy-
nacyon ȳ they had receyued of god wout
moyen. ¶ The seconde questyon is/and
that was ȳ fyrst & souerayne aūgel sayen
ge to Jhesu cryste/why is thy clothynge
reed and thy vestymentes as troden and
fulled in presse. Our lord hath his clothȳ
ge and his body reed all couered w̄ blode
bycause ȳ yet whā he ascēded he had his
woundes in his body/after this ȳ Bede
sayth. He must kepe his woundes in his
body for. v. reasones/& he sayd thus Our
lorde kepeth his woundes/and to ȳ daye
of Judgement he shall kepe them to ȳ en
de ȳ it conferme his resurrecyō. And for
to pray ȳ fader for vs/he presenteth them
to the ende ȳ ȳ good see the great mercy
by whiche he hath redemed them. And ȳ
ȳ wicked people may knowe ȳ ryghtwys
ly they bē dampned/& thou eternally he
bereth w̄ him the sygnes of his glorious
victory perpetuall. And to this questyon
answereth oure lorde. Torcular calcaui.
&c. The presse I haue torned & folowed
all alone/and of all mē there was not one
that wolde helpe me. The presse is ȳ crof
se/in the whiche he was pressed in suche
wyse that ȳ blode sprāge out. Thus Jhe
su cryst called the enmye ȳ pressour/whi-
che that thus had wrapped the humayne
lygnage w̄ cordes of synne and quenched
hym so clene/that he had nothyge spyry-
tual/but that it was wout expressed. And
onely he shewed it in the vyrgyne Marye
But our champyon fought to strongely &
defouled the pressour so foule that he bra
ke the bandes of synne/and ascēded in to
heuen. And after this he opened ȳ tauer-
ne of heuen and poured out the wyne of ȳ
holy ghost. ¶ The thyrde questyō is whi
che ȳ lesse aungelles made to the greater
and more in sayenge. Who is this kynge
of glory. They answered & sayd. The lor-
de of vertues he is kyng of glory. And of
this questyon of the aungelles & of the an
swere of the other Sayth seynt Austyn.
All the ayre is halowed in the cōpany de-
uyne/& all the tourbe of deuylles flyenge
in the ayre fledde backwarde whā Jhesu
cryst ascēded/to whome the aungelles ȳ
weren in ȳ cōpany of god ranne & demaū
ded who is this kynge of glory. And they
answered this is he ȳ was whyte and co
loured as a rose/ȳ whiche was seen wout
coloure & woute beaute/seke in the tree/
stronge in his dyspoylle/full reputed/in
his body well armed/in the bataylle/kyn
kynge in his dethe/fayre i his resurrecty
on/whyte borne of the vyrgyne. Reed in
the crosse/pale in repreues/& clere in he
uen. ¶ As to the fyfth It is for what me
ryte he ascended. And we ought to vnder
stande that he ascended in treble meryte.
Wherof sayth saynt Jerom. Jhesu cryst
ascended in meryte of trouthe. For ȳ whi
che had be promysed by prophetes/he ful
fylled in meryte of humylyte & debonary
te. For lyke as he was sacrifyed lyke a lā
be for the lyke of ȳ people in meryte of Ju
styce/but by Justyce/& not onely by pury
saūce/but by Justice/& not onely bi pury
saūce/but by Justyce & by ryght ȳ hast de
lyuered man/& I haue withholden of thy
puyssaunce/& by vertue shall brynge the
to heuen. This sayd god the fader to the

sone. ¶As to ỳ. vi. ỳ is whyther he ascended/it ought to be knowen ỳ he ascended aboue all the heuens as the apostle sayth ad Ephesios quarto. He ỳ descended fro heuen/ỳ is he ỳ ascended aboue all the heuens bycause he fulfylled all thynges/he sayd aboue all ỳ heuens bycause there bē many heuens aboue whiche he ascended There is a heuen materyall/an heuē racyonall/an heuen intellectuall/an heuen substancyall. There bē many heuens materyal/the heuē of ỳ ayre whiche is called aercū/one other called etherecū/another olimperium/another igneum/another syderū/another crystallinū/& another empireū. The heuē resonable is ỳ man Just whiche is sayd Just bycause of ỳ deuyne habytacyon for lyke as heuen is ỳ sete of god as ỳ prophete ysaye sayth. Celū mihi sedes est. Oure lorde sayth ỳ the heuen is his sete/tyght so is ỳ soule of a tyght wyse man/lyke as Salamon sayth. The soule of a tyght wysemā is the sete of sapyēce/by reason of the holy cōuersacyon. For ỳ sayntes by holy cōuersacyō & delyre dwell in heuen as sayth seynt Poule our cōuersacyon is in heuen/bycause of contynuall operacyō in vertue. For lyke as ỳ heuens moue cōtynually woute restynge. In suche wyse ỳ seyntes moue alway by good werkes. The heuen intellectual ben ỳ aūgelles/& the aūgelles ben called heuen by the reason of dygnyte & of theyr vnderstādynge. Wherof sayth sayt Denys in ỳ boke of the deuyne names in the. iiii. chappytre. The deuyne spyrytes & the aungelles ben aboue the creatures whiche ben & lyue aboue al thynges ỳ lyue/& vnderstōde and knowe aboue all other wyttes & reasons/& more than all other thynges ỳ bē in beynge/they desyre wele & good of whiche they bē partycypaūt ỳ is god. Secondely they bē tyght fayre bycause of theyr nature & of theyr glorye. Of whiche beaute sayth seynt Denys in the booke to fore alleged. The aūgel is the manyfestacyon of dedes and wyll of god by whome they be shewed. And he is ỳ clerenes of ỳ derke lyght/he is a myrrour pure & tyght clere without receyuynge of ony fylth or spotte in hym/yf it be leefull to say/he is ỳ beaute and the conformyte of the boūte of god Thyrdely they bē tyght stronge bycause of theyr vertue & mygbt/of whiche strengthe sayth Johā damascene in his seconde boke i ỳ. viij. chappytre/wher he sayth Fortes sūt & parati. &c. The aungelles of god ben stronge and alway redy to fulfyl the wyll of god. And they ben founde alwaye anone where god wyll haue them. ¶The heuen hathe thre cōdycyons/it is tyght bye/tyght fayre/and tyght stronge Of two the fyrst sayth salamon. Ecclesiastici. xliii. The fyrmament is ỳ beaute of the heyght/and the beaute of heuen is in the syght of glorye. The heuen is substācyall/that is ỳ qualyte of the deuyne excellence of Jhesu cryste came & after this he ascended. Wherof Dauyd sayth. A lūmo celo egressio eius. &c. Fro the hye & soueraine heuen ỳ sone of god descended/& ascended ayen vnto ỳ soueraine heyght. The qualyte of the deuyne excellence & ỳ he ascēded aboue all ỳ heuens materyall Dauyd sayth it clerely whiche sayd. Eleuata est magnificentia tua super celos. Lorde god thy magnyfycense is lyft vp & eleuate aboue all ỳ heuens materyall/he ascended vnto the heuen where god ỳ fader syttetb not lyke bely/whiche ascēded ia a chayre of tyre vnto a hye regyon. Fro whens he was translated into paradyse terrestre/he wente no ferther. But Jhesu cryst ascended into the hyest heuen/that is called Celum impyreum/whiche is ỳ propre habytacyon of god/of the aūgelles & of ỳ seyntes. And this habytacyon properly apperteyneth to dwellers. For this heuen aboue all other heuens hathe excellence in deuinite/in proprite/in situacyō/& cyrcūferēce. And therfore it is cōuenyent of Jhesu cryste/whiche all the heuens of

intellygence and reasonable surmoũteth in dyuynyte/in eternyte/in spyuacyõ/in nobylyte/and in cyrcũference/of puyssaũce. Semblably it is ỹ habytacyon of seyntes of good congruyte. For that heuen is without deformyte/vnmouable of perfyte lyght/and of capacite without mesure And ryghfully it apperteyneth vnto aũgelles and vnto seyntes/whiche were all one in operacyõs vnmouable in dylectyõ shynyge in ỹ sayth/& in knowlege of grete capacyte in receyuynge the holy ghost It appereth by this scrypture that sayth in ỹ cantycles. Lo this is he that cometh leppynge the moũtaynes/& ouerpassynge the hylles. And who that ascended aboue all the heuens of the intellygence/that is to saye aboue all ỹ aũgelles appereth by Dauyd ỹ sayth. He ascẽded aboue cherubyn/whiche is asmoche to saye as ỹ plenytude of scyence/and flewe vpon ỹ pennes of wyndes. And who ascẽded aboue vnto the heuen substancyall/that is to ỹ equalyte of god ỹ fader. It appereth by ỹ golpell of Marke. Marci vltimo. Dñs quidem ihesus cristus. &c. Syth ỹ our lorde hath spoken to his dyscyples/he was set in heuen on ỹ tryght syde of god/wherof sayth sẽt Bernarde. To my lorde Jhesu cryst it is sayde synguleriy & gyuen of my lorde god ỹ fader ỹ he syt on ỹ tryght syde of his glorye. In glorye in essence cõ substancyall by generacyon/semblable of mageste and nothynge vnlyke/& of eternyte semblable. Now may we say ỹ Jhesus in his ascẽcyon was tryght hye of foure maners of heyghte. That is to wete of place of remuneracyon of reward/of knowelege/and of vertualyte or strengthe. Of the fyrst sayth ỹ apostle ad Ephesios. He that descended hyder downe ỹ is he ỹ ascended aboue all the heuens. Of ỹ secõde ad Ephesios secũdo. He was made obedyent vnto ỹ dethe. Where seynt Austyn sayth. The humylyte of clerenesse is ỹ meryte. And ỹ clerenes of mekenes is ỹ mede of rewarde. Mekenes is the meryte of clerenes/and clerenes is the rewarde of mekenes. Of ỹ thyrde sayth Dauyd. Ascendit super cherubin/that is aboue ỹ plenytude of scyence and of knowlege. ¶ Of the fourth it appereth/for as it is wrytẽ He ascẽded aboue Seraphyn whiche is interpreted ỹ strength of god. And we ought to knowe/ỹ of his ascencyõ/we haue nyne fruytes profytable. The fyrst is of the habytacyõ of the loue of god/wherof is sayd in the golpell. Johãnis. xvi. Nisi ego abiero. &c. But yf I shall go/the holy ghost shall not come to you/where sayth sẽt Austyn. yf ye seche me by flesshely loue/ye may not cõprehende ỹ holy ghost/whiche is spyrytual loue. The. ij. is ỹ mare greter knowlege of god. Wherof sayth seynt Johan in the golpell/yf ye loue me well/ye shall haue great Joye. For I goo to my fader. For he is greater thã I am/wher sayth sẽt Austyn. I shall wdrawe this fourme of humanyte. In whiche my fader is more greater than I. As to ỹ ye may se god. The. iij. fruyte is ỹ meryte of the fayth/of whome sayth seynt Lyon ỹ pope in a sermone of the ascencyon. Thã began ỹ fayth more certaye to approche whiche techeth vs ỹ sone to be egall to ỹ fader/& semblable/and as to ỹ body substancyall of Jhesu cryste of whiche he is lesse than ỹ fader/& wherof he had no nede. And this bygoure is great courage & fyrme wout doubte for to byleue ỹ whiche is not seen at eye/& to affyre ỹ desyres ỹ may not be beholden/& sẽt Austyn sayth He ascended as a gyaunt to renne in his waye & taryed not/but he ranne cryenge by voyce/by wordes/by dedes/by dethe/by lyfe/by descendynge/& by ascendynge in cryenge ỹ we sholde retourne to hym by good herte/ỹ we may fynde hȳ. The fourth is our surete/therfore ascẽded Jhesu cryst into heuen for to be our aduocate to god ỹ fader/& we ought to hold vs well assured whan we haue suche aduocate to

go to god the fader/ & this wytnesseth to vs seynt Johā in his canon/we haue ad uocate the fader Jhesu cryste whiche is mercyfull to vs for oure synnes. And of this surete sayth seynt bernarde. O man sayth he we haue a sure goynge or a comyge to god ỹ fader/where the moder is to fore the sone/to whome she sheweth her breste and pappes/ & the sone sheweth to the fader his syde & his woūdes. Thā we may not be put awaye/wher we haue so many sygnes of loue and of charyte. The fyfth is our dygnite. A great dygnyte haue we goten whan our nature is lyfte vp vnto the ryghte syde of the fader/wherof aungelles of heuē consyderynge that/defende for to be worshypped of man. Apocalipsis.xix. Seynt Johan wolde worshyppe ỹ aūgell that spake to hym. And the aungel defended hym in sayenge. Beware the that thou do not soo. For I am thy broder and thy seruaūt/where as the glose sayth. That in the olde lawe he defended not to be worshypped of man. But after ỹ ascencyon/whan he sawe mā lyfte vp aboue hym. And of this seynt Lyon sayth in a sermon of the ascencyon. This daye the nature humayne hath be borne aboue the heyghte of all pupssaunces vnto where as god ỹ fader sytteth. As that it sholde seme more meruaylous whan it is seen that it is moche ferre fro men/soomoche more shewe they the reuerēce and honoure that they haue. And hereof the fayth mystruste not/ne hope slaketh not/ne charyte amynysheth not. The.vi. is the stedfastnes & surenes of our fayth. Wherof sayth seynt Poule ad hebreos sexto. To Jhesu cryste we renne for refuge. For to kepe the hope that hath be delyuered to vs/as an ancre/which is fyxme to the soule and sure/whiche ledeth to with in heuē/where Jhesu cryst before vs entred. And seynt Lyon sayth thus. The ascencyon of Jhesu cryst is our mouūtynge & lyftynge vp. And where as ỹ Joye of our heed is/there abydeth the hope of our body. The seuenth is ỹ shewynge of ỹ way of heuen. Wherof sayth Mychee the prophete. He ascended to shewe vs the waye & seynt Justyn sayth. Thy sauyour hath made the waye to the. Aryse thou and go thyder. For ỹ hast that thou ententest/be not now slouthfull. ¶ The.viij. is ỹ openynge of the yate of heuen. For lyke as Adam opened the yate of hel. In lykewyse Jhesu cryst opened the yate of heuen/as the chyrche syngeth. Lorde Jhesu cryst ỹ arte he that haste ouercome the pryncke of dethe/that is the deuyll. And hast opened the realme of heuen to them that byleue in the. ¶ The.ix. is the preparacyon of ỹ newe place. Wherof Jhesus sayth in the gospell of Johan. I go for to make redy youre place in heuen. And seynt Justyn sayth. Lorde araye ỹ ỹ haste made redy. Thou arayest vs lord to ỹ. And ỹ arayest the to vs whā ỹ makest redy the place to the ende/ỹ ỹ be in vs. And the to vs may be ỹ preparacyon of the place/and ỹ mancyon of euer lastynge heithe. Amen.

¶ Here begynneth of ỹ blyssed holy feest of Penthecoste/or of the holy ghost.

The holy ghost as wytneleth seynt Luke in the hystorye of ỹ actes of the apostles/on this day was send to the apostles in the fourme & lykenesse of tongues of fyre. And of this sendynge and comynge. viij. thynges are to be cõsydered Fyrst fro whome he was send. Secondly in how many maners he was send. Thyrdely in what tyme he was send. Fourthly how oft he was send to ỹ apostles. Fyfthly in what tyme he was sende. Syxtly into whome he was sende. Seuẽthly wherfore he was send. And the. viij. by whom he was send. And to ỹ fyrst. It is to wete that he was send fro the fader/and fro ỹ sone he was send. And he also hym selfe ỹ holy ghost gaue & sende hymselfe. ¶ Of ỹ fyrst sayth seynt Johan. Johannis. xiiij. The holy ghost whiche is sayd paraclyt9 whom god the fader shall sende in my name. This is he that shall teche vs all. Of the seconde sayth seynt Johan. yf I goo sayth Jhesus/I shal sende hym to you. ¶ Nowe it is to wete that the sendynge is compared in thre maners to ỹ sender. ¶ Fyrst as he ỹ gyueth beynge in his substaũce/and in this maner ỹ sonne gyueth his rayes or beames. ¶ Secondely as in gyuynge vertu or strengthe. And so is ỹ darte gyuen by ỹ vertue & strength of hym that casteth it. ¶ Thyrdly to hym that gyueth his iurysdyccyon to another/& thus ỹ messanger is sende fro hym/of whom he hath that commaundement/& after these thre maners ỹ holy ghost may be sayd to be sende/for it is sayd sende of the fader & of the sone. As haupnge vertue & auctorite in his operacyon. Not withstandynge hym selfe gyueth & sendeth hym ỹ whiche thynge semeth to be verytable after this ỹ the gospell of Johan sayth Johãnis. xvi. Cũ venerit ille spiritꝰ veritatis. Whã ỹ spirite of trouthe shall come whiche procedeth fro the fader/he shall bere wytnesse of me that he cometh fro me. Now sayth seynt Lyon in a sermon of the penthecost. The in commutable deyte of ỹ blyssed trynyte is wout ony chaũgynge one in substãce. Not deuyded in operacyon all one in wyl lyke in omnipotencie/egall in glory and in his mercy. He hath take to hymselfe ỹ worke of our redempcyon/ỹ the fader be to vs mercyfull/the sone to vs prouffytable/and god the holy ghost enflãme vs/& bycause ỹ the holy ghost is god/therfore he gyueth hymselfe. And ỹ this is true sayth Ambrose in ỹ boke of ỹ holy ghost sayth thus. The glorye of the deuynyte is approued by foure reasons. Or for he is woute synne. Or for that he leueth the synnes. Or for that he is creatour/& not creature. Or for ỹ he worshypped none but he is worshypped & in that is shewed to vs/that ỹ blyssed trynyte was all gyuẽ to vs For ỹ fader hath offred all that he had as sayth sayt Austyn. He hath send to vs his sone in prys of our redempcion. And ỹ holy ghost in sygne of our adopcyon. Semblably the sone of god hathe gyuen hym selfe vnto vs. For thus sayth ỹ holy man seynt Bernarde. He is our pastour/& he is our redempcyon. For he gaue his soule in prys of our redempcion/his blode into drynke. his flesshe into meet/& his deuynyte into fynall rewarde. Semblably ỹ holy ghost gaue hymselfe all to vs/lyke as the apostle sayth. By ỹ holy ghost is gyuen the worde of sappence to one/to another of scyence/& thus of al graces partyculer is gyuen by ỹ same holy ghost. And herof sayth seynt Lyon ỹ pope. The holy ghost is thynspyrer of the fayth/gyuer of scyence/techer of chastyte/& cause of all helth. As to ỹ secõde he is send in thre maners/that is to wete/ỹ the holy ghost in two maners/inuysybly & vysybly. As touchynge into the hertes pure & chaste he descended vysyble/whan by some sygne vysyble he is shewed. Of ỹ sendynge inuysybly sayth seynt Johan Johãnis tertio. Spiritꝰ vbi vult spirat. The holy ghost where he wyll he Inspyreth the hertes/

but thou knowest not whens he cometh. Ne whyther he wyll go/and it is no meruayle. For as seynt bernarde sayth of this worde Inuysyble/he is not entred by the eyen. For he is not coloured/ne by ỹ eres/ for he sowneth not/ne by ỹ nosethyrlles. For he is not medled wỹ ayre/ne entreth not by ỹ conduyte of the mouthe. For he may not be swalowed/ne by the kelynge or at touchynge. For he is not manyable ne maye not be handled. Thou demaundest thanne yf he hathe sought ony place naturall or humayne by whiche ỹ myghtest know that he be comen in to the/knowe thou sayth seynt bernarde that of the mouynge of the herte I haue vnderstande by his presence. And by the styenge of vyces. I haue felte the vertue of his puysaunce. And by the dyscucyon and repreuynge of my synnes hydde. I am amerueyled of the depenesse of sappyence/and of the amendement of my maners how lytell and small that they ben. I haue experyence of the bounte of his manſuctude and of the reformacyon and reuocacyon of the spyryte of my herte. I haue perced the thyckenes and the nobleſſe of his beaute. And of the regarde and consyderacion of all thynges. I am abaſshed of the multytude of his greatnes. The sendỹge vysyble whan it is in one sygne vysyble it sheweth. And it is to wete ỹ in. v. sygnes vysyble the holy ghost is send & shewed. Fyrst in sygne of a doue vpõ Jhesu cryst whan he was baptysed. Luce. iij. The holy ghost descẽded in bodyly lykenesse of a doue vpon hỹ. Secõdely in lykenesse of a fayre cloude & clere vpõ Jhesu crist at his tranſfyguracyõ. Mathei. xvii. Lo he yet spekynge a bryght cloude shadowed thẽ this was vpon the mount Thabor/wher Jhesu cryste spake with seynt Peter James & Johã. And thus as he spake there descended a clere cloude that couered thẽ all/where as the gloſe sayth thus. Whã Jhesu cryst was baptysed and also whã he was claryfyed the mysterye of ỹ tryny te was shewed. The holy ghost was shewed at ỹ baptysme in lykenes of a doue/& in the hylle in lykenesse of a clere moyst ayne and cloude. Thyrdely he was shewed in lykenesse of a blowynge or a blaste. As sayth seynt Johan. Johannis vicesimo. He brethed and blewe on them and sayd. Take ye the holy ghost in you of whome ye forgyue the synnes/they shalbe forgyuen. And of whome ye retayne ỹ synnes they shalbe reteyned. ¶ Fourthly in lykenesse of fyre. ¶ Fyfthly in lykenes of tongues. and in these two maners he appereth to vs/to gyue to vs to vnderstãde ỹ the proprytes of tongues and of fyre he putteth in ỹ hertes where he descendeth ¶ The doue hath waylynge for his songe he hath no gall/she maketh her house in an hole/or in a wall of stone. And thus ỹ holy ghost theym that he replenysheth. He maketh thẽ for to wayle for theyr synnes. Wherof sayth ysaye the prophete. Ysaye. lix. We shall all rore lyke beres/and wayle lyke doues. In thynkỹge humbly and bytterly how we haue erred ayenst ỹ scrypture. And for this conforteth vs the apostle seynt Poule. ad Romanos octauo. The holy ghost ceaſed not to pray for vs. In mouynge vs to waylynges without nombre. For oure synnes the whiche ben without nombre. ¶ Secondely the doues ben without galles. And the holy ghost maketh them suche/where he descendeth/for that is his nature. Wherof sayth the wyſe man. Sapientie duodecimo. O quam bonis et suauis. &c. O lorde god how moche good and swete is thy spyryte in vs. ¶ Also in ỹ same place he is called swete benynge & humayn. Of ỹ he maketh vs benynge & humayne/ỹ is to wete/swete in worde/benynge in hert and humayne in worke. ¶ Thyrdely the doues dwelle within ỹ holes of walles of stone/that is to saye. In the woundes of Jhesu cryst he maketh theym to dwell ỹ

he fylleth. Wherof it is sayd in the Canty cles. Cãtiquorum secũdo. Aryse thou my spouse/my loue/and my doue/my spouse and loue/that is a deuoute soule. And come my doue/for to nourysshe smalle pygeons in the holes of the walle that is in the woundes of oure lorde. Wherof sayth seynt Jerom. Spiritus oris nostri. ꝛc. Thus as he wolde saye/the spyryte that is of our mouthe that is Jhesu cryste for he is our mouth. And our fleshe maketh vs to saye to cryste. In thyne vmbre ỹ is in thy passyon In whiche Jhesu Cryste was obscure derke and dyspyted/we shal lyue by contynuall memorye. Secondely he was shewed i lyknes of a cloude. The cloude is lyfte vp fro the erthe by vertue of the sone. And nourysshyth ⁊ engẽdreth rayne/⁊ refresshyth and coleth the ayre ⁊ the erthe. Thus the holy ghost them ỹ he replenysshyth he lyfteth fro the erthe/for to dyspyse therthly thynges/as sayth ỹ prophete Ezechyell. The holy ghost hath lyft me into the ayre bytwene heuen and erthe/and hathe brought me into Jherusalem in the vysyon of god. Secondly he refresshyth the erth/ỹ is ỹ hertes/ayenst ỹ dryneſſe of brennynge of vyces/and of this was sayd to ỹ vyrgyne Mary. Spiritus sanctus supueniet in te. ꝛc. The holy ghost shall come in the/and the vertue of hym that is hyest shall shadowe ỹ and fro all ordour of vyces shall cole the. And ỹ holy ghost is called water/bycause that water hath the vertue ⁊ nature to refresshe and cole. Wherof sayth seynt Johan the euangelyst. Fro ỹ holy ghost that flodes of lyuynge water shall renne. And ỹ same sayth he of the holy ghost/whiche ỹ apostles receyued/and of theym that receyued hy. For the ryuers ranne through all the worlde vpon theym that byleued in god. ¶ Thyrdely he engẽdreth rayne/the whiche descẽdeth by dropes/and this is that Dauid sayth. The holy ghost shal blowe/and make waters to flowe/that is to saye by the trees compynge fro the herte dropppynge fro the eyen. ¶ Fourthly he is shewed in lyknesse of breth/whiche is a spyryte of the herte/whiche is caste out by the mouth/whiche is lyght/hote/swete/and necessarye to brethe with. Thus ỹ holy ghost is lyght to be shedde into man. He is moost swyfte of ony thynge that is mouable/as ỹ glose sayth vpon this worde. Factus repente de celo sonus. At the compynge of the holy ghost/he made mouynge as of thonder and of wynde/Vehement and sodayne. And fylled al the house where the apostles saten/whiche abode hym in great deuocyon. For the grace of the holy ghost wrought not in his operacyon of space/ne of tyme/but he hadde sodayne mocyon. Secondely he is hote/for to enflamme the hertes. Wherof Jhesu cryst sayth. I am comen to caste fyre in ỹ erthe/but this is that brenneth ⁊ enflãmed the hertes. And compared to wynde whiche is hote/wherof is sayd in the cantycles. Veni auster et perfla ortum meũ. Come wyde of ỹ southe and blowe in my gardyne/that is my soule. Thyrdly he is swete for to make swete ỹ hertes/⁊ therfore he is named by this name of vnccion the swete vnccion of hym techeth vs whiche apperteyneth to our helthe. And it is named by name of dewe: wherof syngeth holy chyrche. Et sui roris aspertione recludet. Wher she prayeth that the aspersyon and spryngynge of ỹ dewe make our hertes to growe in vertues. And also by space of tyme stylle and calme. After the stroke of the fyre descended a swete sowne of ayer softe and smalle. And there was our lorde Jhesu Cryste. ¶ Fourthly it is necessarye to brethe in suche maner/that yf it myght not yssue out of the mouth/that he myght not brethe/anone the man shold dye. And thus sholde we vnderstande of the holy ghost. After this that Dauyd sayth. Auferes spiritum eorũ ⁊ deficient/⁊ in puluerem. ꝛc. Lorde god as soone as

thou shalt take awaye theyr spyryte they shall falle/and therfore sayth he. Emytte spiritū tuum. &c. Lorde god sende thy spyryte to theym and they shalbe created by spyrytuall lyfe and be renued/for the holy ghost is that gyueth lyfe. Fourthly he was shewed in lykenesse of fyre. Fyfthly in lykenesse of tongues/and the cause for why he appered in these two maners I shall here after saye. As to ỳ thyrde prync̃ypal in whiche tyme he was send he was on ỳ. v. day send after ester for to gyue to vs knowlege that the holy ghoost came. And it is ỳ perfeccyon of ỳ lawe/ỳ remuneracyon perdurable/and the remyssyō of synnes. It appereth of the perfeccyon of the lawe. For fro ỳ day that ỳ lambe was sacryfyed in ỳ olde lawe/ỳ lawe was delyuered the fyfth daye after that/as the chyrche sayth in fyre/and also in the new testamente/fyfty dayes after ester desdēded the holy ghost on the mouñte of syon in lykenesse of fyre/lyke as the lawe was gyue in the hyest of the mouñt of synaye. So the holy ghost in the solyer where the souper of Jhesu cryst & of his apostles was made. In this appered that ỳ holy ghost is the perfeccyon of all the lawe/for in that is the plenytude of dylec̃yon. Secōdely the perdurable remuneracyon is in the holy ghost/wherof ỳ glose sayth thus That ỳ. xl. dayes in whiche our lorde cōuersyth with his dyscyples/lygnyfyeth ỳ holy chyrche. Also the fyfty day on whiche the holy ghost was gyuē expyrelleth ỳ last retrybucyon & reward perdurable. Thyrdely of the holy ghost is the remyssyon of synnes/as sayth ỳ glose/therfore it was gyuen the fyfty daye/bycause in ỳ fyfty yere was the iubyle and all thynge pardoned/& by the holy ghost ỳ synnes ben pardoned. And it folowyth in the glose/in ỳ Jubylee spyrytuall the prysoners ben delyuered the dettes ben quyted/the exyled ben repelled and called home the herytages ben rendred/and the bonde men ben rendred from theyr seruytude and made free And the gylty of synnes made quyte & delyuered/wherof sayth seynt Poule. The lawe of the spyryte of ỳ lyf in Jhesu cryst hath delyuered me fro lawe of synne and of dethe. After the dettes of synne ben lefte. For charyte coueryth & quenchyth grete multytude of synnes. The exyled men be called home. And the prophete sayth. Spiritus tu⁹ bonus. &c. Lorde thy good spyryte hathe brought me into the ryght hande of my coūtre/that is to heuē. The herytage loste is rendred/wherof sayth the seynt Poule. The holy ghost had gyuen wytnesse to our spyryte that we ben ỳ sones of god. And yf we bē sones we be hayres whiche were seruaūtes to synne/we ben made free to god/for where the holy ghost is/there is fraunchyse and lyberte. As touthynge ỳ fourth how ofte he was send to ỳ apostles/after ỳ the glose sayth He was gyuē to thē by thre tymes. That is to wete before ỳ passyon of Jhesu cryst after the resurrecc̃yon/and after ỳ ascenc̃yon. Fyrst to do myracles. Secondely to release the synnes. And thyrdly to confyrme the hertes. Fyrste whan he send them to preche & to caste fendes out of bodyes/and to hele the seke maladyes/he gaue to them the puyssaunces & these meruayles dyd they by ỳ holy ghost. Neuertheles it is not cōsequent that who soeuer haue ỳ holy ghost do myracles. For seynt Gregorye sayth ỳ myracles make not a man holy/but shewe hym holy. Ne also euerī mā that doth myracles hath not ỳ holy ghost For euyll people auaunte theym to haue done myracles sayenge. Lorde lorde saye they. Haue not we wel prophecied in thy name. Thou hast gyuē to vs the spyryte of prophecye. God doth myracles by his aūgelles by mater amyable that they haue. And ỳ fendes by vertue naturall/whiche bē in thynges created naturally. And the enchaunter by helpe of fendes. The good cryslen man by Justyce publyque

The euyl cryſtē man by ſygnes of Juſty
ce. Secondely they hadde the holy ghoſt
whan he bꝛethed on theym ſayenge. Ta
ke the holy ghoſt into you/to whom ye lo
ſe theyꝛ ſynnes/they ſhalbe loſed/and of
whome ye reteyne/they ſhalbe reteyned
Neuertheleſſe none ſauke god may foꝛgy
ue ſynnes/as to the ſynne that is in ꝑ lou
le. And whiche is the obligacyon to pay
ne perdurable. ¶ Oꝛ to ꝑ offence of god
the whiche is onely foꝛgyuē by thynfuly
on of the grace of god. And by the foꝛce ⁊
vertue of contrycyon. Neuertheleſſe we
ſayen that the pꝛeeſt aſſoyleth of ſynnes
as foꝛ that he Inſygneth oꝛ ſheweth that
the ſynner is aſſoyled of god/as to ꝑ/that
the peyne ꝑ ſholde be perpetuall/he chaū
geth unto the tempoꝛall of purgatoꝛye/⁊
alſo that foꝛ that the peyne tempoꝛall is
dewe he releaceth party. Thyꝛdly ꝑ holy
ghoſt was gyuē to them on this day whā
he confyꝛmed ſo theyꝛ hertes ꝑ they dꝛad
de no tourmentes/by the vertu of the ho
ly ghoſt whiche all ouercometh. Wheꝛof
ſayth ſeynt Auſtyn. Suche is ꝑ grace of
the holy ghoſt/ꝑ yf he fynde heuynelle in
the herte he bꝛeketh it/yf he fynde deſyꝛe
of euyl he deſtroyeth it/yf he fynde vayn
dꝛede he caſteth it out. And ſeynt Lyon ꝑ
pope ſayth. The holi ghoſt was hoped of
the apoſtles/not foꝛ than fyꝛſte he hadde
enhabyted in theym/but bycauſe that ꝑ
hertes to hym ſacred ⁊ dedyed moꝛe ſhol
de vyſyte theym. And moꝛe aboundaunt
ly by grace ſhold abyde in encreaſyṅge his
gyftes not than begon/of whiche he was
not newly ſhewynge his operacyon. Foꝛ
his largeſſe paſſed all haboūdaūce. ¶ As
to the fyfthe/that is to wetꝛ how he was
ſende. It is to be knowen ꝑ he was great
ſowne in tongues of fyꝛe/the whiche ton
gues appered ſyttyṅge. And ꝑ ſowne was
ſodayne fꝛo heuen vehement ⁊ ſhynyṅge.
It was ſodaine foꝛ he had no nede of ſpa
ce tempoꝛall. It was fꝛo heuē. Foꝛ he ma
de them celeſtyall ꝑ he replenyſſheth. Ve
hemente/foꝛ he gaue dꝛede of loue/oꝛ foꝛ
that/ꝑ he toke awaye the ſoꝛowe perdura
ble/whiche is maledyccyō. Oꝛ foꝛ ꝑ/ꝑ he
bare the herte out of carnall loue. Alſo he
was replenyſſhynge foꝛ he fulfylled all ꝑ
apoſtles/as ſayth ſeyt Luke. Repleti ſūt
oēs ſpiritu ſancto. And it is to wete that
there bē ſygnes of replenyſſhynge ꝑ were
in the apoſtles. ¶ The fyꝛſt is that ꝑ pla
ce where he is gyueth no ſowne lyke a ton
ne of wyne that is full. To this purpoſe
ſpeketh Job/ſhall not the oxe crye ⁊ roꝛe
whan the racke is full. The oxe ſhall not
lowe ne crye whan the crybbe ſhalbe full
lyke as he wolde ſaye. Whan the herte is
full of grace hym oughte not grutche by
impacyēce. This ſygne had the apoſtles
foꝛ in the trybulacyon that they had/they
reſowned not ne grutched not by impacy
ence/but ioyouſly wēt to the pꝛeſence of ꝑ
tyꝛaūtes in pꝛyſon ⁊ to toꝛmētes. ¶ The
ſeconde ſygne is that he may receyue no
moꝛe/elles he were not ful/in this maner
he that is al fylled demaūdeth nomoꝛe in
lykewyſe ꝑ ſeyntes that haue plenytude
of grace/may receyue none other lycoure
of erthely delectacyon. And bycauſe they
haue taſted ꝑ ſwetneſſe of heuen/they ha
ue none appetyte to therthly delectaciōs
wheꝛof ſayth ſeynt Auſtyn/who ſo dꝛyn
keth one dꝛope of delyces of paradyſe/ꝑ
whiche one dꝛope is greater thā all ꝑ ſee
ocean/whiche ought to be vnderſtāde/
al ꝑ thurſte of this woꝛlde is i hꝑ extincte
And this ſygne had the apoſtles whiche
wold haue none of ꝑ goodes of this woꝛl
de in pꝛopꝛe/but put it all in comyn. The
thyꝛde ſygne is foꝛ to renne ouer out as it
appereth by a ryuer whiche aryſeth and
renneth ouer his bankes. As Salamon
ſayth whiche fylleth as phyſō wyſdome
This flood oꝛ ryuer phyſon of his nature
aryſeth and ſpꝛyngeth ouer/and watreth
and arrouſeth the lāde aboute hym. In
lyke wyſe the apoſtles began to ſpꝛede a
bꝛode foꝛ after they had receyued the ho

ly ghoſt they began to ſpeke dyuers languages/where ỹ gloſe ſayth/that ỹ was the ſygne of plenytude. For the veſſel ful ſheddeth ouer/as it appereth of ſeynt Peter. For anone as he begā to preche he cōuerted thre thouſande. Secōdly he was ſende in tongues of fyre/ and here be thre thynges to be cōſydered. Fyrſt for whom he was ſende contynuelly in the tongues of fyre. Secondly wherfore he was ſend in tongues of fyre more than another elemente. Thyrdly wherfore he was ſende in tongues more than in another mēbre. ¶As to ỹ fyrſt for thre reaſones he was ſende and appered in tongues of fyre to ỹ ende that theyr wordes ſholde enflāme ỹ hertes. Secondly that they ſholde preche the verayе lawe of god. Thyrdly ỹ they ſholde knowe that the holy ghoſt whiche is fyre ſpake in theym/and that they ſholde doubte nothyng. And bycauſe all men ſholde here the wordes of god/& they ſholde attrybue ne take to them that they conuerted by theyr predycacīō/but by ỹ wordes of god. Of ỹ ſeconde we ought to knowe ỹ he was ſende in lykeneſſe of fyre for many reaſones. ¶The fyrſt is takē after ỹ ſeuē vertues of grace. The holy ghoſt came in the maner of fyre for to make meke hye thynges/by ỹ gyfte of drede he amolefyeth and ſofteth harde thynges by ỹ gyfte of pyte. He enlumineth harde thynges by ỹ gyfte of ſcyence. He reſtrayneth the flodes of vyces by the gyfte of the coūſayle/he affyrmeth and conſolydeth ſofte thynges by ỹ gyfte of ſtrength/he cleryeth the ruſt of ſynne by the gyfte of vnderſtādynge. He drayeth vp the creatures by ỹ gyftes of ſappyence. ¶The ſecōde reaſon is taken after his dygnyte and excellence the fyre ſurmounteth and excedeth all other elemētes in beaute/in ordre/and in vertue. In beaute bycauſe of ỹ fayrnes of lyght/in ordre bycauſe of his ſytuacyō in vertue bycauſe of vygour in operacyō In lyke wyſe the holy ghoſt in theſe thre thynges excedeth all. For the fyrſt he is ſayd the holy ghoſt pure without fylthe. For the ſeconde ỹ holy ghoſt whiche compryſeth all other ſpyrytes of vnderſtandynge by his incōprehenſyble lyte. For ỹ thyrde he is ſayd ghooſt haupnge all vertue/for he is inupncyble/for he hath all ſtrengthe ſeenge al thyngs fro ferre. The thyrde reaſon is taken as to his manyfolde effecte/& this reaſon aſſygneth Romanus ſayenge that the fyre hath foure vertues or natures/It brēneth/It pourgeth/It chaufeth/and it lyghteth. In lyke wyſe the holy ghoſt brenneth ỹ ſynnes/he purgeth the hertes/he caſteth awaye all coldeneſſe and drede of the hertes/and he enlumyneth them that ben ygnorannt. Of the fyrſt ſayth zacharie the prophete. He hoyleth and brēneth the hertes as ỹ fyre brēneth the ſyluer. Alſo Dauid ſayd. Lorde I praye the brenne my reynes and my herte and dyre them fro all ſynne. He purgeth alſo the hertes/after that as ſayth ỹ ſaye. Whā our lorde hath waſſhed away the fylth of the doughters of ſyon/& hath purged the blode of Jheruſalē fro ỹ myddle of hym in the ſpyryte of Judgemēt/& in the ſpyryte of brennynge/thā ſhal they be in ſaufte & ſurete/and kepte agaynſt al tempeſt. And the prophete ſpeketh of the purgacyon that ſhalbe made at the laſte whan all ſhalbe purged clene & pure that ſhall go into heuen. He caſteth out alſo all coldeneſſe and puſyllanymyte of the hertes. Wherfore the apoſtle ſayth/be ye reuerent in ſpyryte that is of herte/ỹ whiche thynge the holy ghoſt maketh whā he ſpyrſeth hȳ of his loue. And hereof ſayth ſeynt gregorye. The holy ghoſt appered in fyre for all ỹ hertes whiche he replenyſſhed and voyded the coldeneſſe of fyre/& enflāmed them with the glory perdurable. He enlumyneth alſo the ygnorāces wherof ſaythe the wyſe man. Lorde god who ſhall knowe thy ſcyence yf thou gyue not thy ſappyence & ſend to vs thy holy

spyryte from aboue/that is he that all en
sygneth & techeth. The fourth reason is
taken after the nature of his loue. Loue
is sygnyfyed by ỹ fyre for.iij.causes. The
fyrst cause is for the fyre is alway mouyn
ge/so it is of ỹ holy ghost. For them that
he replynysheth he maketh them to be in
contynuall mouynge of good operacyon
wherof sayth seynt Gregorye. The loue
of god is neuer ydle/as longe as it is in ỹ
herte of a deuoute persone it fructyfyeth.
And it fructifieth not/it is a sygne that it
is not there. The seconde is/for the fyre
ymonge all other elementes hath but ly-
tell mater/but stronge vertue in operacy
on it hath in his qualyte. Thus the holy
ghost whom he replynysheth maketh thē
to haue but lytell wyll to erthly thynges
and greatly to spyrytual thynges. In so
moche they loue not worldely thynges mo
re worldly/but spyrytually. Seynt Ber-
narde putteth foure maners of loue that
is to were to loue the worldely thynges
flesshely/the spyryte flesshely/the flesshe
spyrytually/and the spyryte spyrytually.
The thyrde cause is for that the fyre abal
sheth and meketh ỹ thynges hye/he hath
tentende on hye thynges dysperpled to by
ge togyder. And by these thre thynges bē
vnderstande thre vertues of loue/for as
sayth seynt Denys in the boke of the na-
mes deuyne/ỹ fyre hath thre vertues for
he enclyneth ỹ hye thynges downe/he lyf
teth ỹ thynges lowe in heyght/he ordey-
neth the thynges egal to theyr ordeynan
ce. And these thre thynges maketh ỹ holy
ghost in them that he replynysheth. For
he enclyneth them by humilite/he lyfteth
them vp in desyre of hye thynges/& them
ordeyneth togyder by vnyte of maners.
Thyrdely he appered in lykenesse of a ton
ge more thā in another membre/and for
thre reasones. The tongue is the membre
that is enflāmed of the fyre of helle/& pro
fytable whan it is wel gouerned/& bycau
se that the tongue was enflāmed of ỹ fyre
of helle/she had nede that ỹ holy ghost
sholde come to enflāme it/as sayth seynt
James. It is the fyre of the holy ghost/&
bycause it is euyl & lyghtly gouerned/she
hath ỹ more nede. For after ỹ/ỹ seynt Ja
mes sayth in his cronycle. All nature of
beestes/of byrdes and of serpentes bē ma
stryed and ruled by man/but the tongue
may not be maystred. And bycause it is a
membre profytable whan it is well go-
uerned. Therfore he had nede of the holy
ghost that sholde gouerne it. He appered
also in a tongue whiche is moche necessa-
rye. To prechours he is necessarye. For
he maketh them to speke feruently with
oute drede/and therfore he was in that ly
kenesse/as sayth seynt Bernarde. The ho
ly ghost descended vpon the dyscyples in
tongues of fyre/to the ende that they shol
de preche & speke ỹ lawe of the tongues
of fyre. The holy ghost also maketh them
to speke and preche hardely and constant
ly. As seynt Luke sayth in thactes of ỹ a-
postles. They were all replynysshed with
the holy ghost/and began to speke with
hardynesse the worde of god/he maketh
theym also to speke in many maners for
the great and dyuers multytude of he-
rers. And therfore it is sayd they began
to speke with dyuers tongues/in suche
wyse as the holy ghost admynystred too
theym/he made them also to preche pro-
fytably to the edyfycacyon of the people/
wherof sayth Ysaye. The holi ghost is des
cended vpō me and hath enoynted me vō
his grace/wherof he had made my wor-
de plealaunt and profytable to ỹ helthe
of creatures. Thyrdely ỹ tongues apper-
ed syttyng/in syngnyfyenge that he was
necessary to prelydētes and Judges. For
he gyueth auctoryte for to pardon and to
forgyue synnes/as sayth seynt Johā. Ta
ke the holy ghost/by whome ye shal take
awaye the synnes of theym that wyll re-
pente them. He gyueth also wysdome for
to deme & Judge. Wherof sayth e Ysaye.

I shall putte sayth god my spyryte vpon them that shal Iudge & deme truely. He gyueth also debonayre and swetnes for to suppoꝛte and molefye the Iudgement as it is sayd. Numeri.xi. I shall gyue to my people of spyryte that is in the foꝛ to suppoꝛte ỹ burden of my people. ¶ The spyryte of Moyses was the spyryte of benygnyte and of swetnes that was in hym Foꝛ to iudge ỹ people Moyses was most meke and moost debonayre/ and therfoꝛe god deliuered to hym his people foꝛ to gouerne. The holi ghost gueth also aourne mente of holynesse foꝛ to enfourme/ as sayth ỹ scrypture. The holy ghost hadde aourned ỹ heuens/ ỹ ben ỹ hertes where in he descendeth. As to ỹ syrte in to whome he was send in to the apostles ỹ were vesselles clene & pure/ & dyspoſed to receyue the holy ghost. And ỹ foꝛ. iij. cauſes ỹ were in them. Fyrst they were quyet and peasyble in herte/ & this sygnyfyeth ỹ is longen. Dū cōplerētur dies pēthecostes. &c. ¶ The daye of penthecoste they were all togyder in one place styll assembled. The daye of penthecost is the daye of rest after ỹ ylaye sayth/ vpon whom shal my spyryte destēde/ but vpon an humble herte & beynge styl. Secondely he was herd by electyō. And this is ỹ scrypture sayth. Erāt oēs pariter. They were there all togyder/ foꝛ they were all of one herte & of one wyll/ & thus ỹ spyryte of man gueth not lyke to the membꝛes/ but ỹ they be togyder. In lykewyse ỹ holy ghost gueth not spyrytuall lyf but to ỹ mēbꝛes vnyed spyrytually. And as the tyꝛe quencheth & gooth otue/ whan the brondes ben taken awaye/ so ỹ holy ghost gooth away whā the membꝛes by dyscoꝛde ben deuyded/ & therfoꝛe it is longen of the apostles/ that ỹ holy ghost foūde them all in one accoꝛde by loue & by charyte/ & enlumyned them wō clerenes shynynge in them of ỹ deuine deyte. Thyꝛdly they were in a secrete place/ foꝛ they were in ỹ place where Ihesu cryst made wō them his maūday oꝛ soupet wherof is sayd Ozee. ii. I shall lede mānes soule into a solytary place/ & shal speke to it in secrete. Fourthly there were in oꝛayson & pꝛayer cōtynually/ wherof is sōge. Oꝛantibus apostolis deū venisse. &c. Whā they were in pꝛayer than came ỹ holy ghost vpon them/ whiche pꝛayer is necessarye to receyue ỹ holy ghost/ lyke as ỹ wyse man sayth. I haue pꝛayed god/ and ỹ holy ghost is comen i mē. wherof sayth Ihesu cryst. Johānis. xiij. I shall pꝛaye god my fader/ & I shal send to you in my stede ỹ holy ghost ỹ shal cōfoꝛte you. Fyfthly they were garnyshed wō humylyte and meknesse. And ỹ is ỹ they were syttyge whā ỹ holy ghost came. And hereof sayth Dauid. Loꝛde god ỹ art he ỹ sendest ỹ fou taynes into ỹ valeyes/ ỹ is ỹ holy ghost whiche is ỹ foūtayne of grace/ whiche he sendeth into ỹ humble hertes. Syxthly they were in peas togyder/ in ỹ is too be vnderstande ỹ they were in Ihersalem whiche is almoche to saye as the vysyon of peas. And ỹ peas is necessary to receyue the holy ghost. Our loꝛde shewed whā he came to theym after his resurrecyon sayenge. Pax vobis. Peas be wō you. And after sayd take ye ỹ holy ghost. Seuenthly they were rykte vp in contemplacyon. And this is to vnderstande ỹ they receyued the holy ghost in an hye place. Wherof sayth the glose. Who ỹ now desyreth ỹ holy ghost in his herte let hym put ỹ vse of his flesshe vnder his fete by lyftyge vp his herte by cōtemplacyon. And as ỹ. vij. wherfoꝛe he was sent/ it is to be noted/ foꝛ seuen cauſes he was send/ ỹ bē vnderstā den in this auctoꝛyte. Paraclyt⁹ autē spi rit⁹ sanctus quē mittet pater in noie meo ille vos docebit oia. The fyrst cause is foꝛ to cōfoꝛte ỹ soꝛowfull/ whan is sayd paraclytus/ whiche is almoche to saye as cōfoꝛtour/ as god sayth by ylaye. The spirite of god vpon me/ & it folowyeth to the ende ỹ I sholde cōfoꝛte ỹ wepers of Syon ỹ

be ỹ doughters ỹ sawe god/wherof sayth seynt Gregory. The holy ghost is sayd cõ forto[u]r to thẽ ỹ he fyndeth waylynge for theyr synnes ỹ they haue cõmysed/he maketh redy hope of pardõ in lyfty̆ge theyr hertes fro affliccyon of sorowe. The secõde is for to quycken ỹ dede whã he sayth spũs. For ỹ spyryte is he ỹ quyckneth/as it is sayd in Ezechiel. Ye bones ỹ ben dry & wout lyfe/ I shall sende in you my spyryte/& ye shal lyue. The. iij. cause is for to sanctyfy & make clene ỹ synners/in this that he sayd sctũs/as it is sayd spirite by cause he gyueth lyfe. Also he sayth holy by cause he sanctyfyeth & maketh clene/& it is sayd pure & clene/therfore sayth dauid The grace of ỹ holy ghost whiche is a flode pure & clẽsynge/he gladdeth ỹ cyte of god/ỹ is holy chyrche. And by this flode our lorde hath sanctyfyed his tabernacle. The. iiij. cause is he send for to cõfyrme loue ymonge them ỹ ben in dyscorde & hate whiche is noted i this worde pater/he is sayd fader bycause ỹ naturally he loueth vs sayth seynt Johan in ỹ gospell. Johãnis. xvj. Jhesu cryst sayth my fadõ loueth you as his sones. And yf ye be his sones/than ye be bredren eche to other. And bytwene bredern ought alwaye to perseuer loue & frendshyppe. The. v. cause is for to saue the Just & true mẽ. In this that he sayth. In noie meo. ỹ is Jhesus/ỹ is to saye sauyour. In whose name ỹ fader & the holy ghost to shewe ỹ he came to saue the people. The. vi. cause is for to forme ỹ ygnorauntes/in this ỹ he sayth. Ille vos docebit omnia. The holy ghost whan he shall come he shall teche you all thynges. ¶ As to ỹ. vij. ỹ he is gyuen[n] or sente/cryst in the begynnynge of ỹ chyrche by prayer as thus/whan he came the apostles prayed god & were in prayer/wherof is songen. Orantibus apostolis deũ venisse/ỹ apostles prayenge the holy ghost came & Luce. iij. Thesu prayenge ỹ holy ghost descended. Secondely he came by herynge attentykly & deuoutly ỹ worde of god. Actuũ. x. As seynt Peter was prechynge/ỹ holy ghost descended vpon them. Thyrdly he came by holy & besy operacyon/ỹ is by this that is sayd. Jnponebãt man[u]s super eos & accipiebant spiritũ sanctũ. The apostles put theyr handes on them that byleued/and anone they receyued the holy ghost/& this Jmposycyon the handes sygnyfyeth the absolucyon of the preest/whiche the holy ghost gyue vs.

¶ The feest of corpus cristi.

The great & largesse of benefices that god hathe dystrybuted to cristẽ people gyue to the sayd people great dygnyte. For there is no people/ne neuer was so great a nacyon ỹ theyr goddes approched so nygh them as our lorde is vnto vs. The blessyd sone of god wold make vs partyners vnto his deumyte & godheed/and therfore he toke our nature/to ỹ ende ỹ makynge hym self man he wolde make men as goddes. And all ỹ he toke of vs/he gaue all agayne to vs for oure saluacyon. He gaue his proper body in offrynge vnto god the fader in the awter of the crosse for our recõsylyacyon. And shedde his blode in pryys and wasshynge our synnes. To the ende that we myght be redemed fro the myserable seruytude wherin we weren. And ỹ we sholde be also clene and clensed of our synnes. And also to the ende ỹ this excellente benefyce abyde too vs in perpetuall memorye. He hath vnto deuout hertes & sayth fully gyuen his owne body in mete And his precyous blode in drynke in lykenesse of breed & wyne. ¶ O precyous feest

and conuyue & verayly full of great wōder. The feest helthful/ & replenysshed ful of al swetenesse what thyng may be more precyous than the noble conuyue or feest In whiche not onely the flesshe of calues ne of oxen/lyke as was gyuen in olde lawe for to taste. But ỹ proper body of Jhesu cryste/which is very god is presented for to receyue & assauour deuoutly. What thyng myght be more full of great admyracyon/than is this holy sacramente/in whiche the breed & wyne ben commyxted substancyally into ỹ ppre body of Jhesu cryst. And therfore Jhesu cryst ther is cōteyned vnder the space & lykenes of breed & wyne. He is eten & receyued of ỹ good and true crysten men. But for ỹ he is not departed in peces ne assondred in his mēbres. But abydeth all hole & entyere in euerych of his partyes. For yf this holy sacrament were deuyded or departed in a thousāde partyes. In euerych parte sholde remayne the propre body of oure lorde hole and entyre. None other sacramēt is not of somoche meryte ne so full of helthe as this sacrament is. For by this ben purged the synnes/ỹ vertues ben encreaced and the thoughtes ben engrossed and fulfylled wt the habondaunce of all good vertues. He is in the holy chyrche offred for ỹ lyuynge and them ỹ ben deed. To the ende that he may profyte to all ỹ whiche is for the saluacyon of all them that ben ordeyned & ystitued to cōsecrate it. The swetnesse of this holy sacrament may none expresse by ỹ whiche swetnes is spyrytually tasted & remembred the excellēt charyte ỹ god shewed in his glorious passyon/& to thende ỹ it myght be ỹ more feruently impressed in the hertes of deuout & faythful people/of the great larges of his charyte whan he sholde departe out of this worlde & go to the fader/and wolde ete his paske lambe wt his dyscyples. Than he instytued this holy sacramente for a memorye perdurable of his passyon/as ỹ accōplysshement of auntyent fygures/& of ỹ myracles ỹ were done by hym. And also to ỹ ende ỹ they ỹ were sorowfull & heuy for his absence/sholde thetby haue some solace synguler. This is a thynge thā ryght conuenyent & conuenable vnto the deuocyon of deuoute hertes to remembre so lemply thinstytucyon of so helthfull and meruaylous sacramēt. To the ende that the ineffable maner of thoraūce & thoughte deuyne/bysybly be honoured & worshypped. And that ỹ myght and puyssaūce of god be loued and thāked/whiche in this sacrament worketh so merueylously. And also of so helthfull and of so swete and gracyous benefyce ben gyuen & rendred to god due thankynges and graces. And how well that the day of the Cene or souper/in whiche this noble sacramente was institued is specyall memorye made of this sacrament. Howbeit the surplus of ỹ seruyce of ỹ same daye appertayneth to ỹ passyon of our lorde. In whiche passyon our moder holy chyrche is occupyed all that daye deuoutely. And bycause this instytucyon of so noble sacrament maye be halowed more solempnely. The pope Urban the fourth by great affectyon ỹ he had to this holy sacrament moued of grete deuocyon. He ordeyned the feest and remembraūce of this holy sacrament. The fyrst thurysday after ỹ octaues of penthecoste/for to be halowed of all good crysten peple. To the ende that vle throughout all the yere this holy sacrament to our saluacyon may do our deuour to this holy instytucyon specyally in the tyme/whan ỹ holy ghost enlygneth & techeth ỹ hertes of the dyscyples to knowe the mysterye of this holy sacrament. For in that tyme there the trewe and faythfull dyscyples began to frequent it. ¶ It is redde in the actes of the apostles that they were persueraunt in the doctryne of the apostles/and in cōmunycacyō of the brekynge of ỹ brede in deuoute orayson after ỹ lendyns

ge of the holy ghost. And to the ende that the holy institucyon of this amerous sacrament sholde be ꝑ more honorably halowed on the sayd daye. And by the dias and octaues folowynge. In stede of dystrybucyon materyall that ben dystrybuted in cathedral chyrches. The sayd pope Urban hath gyuen of his power and largesse apostolyke wages spyrytuall & pardon specyally vnto all theym that shalbe personally in clene lyfe at ꝑ houres dyurnall and nocturnall. Of this holy solempnyte to ꝑ ende ꝑ euery good catholyke persone sholde haue the more desyre to come to one so great solempnyte ouer all where it shalbe halowed. That is to wete at matynes. C. dayes of pardō / at masse asmoche / at the fyrste euensonge asmoche / and at the seconde euensonge on the day also. C. dayes. At ꝑ houres of pryme / of tyerce of syxte of none / & of compleyne at euerych of these houres. xl. dayes. On ꝑ other dayes durynge the octaues / for euery day to them shalbe at matynes at masse / at tyerce / at syxt / none / euēsonge / and cōpleyne an. C. dayes of pardon. And all these pardones of the tresour of ꝑ chyrch by ꝑ mylerycorde deuyne / he hath gyuen them and instytued to endure perpetually. This sacramente fygured oure lorde whan he sende manna fro heuen vnto ꝑ olde faders in deserte / where they were fede wt meet celestyall. And it is sayde that men had eten breed of aūgels / but alway all they that had eten therof they deyed in deserte. But this meet ꝑ ye now receyue is the lyuynge breed whiche descēded fro heuē / they admynystred ꝑ substaūce of ꝑ lyfe eternall / & therfore who someuer receyue this breed here worthyly / he shal neuer deye eternally. For this is the propre body of Jhesu cryste. Now cōsyder here than whiche is moche excellente & moost profytable / the breed of the aungelles / or the propre body of Jhesu cryst / whiche is lyfe perdurable. The māna afore sayd came fro heuen. This precyous flesshe is aboue the heuen. This māna is celestyall / This flesshe here is god the creatoure of heuens / ꝑ māna was kept vnto ꝑ more & was corrupte. This breed may fele no corrupcyō / to them in deserte aboue sayd spryāge water out of a stone / to vs is spryōgen the blode of ꝑ amerous Jhesu cryst. The water refresshyth them for an houre But the precyous blode of Jhesu cryste walsheth vs ppetually. The Jewes drāke & alway were a thurste. But ꝑ crysten man whā ꝑ hast droken of ꝑ beurage here ꝑ maist neuer after thurst. That other was gyuen them in a shadowe & vmbre / but this was gyuē in trouth. Now ye shal vnderstāde this ꝑ was in ꝑ shadowe they dranke of ꝑ water ꝑ yssued out of ꝑ stone. This stone was Jhesu cryste / & yet they pleased not alway in theyr workes to god and therfore deyed they in deserte. All tho thynges there were done in fygure for to gyue knowlege of thynges more great & more notable. It is more greater thynge of the lyght thā of ꝑ shadowe / semblably of veryte thā it is of fygure. And also moche greater of the body of our creatour & maker / than it is of the manna that came fro heuen. Thou shalt demaūde parauēture how thou affyrmest and assurest me that I receyue the body of Jhesu cryste. Whā I se another thynge / we haue many ensamples by the whiche we may wel preue that it whiche ꝑ receyuest is not ꝑ thynge ꝑ nature hath fourmed / but it is well ꝑ the benedycyon hath consecrated The benedycyō hath greater myght thā nature. For the benedycyō oft tymes nature hath be chaūged. Moyses ꝑ helde a rodde in his hande / whan he cast it to the erthe / it became a serpent anone / he toke it vp / & it tourned into the nature of a rodde. Thou seest thā how by the grace of ꝑ pphete ꝑ nature hath be chaūged twyes of the serpent and of ꝑ rodde. The ryuers of egypt ranne some tyme thre cours nas

turall/but sodeynely by the wayes of the fontaynes blood began to sslue oute and renne so longe ỹ ỹ people wyst not what for to drynke. After at ỹ prayer of ỹ prophete ỹ riuer of blode ceased & came ayen to his nature of water/as it was tofore. The people of the ebrews was on a tyme all enuyroned & enclosed of ỹ egyptyens bytwene the see & them. Moyses lyfte vp his rodde/and than the water departed & assembled vnto ỹ lykenesse of a wall & there appered to thē a waye for to go on fote and ỹ flode of Jordā in his propre place a yenst his nature retourned ayenst ỹ hyll The olde faders that were in deserte also on a tyme had great thurst. Moyses toke his rodde and smote a stone out of ỹ whiche sslued great haboūdaūce of water. Is not the grace of benedyccyō great ỹ hath wrought aboue nature whan ỹ stone gyueth water whiche he may not by nature Marach ỹ was a ryuer ryght bytter: in suche wyse ỹ ỹ people ỹ had great thurst myght not drynke it. Moyses put a staffe in the water & sodeynly by the grace of benedyccyon whiche ther wrought/it lost ỹ bytternesse & became swete. Semblably in ỹ tyme of elysee ỹ prophete/ one of the sones of the prophetes let fall the yren of his axe in the water/ỹ whiche yren after his nature sanke downe to ỹ botom of ỹ water. Than he came to helysee prayēge hym for his axe/helysee put his burdē in the water & anone ỹ yren began to swymme aboue ỹ water/whiche is a thynge aboue nature. For ỹ weyght of the yren is heuyer thā the lycour of the water. By all these thynges & by ỹ blessynges of ỹ prophetes we se clerely how grace or benedyccyon hath thus wrought aboue nature. And thā syth ỹ benedyccyon humayne by vers tymes hath thus cōuerted thynges ayenst nature/what shall we saye of ỹ cōsecracyon deuyne where ỹ wordes of god worke/for this holy sacrament here that thou receyuest is consecrate of the worde of Jhesu cryst. Than yf ỹ worde of Helye was of so great effecte/that it made fyre to descende fro heuen/of mothe more vaylewe & effecte is the worde of Jhesu cryst for to tourne the lykenesse of ỹ elementes. Ye haue redde of the workes of ỹ worlde/ as god sayd/& cōmaūded so was it made he cōmaūded/& it was made/& ỹ worde ỹ made all thynge of nought/may not ỹ same chaūge the thynges ỹ haue be made into other spece & lykenesse. It is not lesse to hym to create thynges than to chaūge thynges. We shewe also the mystery of ỹ incarnacyon of oure maker Jhesu cryste was not that aboue nature ỹ Jhesu crist was borne of ỹ vyrgyne Marye/ yf thou demaūde of ỹ ordenaūce of nature/ thou knowest that ỹ womā hath a custome to conceyue by the sede of man. But the vyrgyne marye engendred & cōceyued aboue ỹ ordenaūce of nature/& alway remained a vyrgyne. And this holy sacramēt ỹ we now consecrate is the propre body of Jhesu cryst ỹ was borne of ỹ vyrgyne. Wherfore than seeyest thou of the ordenaūce of the precyous nature of Jhesu cryst whā he is aboue all nature. He ỹ was borne of the vyrgyne is the propre flesshy of Jhesu cryst/ỹ whiche was crucyfyed & buryed. And verely this propre flesshe is in this sacrament. Our sauyoure Jhesu cryste sayth. Lo this is my propre bodi/tofore ỹ benedyccyon of ỹ celestyall wordes/it is another especye/but after ỹ cōsecracyon it is ỹ propre body of our lorde. For as sone as the cōsecracyon is preferred & sayd the substance of breed is conuerted into the blyssed body of Jhesu cryst. And in lykewyse of the wyne and water into ỹ chalys/after ỹ wordes of ỹ cōsecracyon sayd it is ỹ very body of our lorde/alla holy in flesshe & blode. At the remenaūt ỹ is sayd in the masse bē prayenges & louynges to our lorde/& also prayers for the chyrche/ for the kynges & for the people. But whā this holy sacrament is cōsecrate ỹ preest

bleth not his owne wordes / but he spe-keth the propre wordes of Jhesu Cryste and cõsacreth the sacrament / the whiche worde of Jhesu cryst is it / by whiche all thynge was made / ỹ heuẽ / ỹ erthe / & the see. Than may ỹ se what a worke is the worde of Jhesu cryst. And syth ỹ soo moche myght and power is in the worde of Jhesu cryst / ỹ it whiche neuer had be / began too be. Than by moche more reason may he make ỹ to be cõuerted into other substaũce. And thus that whiche was byde tofore ỹ consecracyon is the propre body of Jhesu cryst after ỹ cõsecracyõ. And thus hath our blysted lord lefte to vs his blisted body for to be honoured here i erth and worshypped / and by reason me thynketh he myght do no lesse / consyderynge our instablenes / and how prone the people haue ben to worshyppe false goddes and ydolles / and how ofte his owne chosen people the Jewes departed fro his lawes and toke to theym false goddes. Notwithstandynge ỹ great myracles & meruayles that he dyde and shewed for them than to leue his owne propre body ymonge vs dayly to be remẽbred in eschewynge of all ydolatrye for ỹ saluacyon of our soules / whome we beseche that we maye receyue vnto our perpetuall saluacyon.

¶ The dedycacyõ of ỹ temple or chyrche.

The dedicacyon of the chyrche is so tempnely halowed ymonge the other feestes of ỹ chyrche. And bycause ỹ it is double chyrche or temple / ỹ is to wete materyall & spyrytuall. And therfore it is to be seen shortly of the dedycacyõ of this double temple. ¶ As to the dedicacyon of the temple materyall / thre thynges ben to be consydered. Fyrste whereof ỹ it is halowed or dedycate. Secõdely how it is halowed. Thyrdly by whom it is halowed. And bycause ỹ two thynges ben in ỹ chyrche ỹ ben halowed / ỹ is the awter and ỹ temple. Therfore it is fyrst to be sene how ỹ awter is halowed. The awter is fyrste halowed for thre thynges. Fyrst to make sacrifice to god / as it is said genelis. viij Noe edyfyed fyrst an awter to our lorde & toke of all the bydes & of all ỹ beestes of ỹ worlde & offred them vpon ỹ awter. And the sacrifyce ỹ we make vpon the awter is the body and blode of Jhesu cryst / that we sacrifyce in memorye of ỹ passyon of our lorde after ỹ he cõmaũded vs & sayd. Do ye this in my memory / we haue thre memoryes of the passyon of our lorde / the one is ỹ mynde of ỹ passyon of hym ỹ we haue in wrytynge / & the other ymagyned in fygure / and that is to the syght for the ymage of Jhesu cryst & of the other ymages ỹ bẽ in the chyrche for ỹ remembraũce of Jhesu cryst and of his seyntes is for to meue the deuocyon of the people. Thes seben also as the bokes of the lay people / & these two memoryes ben but one. The seconde memorye is in worde / ỹ is ỹ passyon of our lord preched / & this mynde is as to ỹ herynge. The. iij. mynde is ỹ passyon of our lorde transfygured into this sacrament whiche is veryly the soule / body & blode of Jhesu cryste / & this mynde

is as to the tastyge. And yf the passyō of Jhesu cryste whiche is wryten enbraceth the talent/ & that whiche is preched enbraceth it yet more. Moche more ought this sacramente enflāme in whiche it Jmpryteth so sygnyfycatly. Secondly as for to call the name of our lorde/wherof is sayd Genelis.xij. Abraham edyfyed an awter to our lorde/ & this inuocacyon or callynge ought to be made/after ỳ the apostle sayth to thy mouthe/or by prayers made by admyracyon for to take way ỳ euylles fro vs. Or by orayslons made to gette the goodes. Or by requestes made to encrease the goodes & to kepe them. The fyrst ỳ is made vpō the awter is sayd properly a masse/bycause Jhesu cryst is send fro heuen/ & this worde masse properly is sayd of sendynge/ & to the masse Jhesu cryst is sende frome his fader/ & sacreth the same host. For fyrst we haue hym fro his fader sent to vs by his incarnacyō/ & after send of vs to his fader by his passiō. And fyrst he began to be w̄ vs by sacrifyenge/ & we w̄ hym by this oblacyon ỳ he pray for vs. And it is to wete that the masse is songen in thre languages. That is in greke/in ebrewe/ & in latyn. And is for to represente the tytle/whiche was set on the crosse in his glorious passyon/whiche was in greke ebrewe & latyn. And also for to sygnyfye ỳ al maner language ought to prayse god. The tongue latyn is the offyce of ỳ golpel & pystle. And the songe in greke is ỳ kyryes whiche ben sayd nyne tymes/ ỳ we maye come to ỳ nyne orders of aūgels The ebrewe is alleluya. sabaoth & osanna Thyrdely it is halowed for to synge on/ & hereof sayth the boke Ecclesiaste ỳ. xlviij. chaptre. He ordeyned them power ayēst theyr ennyes. And made them to be put awaye fro aboute the awter/ & made the sygers to sīge & to gyue swete melodyes in theyr sowne/ & sayd melodies in plurel nōbre/after ỳ Hugo de sctō victore sayth There ben thre sownes ỳ maken thre melodyes. For ther is a sowne by smytynge by wynde/ & by songe/ the touchynge or smytynges apperteyneth to the harpe/ & the wynd to the organes/ & the voyce to ỳ sōge. And this cōcordaūce of songe & touchyge of the harpe may be assygned to ỳ cōcordaūce of good maners/ for as to the touchyge of the harpe it may be reported to the worke of the hādes/ & blowyge of ỳ organes/ to the deuocyon of the thought. And ỳ songe of ỳ voyce to the prechynge of the worde of god/but in this what profyteth the swetenes of the voyce/ wout ỳ swetenes of ỳ herte. She breketh ỳ voyce/but the wyll keketh cōcordaūce of the voyce of good maner/ soo ỳ by enlample he accorde hȳ to his neyghbour/ & by his good wyll he accorde hym to god. And by obedyence to his mayster/ & to this is the treble maner of musyke/whiche is reported to the treble dyfference of the offyce of the chyrche. For ỳ offyce of the chyrche is made in psalmes/in lessons/ & in songe. The fyrst maker of musyke is made by touchynge of fyngers as in ỳ sautrye/ & semblable instrumentes. The secōde is ỳ songe of the voyce/ & ỳ apperteyneth to ỳ lessons/ & therof sayth. Synge ye to hȳ in deporte ynge your voye. The thyrde by blowynge/apperteyneth to the songe of a trompe/ & herof sayth Dauyd. Prayse ye hym in the sowne of the trompe/the temple or chyrche is halowed for. v. reasones. The fyrst is bycause the deuyll & all his power be put oute. Wherof seynt Gregorye recoūteth in his dyalogue/ ỳ as a chyrche of therytykes Arriens was yelden to good crysten men. And they halowed it & had brought the relykes of seynt Fabyen and sebastyen & of seynt Agathe all ỳ people were there assembled & they herde sodaynely a huge cry/ & ranne hyther & thyder ymonge theyr lete sechynge the dores of the chyrche/ & he myght not be seen of no mā. Wherof the people had great merualye. But our lorde shewed to them ỳ it

was ỹ foule spyryte ỹ dwelled tofore in ỹ place. And that nyght was a great noyse vpō the couerynge of the chyrche lyke as they had renne vpon it. And the seconde nyght was yet a great noyse. And ỹ thyrde nyght was so ferdefull & so horryble a great noyse as ỹ ỹ chirche sholde haue be throwen downe vnto the foundament & than the wycked spyrytes departed & came no more there. The hydous sowne sygnyfyed ỹ for certayne the kende yssued by constraynt ỹ whiche he had longe holdē. Secondely it is halowed/bycause ỹ they that flee to the chyrche sholde be sauf. Wherof some chyrches after ỹ dedicacyō ben preuyleged of pryces/ that they ỹ bē culpable & flee to ỹ chyrche maye ther be sauf. Wherof ỹ canon sayth. The chyrche defendeth ỹ culpables fro blood ỹ they nelese lyke ne membre. And therfore Joab fledde to the tabernacle/& toke the awter Thyrdly it is halowed bycause ỹ the ozaysons bē enhaūsed there/& it is sygnyfyed in the boke of kynges the. viij. chappytre. Whan ỹ temple was dedycate Salamon sayd/who soeuer shall praye in this place thou shalt here hym lorde in heuē/& whā thou hast herde hym/ỹ shalbe to hym debonayr. And we worshyp god in the chyrches toward ỹ eest for thre reasons/ after that Danyell sayth in the fourth boke ỹ fyrst chappytre. Fyrste bycause ỹ we shewe that we requyre our peas/ secondly ỹ we beholde Jhesu cryst crucyfyed/ thyrdly ỹ we shewe ỹ we abyde hym a Judge to come/& Danyell sayth. God planted paradyse in ỹ hous of ỹ eest. Fro ỹ whiche he exyled man/bycause he brake his cōmaū dement & made hym dwelle tofore paradyse towarde the occydent/ erthe wente ony ferder/& therfore we loke now in the chyrche towarde the ozyent. And our lord crucyfyed beheldē towarde ỹ occydent/ & thus loke we worshyppynge hȳ towarde ỹ ozyent/he was borne a hye/ and so worshyp hym the apostles/ & so ye shall come as they sawe hym goynge to heuen. And so worshyp we hym towarde ỹ ozyent in abydīnge tyl he come. Fourthly ỹ chyrche is halowed bycause ỹ ther louynges and praysynges bē rēdred & gyuē to god. And this is done at ỹ. viij. tymes oz houres canonycalles/at matynes/ at pryme/at tyerce/& so at other/ & how be it ỹ god is to be praysed in al ỹ houres of the day. But bycause our infyrmyte suffyseth not ther to. It is ordeyned that at thes houres we prayse god specyally/bycause ỹ these houres in some thynge ben more preuyleged than the other/ for at mydnyght whā matynes ben songen Jhesu cryst was borne & also was taken & dysspysed of ỹ Jewes and at the same houre he dyspoyled hel takīnge mydnyght largely/ỹ is to say afore day he arose fro dethe to lyf/& he appered at ỹ houre of pryme/& it is sayd ỹ he shall come to the dome at mydnyght/ wherof seynt Jerom sayth I wene ỹ tho thynges that ỹ apostles haue sayde shalbe before daye. For ỹ daye of the bygyle of Eester before mydnyght/it behoueth not to leue matynes/for ỹ people abyde ỹ comynge of Jhesu cryst/& whan this tyme shall come men ought to haue surete that all mē make feest ỹ day. And we synge at ỹ houre prayfynges/ bycause ỹ we gyue hym thankynges for his natyuyte/& of ỹ deliueraūce of ỹ holy apostles soo ỹ we may besyly abyde his comynge. And ỹ laudes ben adiusted to ỹ matynes/ bycause ỹ in ỹ mor we tyde he drowned ỹ Egypcyens in ỹ see/& created ỹ worlde/& arose. And at this houre lete vs gyue thankynges to god ỹ we be not drowned i the see of this worlde w̄ the egypcyens/ and ỹ we rēdre louynges to god for our creacyō & for his resurreccyon at ỹ houre of pryme Jhesu cryst came into the temple/ & ỹ people assembled there to hȳ. As Lucas sayth in ỹ xxi. chappytre he was at ỹ houre presented to pylate/& at this houre after he was rysen he appered fyrst to ỹ womē/ & this is

the fyrst houre of ỹ day / & therfore let vs gyue thãkynges to god & prayfynges by cause ỹ we may folowe Jhelu cryst ỹ me may yelde to hym ỹ fyrst fruyte of all our workes. At ỹ houre of tyerce Jhelu cryst was crucyfyed in ỹ tongues of ỹ Jewes & was bounde to a stake & beten tofore pylate. And as it is fayd the stake or pyler ỹ he was bounde to sheweth yet his blode / & this same houre was ỹ holy ghost send to the apostles in ỹ. vi. houre / he was nayled to ỹ crosse / & derkenes was thrughout all ỹ worlde / so ỹ the sone bewept ỹ dethe of his lorde / & couered him wt blacke / in such wyse ỹ he gaue no lyght to them ỹ crucifyed his lorde / & at this houre was he at dyner ỹ day of his afcencyon wt his dyscyples. At the houre of none Jhelu cryst gaue vp his spyryte / & ỹ knyght perced his syde. And the companye of the apostles had a custome to assemble thã for to pray and Jhelu cryst afcended ỹ houre into heuen / & for these honours praye we our lorde at all houres. At euensonge tyme Jhelu cryst made the sacrament of the body & of his blode togyder. He wasshed ỹ fete of his apostles and dyscyples / he was take downe of ỹ crosse & borne to ỹ sepucre he manyfested & shewed hymselfe to his dyscyples in habyte of a pylgryme / & for these thynges ỹ chyrche gyueth thãkynges to god at this houre. At compleyne Jhelu crist swette water & blode. His monumẽt was delyuered to be kepte / & there he rested. And whan he was rysen he shewed hymselfe peas to his apostles. And of these thynges gyue we louynge & thãkes vnto god. And hereof sayth seynt Bernarde how we owe to rendre & gyue thankynge to god. My bredern sayth he whan ye lacryfyce to god with prayfynges & thãkynges Joyne your mynde to your wordes. And thy talent to thy wytte & gladnesse to thy talent. And demeurte to thy gladnes / & humplyte to thy demeurte / & to humplyte thy free wyll. Fyrthly ỹ chyrche is halowed for to admynystre ther the sacramentes of ỹ chyrche / lyke as on ỹ table of god / in whiche the sacramẽtes ben comunyed & admynystred. And some sacramẽtes ben adminystred & gyuen to theym ỹ entre as baptysme. And some ben gyuen to them ỹ yssu out / as is the last vncyon or enelynge. And some ben gyuen to the abyders & dwellers / as is orders. And some fyght & fall to them is gyuen penaũce some other contraryen / & to them is gyuẽ hardynesse of courage for to enforce them and ỹ is by confyrmacyon. And to other is gyuen meet for to susteyne them / & this is for to receyue the sacred body of Jhelu cryst. And somtyme is taken awaye ỹ let tynge ỹ they fall not into synne / and that is by coniunccyon of maryage. Seconde ly it is to wete how the is halowed / and it ought fyrst be knowen of the awter & alter of of ỹ chyrche. And many thyngs appertayne to the halowynge of ỹ awter / & fyrst bẽ made on ỹ. iiij. corners of ỹ awter foure crosses of ỹ holy awter / & enuyronned aboute. vii. tymes / &. vij. tymes arousled and besprent wt ỹ holy water stycke or sprynele / after the encence is brente on ỹ awter. And after it is enoynted wt ỹ crysme / and than it is couered with blacke clothe. And this representeth them that gone to the awter / for they ought fyrst to haue charyte in foure maners / ỹ is that they loue god and them selfe / theyr frendes & theyr enmyes. And this fygnifieth ỹ. iiij. crosses on the foure corners of ỹ awter / and of these foure corners is sayd in Genesis. the. xxvi. chapytre / thou shalt stratche to the orient / &. ỹ occydent / to ỹ north and to ỹ south. Or ỹ foure crosses ỹ ben made in the foure corners be fygnyfyed ỹ Jhelu cryst saued by the crosse the foure partyes of the worlde. Or for this ỹ they fygnyfy that we ought to bere the crosse of Jhelu cryst in foure maners / that is in the herte by thought / in the mouth by cõfessyon / in the body by mortyfycacyon / &

in ỹ vylage by cõtynual impressyon. Secondly to haue cure/ & owe to wake. And this is sygnyfyed pp ỹ inuyronnỹge or gopnge about the awter. For they synge thã the waytes of ỹ cyte haue foũde me. For they ought to haue cure & watche vpon them that ben to them cõmysed. And for this cause putteth Gylbert ỹ neclygence of prelates ymonge ỹ thỹges disordynate These ben foule thynges & moche perylous ỹ is to wete a blynd archer/ & an hal tỹge messãger. A prelate neclygent/ a doctour not cõnỹge/ & a dombe cryer/ these bẽ a perylous felysshyp. Or by the. viij. goynges aboute of the awter ben sygnyfyed. viij. cõsyderacyons ỹ we ought to haue vnto ỹ. viij. vertues of humilite of Jhesu cryst. And to go ofte aboute them. The fyrst vertue is that he that was ryche be made poore. The secõde that he was put in the racke or in the crybbe. The thyrde that he was subgecte to his parẽtes. The fourth that he enclyned his heed vnder ỹ power of his seruaunt. The fyfth that he sustayned the dyscyple theef & traytoure. The syxt ỹ tofore a fellonous Judge he helde his peas and spake not. The seuẽth that he prayed pyteously for theym that crucyfyed hym. Thyrdly we ought to haue mynde of the passyon of Jhesu cryste. And that is sygnyfyed by the sprỹgynge and castynge of the water whiche sygnyfyeth the seuen effusyons of the bloode of our lorde Jhesu cryste. ¶ The fyrst was in the cyrcumcysyon. The seconde was in orayson. The thyrde whan he was beten at ỹ pyler. The fourth whã he was crowned with thornes. The fyfth in perlynge his handes. The syxte in naylynge his fete. And the seuenth in openynge of his syde. And these arousementes or spryngynge of blode were made with the sprynele of humylyte and of charyte without esymacyon. And the awter is enuyronned seuen tymes for to sygnyfye ỹ the seuen gyftes of the holy ghost ben gyuẽ in the baptysme. Or by. viij. goynges aboute bẽ sygnyfyed the. viij. comỹges of cryst. ¶ The fyrst was fro heuen into ỹ bely of his moder. The seconde fro ỹ bely vnto the crybbe. The thyrde fro the crybbe into ỹ worlde. The fourth fro the worlde vnto ỹ galous of ỹ crosse. The. v. fro the crosse vnto the sepulcre. The. vi. fro ỹ sepulcre to hell. The. viij. fro that whan he arose and ascended vnto heuen. Fourthly they shold haue ardaunte prayer/ amorous & deuoute. And this is sygnyfyed by ỹ encence whiche is brente vpon ỹ awter/ & thã it hath vertue to alcẽde by ỹ lyghtnes of ỹ fume/ & to conforte by his qualyte/ & to cõioyne by the gũme/ & to cõfyrme by ỹ it is aromatous or well smellỹge/ and al in lykewyse is the orayson or prayer whiche ascendeth to the mynde of god. It confortetb ỹ soule as to the synne passed in arenge medycyne. It enstrayneth as to ỹ whiche is to come for to beware therof. It cõformeth as to ỹ is present in gettynge defence & keppynge. Or it maye be sayd ỹ deuout orayson is sygnyfyed by ỹ encence ỹ it appertayned ỹ it ascended to god. And hereof sayth Ecclesiastis. Orayõ is of humylyte gyueth to god swete sauour whã it yssueth oute of an herte enflãmed. And ỹ apostle sayth moche encence is gyuen to hỹ. Fyfthly they ought to haue replendour or bryghtnes of cõsyence & ỹ odour of good renome/ & this is sygnyfyed by ỹ creme/ they ought to haue a pure cõsyẽce so ỹ they myght say wt the apostle/ our glorye is the wytnes of our conscyence/ & also is good renome/ wherof the apostle to tymothee. It behoueth ỹ he haue good wytnes of them ỹ ben out. And crysostome sayth ỹ the clerkes ought not to haue noo fylthe/ ne in worde/ ne in dede/ ne in thought/ ne in oppynyon. For they ben the vertues & beaute of the chyrche/ & yf they ben euyll they make foule all the chyrche. Syxthly they oughte to haue clennes of good workes/ whiche is sygnyfyed by ỹ

whyte clothes & clene of whiche ỹ awter is couerde. The vsage of couerture & of vestymentes were founde for to couer for to chafe and kepe warme/& for to aray or dynatly/& the good workes couer the nakednes of the soule/wherof the apostles saye. Clothe the w̄ whyte vesture ỹ the cō fusyon of thy nakednes appere not they araye the soule w̄ honeste/wherof the apostle sayth to the Romayns. Clothe you w̄ vestymentes of lyghte/they enchafe & enflāme vs in charyte/wherof it is sayd. Be not thy vestymentes hote/for it auayleth lytell to hym ỹ gooth to the awter/yf he haue souerayne dygnyte & a lyfe defamed/it sholde be a horryble thynge to se hym in an hye sete/& a lowe lyfe souerayne degre and lowe astate/a sadde vsage and lyght in workes full of wordes. And nothynge of dedes/noble of auctorite/& fleynge courage. Secondly it ought to se how the chyrche is sacred and halowed & to that apperteynē many thynges. For ỹ bysshop gooth al aboute thre tymes/and at euery tyme that he cometh to that dore he knocketh w̄ his crosse sayenge. Prynces open your gates and the chyrche whiche is wasshen within and without with holi water/and a crosse of asshes is made on the pauemente and of sande a trauers the angle fro the orpent to that whiche is apenst ỹ occydent. And ỹ. A. B. C. is wryten within of letters of greke & of latyn. Crosses ben made of ỹ walles of chyrche and they ben enoynted with creme. And it is to wete that the thre fyrste goynges aboute sygnyfye thre goynges aboute ỹ Jhesu cryste made for the halowynge of this chyrche. The fyrste was whan he came fro heuen into the worlde. The seconde was whan he descēded fro the worlde into hell. The thyrde was whā he came ayen fro hell and ascēded into heuen. Or of the foure goynges aboute/shewe ỹ the chyrche is halowed in the honour of ỹ trynyte or for to sygnyfye the thre estates of them ỹ bē to be saued of ỹ chyrche. That are vyrgynes contynentes and maryed folkes whiche ben sygnyfied in the dyspo sycyon of ỹ chyrche materyal/lyke as Hugo de sācto victore sheweth. For he sayth that the sancturie sygnyfyeth the order of vyrgyns/the chore or quere sygnyfyeth the contynentes. And ỹ body sygnyfyeth the order of them that ben maryed/for ỹ sanctuarye is straytter thanne the chore or quere/and the quere straytter than the body. For the ordre of vyrgynes is more worthy than the contynentes/& the ordre of ỹ contynentes is more worthy thā they that ben maryed. ¶ The secōde knockynge at the dore sygnyfyeth the treble ryght that Jhesu cryst hath in ỹ chyrche/wherfore it ought to be opened to him. For it is his by his creacyon & swete by redempcyon & by promyse or glorifyenge. And of this thre folde ryght sayth anselme. Certaynely lorde for somoche as ỹ hast made me. J owe my selfe all to ỹ/bycause thou redemest me J owe my selfe all to the by cause ỹ hast promysed to me so great thynges/J owe my self vnto thy loue/& bycause ỹ arte greater than J for whome ỹ gauest thy selfe/and to whome thou promysest thy selfe/J owe to the more than my selfe/& this that ỹ bysshop cryeth thryes open youre gates sygnyfyeth the treble power ỹ he hathe in heuen/in ỹ worlde & in hell. And this that ỹ chyrche is thryes wasshen wī & wout/sygnyfieth thre causes. ¶ The fyrst is for to put out ỹ deuyll and therfore is sayd in the blessynge of ỹ water/ỹ it be blessyd to chase awaye all ỹ power of the enemy the kende w̄ his aungels cursed & shrewed. And ỹ oughtest to knowe ỹ this holy water is made of. iiij. thīges/ỹ is of water/of salte/of wyne & of asshes/whiche thynges put out the deuyll and chaceth hym away. By water is sygnyfyed ỹ effusyon of teers. By wyne is sygnyfyed spyrytuall gladnes/& by ỹ salte is shewed mewre discrecyon/& by ỹ

alſhes is prokoūde humplyte. Secondely it is dedicate for to make her ſelf clene fro me all erthly thynges whiche were corrupt by lyſie. And therfore bicauſe it ſhold be clene fro all orloure it is walſhen wt holy water/ſo ỹ it be clene & pure/& this was ſygnyfyed in ỹ olde lawe ỹ all ſholde be clenſed by water. Thyrdly it is halowed for to take awaye all maledyccyon/for the erthe at ỹ begynnynge was curſed wt his frupte/bycauſe mā was deceyued by frupte/& the water was not curſed. And therfore it is ſayde ỹ oure lorde ete fyſſhe/ but it is not foūde ỹ euer he ete ony fleſſh by name/ſaue the paſke lambe. And that was in enſample to other for to accomplyſſhe the commaūdement of the lawe. And bycauſe that all maledyccyon & curſynges ſholde be taken awaye is the chyrche walſhen with holy water. Fourthly ỹ A.B.C. is wryten in the pauyment in latyn/and in greke. And this ſygnyfyeth ỹ communyō of that one/and of that other people. Or it ſygnyfyeth that one & that other teſtament or ỹ artycles of our fayth For the ſcrypture of the letters Greekes and latyn that were made on the table of the croſſe repreſenteth the aſſemble of the fayth made by Jheſu cryſt on the croſſe/ and therfore is the croſſe layde and made trauers fro the angle of ỹ oryent vnto ỹ angle of the occydent for to ſygnyfye that it that was fyxt on ỹ ryght ſyde/was made the lyfte ſyde/and that whiche was at the heed was made at ende/and thꝰ to ỹ contrary. And it repreſenteth the ſcrypture of that one and that other teſtament which was accōplyſſhed by Jheſu cryſt on the croſſe. For he ſayd whan he deyed all is accomplyſſhed. And the croſſe is made trauers/bicauſe ỹ ỹ one was chaūged into ỹ other. For all the lawe is in a rolle. Thyrdly ỹ croſſes ben paynted in ỹ chyrche/and ỹ is for thre cauſes. The fyrſt is to fere ỹ deuyl for whā they haue ben put out/they ben aferde & dare not entre/for they doubte & drede moche the ſygne of ỹ croſſe. And hereof ſayth Cryſoſtome. In what place they ſhall ſe ỹ ſygne of ỹ croſſe they ſhall flee. For they drede ỹ ſtaffe of whiche they haue bē hurte. Thyrdly it repreſenteth the artycles of the fayth. For the pauemēt of ỹ chyrche is ỹ foūdament of oure fayth. The letters ỹ ben wīn wryten ben ỹ artycles of our fayth by ỹ whiche the rude people and newe bē introduced. And they of ỹ one & other people whiche ought repute theymſelfe for alſhes & for pouder/after this ỹ Abrahām ſayth in Geneſis. I ſhall ſpeke to my lorde/as ỹ I were alſhes & pouder. Secondly for to ſhewe the ſygne of the bytorye of Jheſu cryſt/for theſe croſſes bē ſygnes & baners of Jheſu cryſt & of his bytorye/& therfore bē there paynted ỹ croſſes for to ſhewe that the place is dyuyne ſubgect to god/& alſo it is of cuſtome to themperours & to other prynces ỹ whā a towne or cyte is taken or yelden for to ſet vp wīn the baners an ỹ enſygnementes of ỹ lordes to ſygnyfye ỹ it is ſubget to them. Thyrdly for to repreſent ỹ apoſtles/it is vſed for to ſette vp. xii. lyghtes tofore ỹ croſſe for to repreſent the. xii. apoſtles/whiche by ỹ fayth of god crucyfyed/they enlumyned all the worlde/& ennoynted wt creme in baptelme/for oyle ſygnyfyeth clēnes of cōſcyence/& bawme ſygnyfyeth thodour of good lyfe. And it is to knowe ỹ the chyrche or ỹ temple was as it is ſayd aſſayled by thre perſones/by Jeroboas/by nabuzarde/& by anthiocus. For as it is redde in ỹ boke of kynges Jheroboas dyde do make two calues gylt/& dyd do ſet ỹ one in Judee & ỹ other in beleth/whiche is ſayd ỹ houſe of god/& this dyde he by couetyſe. And therfore it is ſygnyfyed ỹ the couetyſe of clerkes maketh foule ỹ houſe of god/the whiche auarice reygneth moche in them wherof ſeynt Jerom ſayth. That fro the leeſt vnto ỹ greateſt they folowe all auarice. And ſeynt Bernarde ſayth ỹ ſame.

whome wyl thou gyue me of these prouo
stes ỹ entende not more to emptye ỹ pur
se of his subgectes/thã to make away fro
them theyr lyues. The calues ben theyr
neuewes & theyr sones whiche they set in
bethell the house of god/& the chyrche is
assayled by Jeroboas after this that is
sayd. The chyrche is assayled whan it is
edyfyed of ỹ auaryce/& of ỹ vlurers & of
theues/wherof is redde ỹ an vlured had
founded a chyrche/& thã he prayed ỹ bys
shop for to halowe it. And as ỹ bysshop &
his clerkes made therin ỹ offyce of dedica
cyon/he sawe the deuyll whiche was in a
chayre by ỹ awter/whiche was in ỹ haby
te of a bysshop and sayd/why halowest ỹ
my chyrche/cesse the/for ỹ ryght therof
is myn bycause it is made of vlure and of
rapyne. And than the bysshoppe and his
clerkes were sore aferde and fledde. And
anone the deuyll destroyed the chyrche w̃
great storme and great noyse. Nabuzar
dan as is redde in. the. xxb. chappytre of ỹ
booke of kynges that he bzente ỹ house of
god/for he was pzynce of the cokes/and
sygnyfyed theym that serue to glotony &
luxurye/& make theyr belyes theyr god.
And after this that ỹ apostle sayth/that
theyr bely is theyr god. And hugh of seyt
Victor shewed how theyr bely is theyr
god. And sayth/men were wonte to ma
ke temples to the goddes/and dzesse a w
ters/ordayne mynysters/for to serue thẽ
to sacrifyce beestes/and to bzenne encens
ce. But now the bely and the kechyne is
the temple. The table is the awter/ỹ co
kes ben mynysters/the beestes sacrifyed
ben the flesshe sodden and rosted. The en
cence is the odoure of the sauoure. The
kynge Anthiocus was the mooste proude
man and the mooste couetous/and assayl
led the chyrche of god/as is redde in the
Machabeus. And by hym ben sygnifyed
pryde & couetyse/whiche coueyte not to
prouffyte/but to serue/and they defoule
moche the chyrche of god. Of whiche co
uetyse and pryde/seynt Bernarde sayth
they gone worshypfully of the goodes of
our lorde/& yet they gyue hym no worshyp
they gone euery day as golyardes i hab y
te shynynge & ryall apparayll/they bere
golde on theyr bzydelles on theyr sadles &
on their spores/theyr harnays shyne mo
re thã the awters/& thus as the house of
god was dyshonoured by these. iij. Ryght
soo was it dedycate by other tyme/& Moy
ses made ỹ fyrst dedycacyon/& Salamõ
the seconde/& the thyrde Judas macha
beus/by ỹ whiche is sygnyfyed that we
ought to haue in the dedycacyõ of ỹ chyr
che ỹ humylyte ỹ was in Moyses/ỹ wyl
dome & dyscrecyon ỹ was in Salamon/
and the very confessyon of fayth ỹ was in
Judas Machabeus. And after it apper
teyneth to se of the dedycacyon of the tem
ple spyrytuall/whiche temple we be/ỹ is
to wete the assemble of good crysten men
And this temple is made of lyuynge sto
nes as seynt Peter sayth. Let vs edyfye
whyles the stones ben quycke/it is sayde
of stones polysshed. Wherof is longen the
Joyntures ben made of polysshed stones
it is made of square stones foure cornerde
that is to saye of spirytuall stones ỹ haue
foure squares/that is to wete fayth hope
charyte & good worke/whiche bẽ all egal
As seynt Gregorye sayth. As longe as ỹ
byleueth ỹ hast hope/& louest as moche
as ỹ byleuest & hopest & louest to worke in
them. In this temple the awter is ỹ her
te/& vpõ this awter thre thynges ought
to be offered to god. The fyrst thynge is ỹ
fyre of loue perdurable/lyke as the apo
stle sayth. The fyre of dylectyõ shalbe per
durable/& shall neuer fayle at ỹ awter of
the herte. The seconde thynge is the encẽ
ce of orayson & prayer wel smellynge/as
it is sayd in Paralipomenon. Aaron and
phynees bzente thencence vpon ỹ awter
of sacrifyces/that is to saye where were
bzente the thynges precyous & well smel
lynge. The thyrde thynge is sacrifyce of

ryghtwyſnes/& this is ỹ offerynge of penaunce. In ſacryfyce of perfyte loue & in calues of moꝛtyfyenge of the fleſſhe. And herof ſayth Dauyd. Thou ſhalte accepte the ſacryfyce of ryghtwyſnes the oblacyons and holocauſtes. This temple ſpyꝛytuall that we ben is of god in maner as ỹ temple materyal. ¶ Foꝛ ỹ fyꝛſt ſouerayne byſſhop/whan he fyndeth the doꝛe of the herte ſhytte/he gooth aboute thꝛe tymes whan he bꝛyngeth to our mynde ỹ ſynne of the mouthe/of the herte/and of ỹ woꝛke. And of this treble goynge about ſayth he/as to the fyꝛſte I haue gone aboute ỹ cyte/ỹ is to wete of the herte. And to the ſeconde ſayth Ylaye take thy harpe/& as to the thyꝛde/the compn woman is foꝛgoten. ¶ Secondely he ſmyteth thꝛe tymes the doꝛe of ỹ herte whiche is cloſed to ỹ ende that it ſhold be opened to hym. And he ſmyteth by the ſtroke of benefyce of counſayle/and of playenge. Of this treble ſtroke it is ſayd in ỹ pꝛouerbes. I haue ſtratched out my hande/as to the euyll/and as to ỹ benefyces gyuen/he ſayth. Thou deſpyſeſt all my counſayle/and as to counſayle eſpyꝛed/thou deſpyſeſt my coũſayles. And to the blamynge/that is foꝛ the playes to be gyuen. Of this treble goynge aboute is done whan he meued vs to reſonable knowlege of ſynne. And to ſoꝛo we foꝛ theym. And to auenge and blame our ſelfe foꝛ ſynne. Thyꝛdely he arouſeth oꝛ watreth the temple ſpyꝛytuall thꝛe tymes with water/ſo ofte it ought to be watered oꝛ be ſpꝛented. And this waterynge ſygnyfyeth thꝛe maner of ſheddȳge of teꝛes. Foꝛ as ſeynt gregoꝛye ſayth. ¶ The thought of an holy man ſholde be confuſed in ſoꝛowe/in conſyderynge/where he was/where he ſhalbe/and where he is/oꝛ he was ſayd in ſyñe/oꝛ he ſhalbe in Jugement/oꝛ he is in maleurte. And there as where is no Joye/whã he ſhedeth thã is teres of the herte conſyderynge that he was in ſynne/and ſhalbe in Jugemente foꝛ to gyue a rekenynge foꝛ ſynne. Than is this temple watered ones of water/& whan he is contryte to wepe foꝛ his vnhappyneſſe & maleurte where he is/ỹ temple is watered ỹ ſeconde tyme. And whan he wepeth foꝛ the Joye where he is not he arouſeth oꝛ watreth the temple the thyꝛde tyme. And ỹ oughteſt to knowe/that wyne/ſalte/and aſſhes be medled wt̃ this water/foꝛ with ỹ other ſacramentes we oughte to haue wyne of ſpyꝛytuall gladnes Salte of ripe wyſdom/oꝛ wyne wt̃ water is vnderſtand ỹ humylyte of Jheſu cryſt that he had in takynge fleſſhe humayne. The wyne wt̃ water is ỹ woꝛde humayne and by the ſalte is vnderſtãde ỹ holynes of his lyfe/whiche is ſauyour to all of his relygyon. By the aſſhes is vnderſtanden his paſſyon/& of theſe thꝛe thynges we ought to water our hertes/the whiche bẽ ỹ bleſſynges of his incarnacyon by whiche we ben called to humylyte/the enſample of his conuerſacyon by the whiche we ben conſourmed to holynes. And the myſterye of his paſſyon by the whiche we bẽ moued to charyte. Fourthly in this temple of the herte ſpyꝛytually is wꝛyten the A.B.C. oꝛ the ſcrypture ſpyꝛytual/& this ſcrypture is treble. That is to wete the euylles of thynges/the wytneſſes of deuyne benefeytes & the acculſacyon of his pꝛoꝛe treſpaces. And of theſe thꝛe thynges ſayth the apoſtle to the Romaynes. The people that haue lawe doo naturally the thynges that ben of the lawe. They ỹ haue no lawe make lawe of the lawe wꝛyten in theyꝛ herte/that is the fyꝛſt wytnes of theyꝛ conſcyence is the ſeconde/& he that thynketh to accuſe hymſelfe is the thyꝛde Fyfthly the croſſe ought to be paynted in this chyrche/ỹ is to vnderſtãde that it ought to haue the ſharpenes of penaunce. And theſe ſharpeneſſe ought to be enoynted/and haue lyght of ỹ fyꝛe. Foꝛ they bẽ not onely to be ſuffered in pacyẽce/but wt̃ good wyll & by charyte. And hereof ſayth

seynt Bernard. He that is thretened and menaced with ỹ drede of Jhesu cryste he bereth the crosse in pacyence/he ỹ prouffyteth in hope bereth it gladly & with good wyll. But he that is perfyte in charyte enbraceth it ardaũtly/& moche people seen our crosses ỹ seen not oure enoyntynges/ and he that shal haue al these thynges in hym shalbe the temple of god/to his honoure/and shalbe playnly worthy ỹ god enhabyte and dwell in hym by grace/soo ỹ he maye dwell in god by glorye/ỹ whiche he gyue vs ỹ lyueth & reygneth god in heuen worlde without ende. Amen.

¶ After ỹ feestes of our lorde Jhesu cryst folowe set in ordre folowyth the legende of seyntes/and fyrst of seynt Andrewe.

Andrewe is expowned and is as moche to saye as fayre or answerynge vnto strength. And it is sayd of Andor/that is almoche to saye as strength. Or Andrewe is sayd thy as Antipos. Of Ana/whiche is to say hye. And of tropos whiche is conuersacyon. So that Andrewe is to saye a man hyely conuerted/& in heuē adressed vnto his maker. ¶ He was fayre in his lyfe. Answerynge in wysdom and in doctryne. Stronge in peyne/& cõuerted hye in glory. The preestes & dyacones of Achaye wrote his pãssyõ/lyke as they had seen it with theyr eyen.

Andrew and some other disciples were called thre tymes of out lorde. He called them fyrst in ỹ knowlegynge of hym. As whan seynt Andrewe was with Johan ỹ baptyst his mayster. And another disciple/he herde ỹ Johan sayd Lo here the lambe of god/& than he went anone with another disciple and came to Jhesu cryst/and abode with hym all that day. And thã seynt Andrewe folũde Symon his broder/and brought hym to Jhesu cryst. And ỹ nexte day folowynge they wente to theyr craft of fysshynge. ¶ And after this he called theym the seconde tyme/by the stagne of genazareth/whiche is named the see of Galylee. He entred into the shyppe of Symon and of Andrewe and there was taken great multytude of fysshe. And he called James & Johñ whiche were in another shyp/and they folowed hym. And after wente into theyr propre places. After this he called theym fro theyr fysshynge & sayd. Come folowe me I shall make you fysshers of men. Than they lefte theyr shyppes/nettes and folowed hym. And after this they abode with hym and wente no more to theyr houses. And howbeit he called Andrewe & some other to be apostles/of whiche callynge Mathewe sayth in ỹ thyrd chappytre. He called to hym them that he wolde & after the ascencyon of our lorde ỹ apostles were departed/& Andrewe preched in sychee and Mathewe in murgondye/and ỹ mē of this countre refused vtterly ỹ prechynge of seynt Mathewe/and drewe out his eyen and cast hym in pryson fast bounden. In the meane whyle came an aũgel send fro our lord apperyd to seynt Andrewe & cõmaũded hym to go to seynt Mathewe into murgondye. And he answered ỹ he knewe not the waye/and the aũgell commaunded hym that he sholde go vnto the see syde and that he sholde entre into the fyrste shyppe that he sholde fynde/and so he dyd gladly in accomplysshynge the cõmaundement/and wente into the cyte by the ledynge of the aungell/and had wyth

be propyte. And whā he was come he fou
de ỹ pylon open where seynt Mathewe
was in/and whā he sawe hym he wepte
sore and worshypped hym. And than our
lorde rendred and gaue ayen to seynt Ma
thewe his two eyen & his syght. And thā
seynt Mathewe departed fro thens and
came into anthioche/and seynt Andrewe
abode in murgondye/they of ỹ countree
were wroth that seynt Mathewe was so
escaped. Than toke they seynt Andrewe
and drewe hym through ỹ places/his hā
des bounde in suche wyse that ỹ blode ran
ne out. He prayed for them to Jhesu cryst
and conuerted theym by his prayer. And
fro thēs he came to anthioche. This ỹ is
sayd by blyndynge of seynt Mathewe. I
suppose that it is not true/ne ỹ the euan
gelyst was not so vnkeme but ỹ he mygh
te gete for his syght that seynt Andrewe
gate for hym so lyghtly. It was soo that
a ponge man came & folowed seynt An
drewe agayne ỹ wyll of all his parentes.
And on a tyme his parentes set fyre on ỹ
house where he was with ỹ apostle. And
whan the flambe surmounted ryght hye
ỹ chylde toke a druffhe full of water and
sprente withall the fyre/and anone ỹ fyre
quenched. And than his frendes and pa
rentes sayd/our sone is made an enchaū
tour. And they wolde haue gone vp by ỹ
ladders/they were sodeynli made blynde
that they sawe not the ladders. And than
one of theym escryed and sayd. Wherfore
enforce ye you ayenst them god fyghteth
for them/& ye se it not. Cease ye and leue
ye of/lest the yre of our lorde fall on you.
Than many of them that sawe this byle
ued in our lorde. And the parentes dyed
with ym fourty dayes after were put i one
sepulcre. There was a woman with chyl
de great vpon her delyueraūce. And at ỹ
tyme of chyldynge she myght not be dely
uered. Sode badde her syster to goo vnto
Dyane/and praye to her ỹ she helpe me.
She went and prayed. And Diane sayd
to her/whiche was the deuyll in an ydoll
wherfore prayest thou to me. I maye not
helpe ne profyte the. But go to Andrewe
the apostle/whiche may helpe the & thy
syster. And she went to hym & brought
him to her syster whiche trauayled in gre
te peyne and began to perysshe. And the
apostle sayde to her by good ryght suffe
rest ỹ this peyne. Thou conceyuedest in
trecherye and synne. And ỹ counsayleste
with the deuyll/repente the and byleue
in Jhesu cryste/and thou shalt be anone
delyuered of thy chylde. And whā she by
leued and was fully repentaunt she was
delyuered of ỹ chylde/and the peyne and
sorowe passed and ceased. ¶ An olde man
called Nicholns by name wente vnto the
apostle and sayd to hym. Syr I haue ly
ued fyfty yere and alway in lecherye/and
I toke on a tyme a gospel in prayēge god
that he wolde gyue me fro thā forthon cō
tynence/but I am acustomed in this syn
ne and full of euyll delectacyon in suche
wyse that I shall retourne to this synne
accustomed. On a tyme that I was en
flammed by luxurie I wente to the bour
dell and forgate the gospell vpō me. And
anone ỹ foule woman sayd go hens thou
olde man/for thou arte an aungell of god
touche me not ne come noo neret to me.
For I se a great meruayle vpō the. And
I was greatly abasshed of the wordes of
the woman. And thā I remembred that
I had the gospell wryten vpon me. Wher
fore I beseche ỹ to praye to god for myne
amendement. And so whan saynt Andre
we herde this he began to wepe & prayed
fro tyerce vnto none. And whan he arose
he wolde not ete/and sayd. I shall ete no
meet tyll that I knowe whyther our lor
de Jhesu cryst shall haue pyte on this ol
de man. And whā he had fasted. v. dayes
a voyce came to seynt Andrewe and sayd
to hym. Andrewe thy requeste is graūted
for the olde man/for lyke as ỹ had fasted
and made thyselfe lene/soo shall he faste &

make hymselfe lene by fastynges to be saued. And so he dyde/for he fasted.vi. monethes to breed and water/and after that he rested in peas and good workes. Thā came a voyce ỹ sayd I haue goten Nicholas by thy prayers whome I had loste. A yonge cristen man sayd to seynt Andrew My moder sawe ỹ I was sayre/and requyred me for to haue to do and synne wt̄ her. And whan I wolde not cōsent to her in no maner/she wente to the Judge and wolde retourne and laye to me ỹ synne of so great felonye/praye for me ỹ I dye not so vntruely. For whan I shalbe accused I shal holde my peas/and speke not one worde/and haue leuer to dye thā to defame my moder and sklaunder so foulely. Thus came he to Jugemēt & his moder accused hym sayenge that he wolde haue defouled her. And it was axed of hym yf it was so as she sayd/and he answered nothynge. Thā sayd seynt Andrewe to her Thou arte moost cruell of all womē/whi che for the accomplysshement of thy lechrye wylte make thy sone to dye. Thanne sayd this womā to the prouost. Syr syth that my sone came & accompanyed with this man/he wolde haue done his wyll with me/but I with stode hym that he myght not. And anone the prouoste and Judge commaunded that his sone shold be put in a sacke & enoynted with glewe and throwen into the Ryuer/and seynt Andrew to be put in prysonn tyll he hadde auysed hym how he myght torment hym But seynt Andrewe made his prayer to god/and anone came an horryble thōder the whiche fered them all/and made the erthe to tremble strongly. And ỹ woman was smyten with ỹ thōder vnto ỹ dethe And the other prayed ỹ apostle that they myghte not perysshe. And he prayed for them/and the tempest ceased. Thus thā the prouost byleued in god/& all his meyne. And after this as the apostle was in the cyte of Nypce/ỹ cytezyns sayd to hym/ that there were seuen deuylles without the cyte by the hye waye/whiche slewe al theym that passed forth by. And the apostle commaunded theym to come to hym whiche came in lykenesse of dogges. And syth he comaunded them that they sholde goo where as they sholde not greue ne do harme to ony man/and anone they vanysshed awaye. And whan the people sawe this they receyued ỹ fayth of Jhesu cryste. And whan the apostle came to the gate of another cyte/there was brought a yonge man deed. The apostle demaunded what was befallen hym/and it was tolde hym ỹ seuen dogges came & strangled hym. Than the apostle wepte & sayde O good lorde god/I knowe well that these were ỹ deuylles that I put out of Nypce. And after sayd to the fader of him that was deed/what wyll thou gyue to me yf I reyse hym/and he sayd I haue nothynge soo dere as hym. I shall gyue hym to the. And anone the apostle made his prayers to almyghty god our lorde Jhesu & anone reysed hym fro deth to lyfe/& went and folowed hym. ¶ On a tyme there were foure men by nombre ỹ whiche were comynge by the see saylynge vnto the apostle for to receyue of hym the doctryne of the fayth/and the deuyl raysed and meued a great storme and soo horryble a tourment that all they were drowned togyder. And whā that theyr bodyes were brought to fore the apostle/he reysed them fro dethe to lyfe anone/& there they sayd all that was sayd to theym. And therfore it is redde in an ympne/that he rendred ỹ lyfe to yonge men drowned in ỹ see. And ỹ blysled seynt Andrewe whyles he was in achaye he replenysshed all the coūtree with chyrches/and conuerted the people to ỹ fayth of Jhesu cryst. And he enfourmed the wyfe of Egeas whiche was prouost and Judge of ỹ towne in the fayth/and baptysed her. And whan Egeas herde this he came into ỹ cyte of patras and

constrayned the trysten men to sacrifyce And seynt Androwe came vnto hym and sayd. It behoueth the whiche haste deserued to be a Juge to knowe thy Juge whiche is in heuen. And he soo knowen that thou worshyp hym / and so shorshyppynge withdrawe thy courage fro ỹ fals goddes. And Egeas sayd: thou art Andrewe that precheste a fals lawe whiche the prynces of Rome haue commaunded to be destroyed / to whom andrewe sayd. The prynces of Rome knewe neuer how the sone of god came & taught / and enfourmed them that the ydolles ben deuylles. And he that techeth suche thynges angreth god / & he so angred departed fro them that he het be theym not / and therfore bē they captyues of the deuyll / and ben soo yllused and deceyued / that they yssue oute of the body all naked / and bere nothynge with them but syñes. And Egeas sayd to hym. The se ben the vanytes that youre Jhesu preched whiche was nayled on ỹ galhouse of the crosse. To whom Andrewe sayd / he receyued with his agrement the gybet of ỹ crosse. Not for his culpe end trespace / but for our redēpcyon. And Egeas sayd / whā he was delyuered of his dyscyples / taken and holden of the Jewes / & crucyfyed by ỹ knyghtes. How sayste thou that it was by his agrement. Than seynt Andrewe began to shewe by fyue reasones / ỹ Jhesu cryst receyued dethe by his owne agrement and wyl. For as moche as he came tofore his passyon / and sayd to his dyscyples that it sholde be. Whan he sayde we shall go vp to Jherusalem / and ỹ sone of the mayde shalbe betrayed. And also for that / that Peter wolde wdrawe hym he reproued hym / & sayd goo after me sathanas / & also for that / that he shewed that he had power to suffre dethe / and to ryse agayne / whan he sayde I haue power to put away my soule and to take it agayne And also for that he knewe tofore hym betrayed hym / whan he gaue hym his sowper / and shewed hym not. And also for ỹ he chase the place where he sholde be taken. For he knewe well that the traytour sholde come. And seynt Andrewe sayde ỹ he had ben at all these thynges. And yet he sayd more / ỹ the mysterye of the crosse was great. To whome Egeas sayde. It may not be sayd mystery / but tourment. And yf thou wylt not graūt to my sayenges / truly I shal make the preue this mystery / and Andrewe & to hym. yf I doubted the gybet of the crosse. I wold not prechethe glorye therof / I wyll that thou here ỹ mysterye / and yf thou knewe and beleued on it thou sholdest be saued. Than he shewed to hym the mysterye of ỹ crosse and allygned fyue reasons. ¶ The fyrste is this. For asmoche as ỹ fyrst man that deserueth dethe was bycause of the tree / in brekynge the commaundement of our lorde Jhesu cryst. Thā is this thynge to uenable that the seconde man sholde put awaye that in suffrynge the same on the tree. ¶ The seconde was that he whiche was made of ỹ erthe not corrupted. And was breker of the commaundemet / than was it thȳge couenable that he that sholde repelle this defaute sholde be borne of a byrgyne. ¶ The thyrde for asmoche as Adam had stratched his hande dysordynatly to the fruyte forboden / it was thynge couenable that the newe Adam sholde stratche his handes in the crosse. ¶ The fourth for soo moche as Adam had tasted swetely the fruyt forbodē. It is therfore reason that it be put awaye by thynge cōtrary so that Jhesu cryst was fedde with bytter galle. ¶ The fyfth for asmoche as Jhesu cryste gaue to vs his immortalyte It is thynge reasonable that he take our mortalyte. For yf Jhesu cryst had not be deed / man had neuer be made immortall. And than sayd Egeas. Cesse to thy dyscyple suche vanytees. And obeye ỹ to me & make sacrifyce vnto the goddes almyghty. And than sayd seynt Andrewe. I offer

euery day to god almighty a lambe with out spotte. And after that he is receyued of all the people so lyueth he/and is all hole. Than demaũded Egeas how that mighte be. And Andrewe sayd/take ỹ cour me to be a dyscyple/and thou shalt knowe it well. I shall demaunde the sayde Egeas by tourmentes. Than he beynge all angrye commaunded that he shold be enclosed in pryson. And on ỹ morowe he came to Judgement/and the blysled seynt Andrew vnto the sacrifyce of the ydolles And Egeas commaunded too be sayd to hym/yf thou obeye not to me I shall doo hange the on the crosse. For somoche as ỹ hast prayled it/& thy as he menaced hym of many tourmẽtes/seynt Andrewe sayd to hym. Thynke what tourmente that is moost greuous that thou mayst do to me and the more I suffer the more I shalbe agreable to my kynge/bycause I shalbe moost fyrme in the tourmentes & peyne. Than commaunded Egeas that he shold be beten of.xxi.men. And that he shold be so beten bounden by ỹ fete and handes vnto ỹ crosse/to the ende that his peyne sholde endure the lenger. And whã he was ledde vnto the crosse/ther ranne moche people thyder sayenge. The blode of the Innocent is dampned without cause And the apostle prayed theym that they sholde not empesshe ne lette his tourmẽtne martyrdom/& whã he sawe the crosse fro ferre/he saluted it and sayd. Alhayle crosse whiche arte dedycate in the body of Jhesu cryst/and was aourned with the membres of hym as of precyous stones. Tofore that our lorde ascended on the/ỹ was the power erthly. Now thou arte ỹ loue of heuẽ/ỹ shalt receyue me by my desyre. I come to the surely and gladly/soo ỹ ỹ receyue me gladly as dyscyple of hym that henge in ỹ. For I haue alwaye worshypped the and haue desyre to enbrace ỹ O thou crosse whiche hast receyued beaute and noblesse of the membres of our lorde/whom I haue so longe desyred & curyously loued/and whom my courage hath somoche desyred and coueyted. Take me fro hens/& yelde me to my mayster to ỹ ende ỹ he receyue me by ỹ that redemed me my ỹ. And in this sayenge he dyspoyled & vncladde him/& gaue his clothes vnto ỹ butchers. And than they henge hym on the crosse/lyke as to them was cõmaũded. And there he lyued two dayes & preched to.xx.M.men ỹ there were. Thã all the companye swore the dethe of Egeas. And sayd ỹ holy man & debonayr ought not to suffer this. Thã came thyder Egeas for to take hym downe of ỹ crosse/and whan seynt Andrewe sawe hym he sayd. wherfore arte thou come to me Egeas/yf it be for penaunce thou shalt haue it/and yf it be for to take me downe knowe thou for certayne/thou shal not take me here of alyue. For I se now my lorde and kynge that abydeth for me/therwith they wold haue vnbounde hym/and they myght in no wyse touch hym. For theyr armes were bynom and of noo power/and the holy seynt Andrewe sawe that the worlde wolde haue takẽ him downe of the crosse. He made this orayson hangynge on ỹ crosse/as seynt Austyn sayth in ỹ boke of penaũce. ¶ Syr suffer me not too descende fro this crosse alyue. For it is tyme that thou commaũde my body to ỹ erthe/for I haue borne longe the charge/and haue soo motche watched vpon that whiche was commaunded to me/and haue soo longe trauayled/that I wolde now be delyuered of this obedyence/and be takẽ awaye fro this agreable charge. I remembre ỹ it is moche greuous. In proude berynge In doubtynge vnstedfast/in norysshynge/& haue gladly laboured in refraynynge of them. Syr thou knowest how oft ỹ worlde hathe entended to withdrawe me fro the purete of contemplacyon/how oft he hath entended to awake me fro the slepe of my swete rest. How moche and how

oftymes he hath made me to sorowe/and as moche as I haue had myghte I haue resysted debonayrly in fyghtynge ayenst it. And haue by the worke and ayde surmounted it. And I requyre of the Iust & debonayr guardon/& rewarde. And that thou commaunde that I go not agayne therto. But I yelde to the ỹ whiche thou hast delyuered me. Commaunde it to an other/& empesshe me noo more/but kepe me in ỹ resurrecyon/so that I maye receyue ỹ meryte of my laboure. Commaũde my body vnto ỹ erthe so ỹ it behoueth no more to wake. But lette it be stratched freely to ỹ whiche arte fountayne of Ioy neuer faylynge/& whã he had sayde this there came fro heuẽ a tyght great shynynge lyght whiche enuyroned hym by ỹ space of halfe an houre in suche wyse that no man myght se hym. And whan this lyghte departed/he yelded & rendred therwith his spyryte/and Maxymilla ỹ wyfe of Egeas toke awaye the body of the apostle and buryed it honourably. And or ỹ Egeas was come agayne to his house he was rauysshed with a deuyl by ỹ way and deyed tofore them all. And it is sayde that oute of seynt Andrewes sepulcre cometh manna lyke vnto mele/& oyle whiche hath a tyght swete sauour and odour and by that is shewed to the people of the coũtre whã there shalbe plente of goodes For whan there cometh but lytell of mãne/the erthe shall bryngе forth but lytell fruyte. And whan it cometh habũdauntly the erthe bryngeth forth fruyte plenteuously/and this myght well hapen of olde tyme. For ỹ body of hym was trãsported into constantynople. ¶ There was a bysshop ỹ ledde an holy and relygyous lyfe/and loued seynt Andrewe by great deuocyon and worshypped hym aboue all other seyntes/so that in all his workes he remembred hym euery day/and sayd certayne prayers in ỹ honour of god & seynt Andrewe. In suche wyse that the enemy had enuye on hym/and set hym for to deceyue hym withall his malyce. And transformed hym into the forme of a tyght fayre woman/and came to the palays of the bysshop and sayd that she wolde be confessed to hym. And the bysshop badde her go to confesse her to his penytaũcer whiche had playne power of hym/and she sende hym worde agayne/that she wolde not releue ne shewe the secretes of her confessyõ to none but to hym. And so ỹ bysshop cõmaũded her to come/and she sayd to hym Syr I praye ỹ that thou haue mercy on me. I am so as ye se in ỹ yeres of youthe and a mayde/and was delycyously norysshed fre my enfancy/and borne of a ryall lygnage. But I am come alone in straũge habyte. For my fader whiche a tyght myghty kynge wolde gyue to a prynce by maryage/wherto I answere ỹ I haue horrour of all beddes of maryage/and haue gyuen my byrgynyte to Ihesu cryst for euer. And therfore I may not consent to carnall copulacyon. And in the ende he constrayned me somoche/that I must cõsent to his wyll or suffer dyuers tourmẽtes/so that I am fledde secretely awaye. And had leuer be in exyle than to breke & corrũpte my fayth to my spouse. And bycause I here the prayslynge of your tyght holy lyfe. I am fledde vnto you & to your garde/in hope that I maye fynde ỹ you place of reste/where as I may be secrete in contemplacyon/and eschewe the euyll perylles of this present lyfe/and flee ỹ dyuerse trybulacyons of ỹ worlde. Of whiche thynge the bysshop meruayled hym greatly. As wel for ỹ great nobles of her lygnage/as for ỹ beaute of her body/for the brennynge of ỹ great loue of god. And of the honest fayre spekynge of this woman. So that ỹ bysshop answered to her ỹ a meke & pleasaunte voyce. Doughter be sure and doubte nothynge/for he for whose loue thou haste despysed thy selfe/and these thynges shall gyue to the great

thyge in this tyme present is lytell glory or Joye / but it shalbe in tyme to come / & I whiche am sergeaunt of ỹ same / offer me too the and my goodes / and chose the an house where it shall please the / and I wyll that thou dyne with me this daye / & she answered & sayd. Fader requyre me of no suche thyge. For peraventure some euyl suspeccyon myght come therof. And also ỹ resplendour of youre good renome myght therby be enpayred to whome the bysshop answered / we shalbe many togyder / & I shall not be with you alone. And therfore there maye be no suspeccyon of euyll. Than they came to the table. And were set that one ayenst that other / and the other folke here & there / & the bysshop entẽded moche to her / and beheelde her al waye in ỹ vylage / and he meruayled of her great beaute. And thꝰ as he fyxed his eyen on her / his courage was hurte. And the auncyent enemy whan he sawe ỹ her trokhy hurte with a greuous darte. And this deuyll appeteyued it / and began to encreace her beaute more & more. In so moche that the bysshoppe was than redy for to requyre her to lyme whã he myght Thã a pylgryme came & began to smyte strõgly at the gate or dore. And they wolde not open it. Than he cryed and knocked more strongely. And the bisshop axed of the woman yf she wolde ỹ the pylgrym sholde entre. And she sayd mẽ sholde axe fyrst of hym a questyon greuous ynough and yf he coude answere therto he sholde be receyued / & yf he coude not he sholde abyde without and not come in / as he that were not worthy but vnwetynge / and al agreed to her sentence / and required whi the of them were suffysaunte for to put ỹ questyon / and whã none was foũde sufysaunt / the bysshoppe sayd none of vs is suffysaunt as ye dame. For ye passe vs al in fayre spekynge. And shyne in wysdom more thã we all. Propose ye the questyon. Than she sayde demaũde ye of hym / whi che is ỹ greatest meruayle that euer god made in lytell space. And than one went & demaũded the pylgrym. The plygrym answered to the messanger / that it was ỹ dyuersyte & the excellences of the faces of men. For ymõge also many men as haue bẽ syth the begynnynge of the worlde vnto the ende two men myght not be founden of whome theyr faces weren yike and semblable in all thynge. And whan ỹ answere was herde all they meruayled and sayd that this was a very & a tyght good answere of ỹ questyon. Than the womã sayde / let the seconde questyon be propozed to hym / whiche shalbe more greuous to answere to / for to preue ỹ better ỹ wysdome of hym whiche was this. Whyther the erthe is hyer than all the heuen. And whã it was demaũded of him ỹ pylgrym answered. In the heuen Imperyal where ỹ body of our lorde Jhesu cryst is whiche is ỹ fourme of our flesshe / he is more hyer than all the heuen. Of this answere they meruayled all whan ỹ messanger rehorsed it / and prayed meruaylously his wysdom. ¶ Consequently she sayd ỹ thyrde questyon / whiche was more derke and greuous to assoyle for to preue the thyrde tyme his wysdom. And ỹ than he be worthy at ỹ bysshoppes table to be receyued Demaunde and aske of hym how moche space is fro the abysme vnto the same heuen. Than the messanger demaũded of ỹ pylgrym. And he answered hym. Goo to hym that send the to me / and aske of hym that thynge / for he knoweth better thã I and can better answere to it. For he hathe mesured this espace / whan he fyll fro heuen into the abysme. And I neuer mesured it. This is not hynge a woman but it is a deuyll / whiche hath taken ỹ fourme of a woman. And whã the messanger herde this / he was sore aferde / and tolde to fore them all this that he hadde herde. And whan the bysshoppe herde this and all ỹ other / they were sore aferde / and anone

forthwith the deuyll vanyssshed awaye to fore theyr eyen. And after the byssshop came agayne to hym selfe/and repreued hȳ selfe bytterly weppynge repētynge and requyrynge pardone of his synne. And sent a messanger for to fetche ye bryngе in this pylgrym/but he sonde hym neuer after Than the byssshoppe assembled his people/and tolde to them the maner of this thynge. And prayed them that they wolde all be in oraysons and prayers. In suche wyse that our lorde wolde shewe to some persone who this pylgrym was/whiche hadde delyuered hym fro so great perylle. And thā it was shewed that nyght to the byssshoppe/that it was the byssed seynt Andrewe whiche hadde put hym in the habyte of a pylgryme for the delyuerance of hym. Than began the byssshop more and more to haue deuocyon and remembraunce of seynt Andrewe than he had tofore. ¶ The prouost of a cyte hadde taken awaye a felde fro ȳ chyrche of seynt Andrewe/and by the prayer of ȳ byssshop he was fallen into a stronge feuer. And than he prayed the byssshop that he wolde praye for hȳ. And he wolde yelde agayne the felde/and whan the byssshoppe hadde prayed for hym/ye he hadde his helthe/he toke the felde agayne. Than the byssshop put hymselfe to prayer and oraysons. And brake all the lampes of the chyrche/and sayd. There shall none of theym be lyght tyll that oure lorde hath venged hym on his enemye. And that ȳ chyrche hath recouered that whiche she hathe loste. And than the prouost was strongely tourmēted with the feuers. And thā the prouost sende to ȳ byssshoppe by messangers ȳ he sholde praye for hym/ye he wolde yelde agayne his felde and another semblable. Than the byssshop answered I haue here tofore prayed for hym. And god herde and graunted my prayer. And whan he was hole/he toke fro me agayne the felde And thā the prouost made hym to be borne to the byssshoppe and constrayned hym for to entre into the chyrche for to praye. And the byssshop entred into the chyrche and anone the prouost deyed. And in ȳ felde was restablyssshed vnto ȳ chyrche. Et sic est finis.

¶ Here begynneth the lyfe of ȳ byssed and holy seynt Nycholas ȳ byssshop.

Nycholas is sayd of Nycos whiche is to saye victory/ye of laos people. So nicholas is as moche to saye as victori of people that is victorye of synne whiche bē foule people/orels he is sayde victory of people/bycause he ensygned and taught moche people by his doctryne to ouercome vyces and synnes. Or Nycholas is sayd of nitor/that is the relplendoure or shynynge of the people. For he hadde in hym thynges that make shynynge ye clennes. After this that seynt Ambrose sayth. The worde of god/very confessyon/and holy thought maketh a man clene. And ȳ doctours of Grece wrote his legende. And some other saye that Methodius the patryarke wrote it in greke. And Johan the deken translated it into latyn/ye adiousted therto many thynges.

Nycholas eyrezyn of ȳ cyte of Pantaracles was borne of eyche and holy kynne. And his fader was named Epyphanus/and his moder Johane. He was begoten of theym in theyr fyrste floure of theyr age. And fro that tyme forthon they lyued in contynence/and ledde an heuen-

ly lyke. Than the fyrst daye that he was wasshed & bayned he adressed hym vpright vp in the balyne. And he wolde not take the breest ne ỹ pappe but ones on the wednesdaye/& ones on the fryday/and in his yonge age he eschewed ỹ playes & Japes of other yonge childrẽ. He vsed and haũted gladly holy chyrche/and that he myghte vnderstand of holy scrypture he executed it in dede & worke after his power. And whan his fader and moder were departed out of this lyfe/he began to thȳke how he myght dystrybute this ryches lesse and not to the prayse of this worlde/but to ỹ honour & glorye of god/& it was so ỹ one of his neyghbours had than thre doughters bygynes and he was a noble man but for the pouerte of them togyder they were constrayned & in very purpose to abandone them selfe to ỹ synne of lechery. So ỹ by ỹ gayne & wynynge of theyr infamie he myght be sustained. And whã ỹ holy mã Nicholas knewe herof he had great horrour this of bylony & threwe by nyght secretely into the house of the mã a masse of golde wrapped in a clothe. And whan ỹ man arose in ỹ morynynge he foũde this masse of gold. And rendred to god great thãkynges. And therwȳ he maryed his eldest doughter/& a lytel whyle after this holy seruaũt of god threwe ỹ another masse of golde/whiche the man founde & thãked god/and purposed to wake for to knowe hym that so had ayded hym in his pouerte/& a fewe dayes after Nycholas doubled the masse of golde/and cast it into the house of this man. He awoke by ỹ sowne of ỹ golde and folowed Nycholas/whiche fledde fro hym. And he sayd to hȳ Syr flee not awaye soo/but that I may se & knowe ỹ. Than he ranne after hym more hastely. And knewe that it was Nicholas. And anone he kneled downe and wolde haue kyssed his fete/but the holy man wolde not/but requyred hym not to tell ne to dyscouer this thynge as lõge as he lyued. After this the bysshop of the cyte of Myrre dyed. And other bysshoppes assembled for to puruay to this chyrche a bysshop. And there was ymõge the other a bysshop of great auctorite/and all the electyon was in hym. And whan he had warned all to be in fastȳges & in prayers The bysshoppe herde that nyght a voyce whiche sayd to him that at ỹ houre of matynes he sholde take hede to the dores of the chyrche. And hym that sholde fyrst come to the chyrche and haue the name of Nicholas/they sholde sacre hym bysshope. And he shewed this to the other bysshoppes/and admonested theym for to be al in prayers/and keped the dores/& this was a meruaylous thynge. For at ỹ houre of matynes lyke as he had be sente fro god Nycholas arose tofore all other. And the bysshop toke hym whã he was come. And demaunded of hym his name. And he whiche was symple as a doue enclyned his heed/and sayde. I haue to name Nycholas. Thã the bysshop sayd to hym Nycholas seruaũt and frende of god/for your holynes ye shalbe bysshoppe of this place/and syth they brought hym to the chyrche/how be it that he refused it stongely/yet they set hym in the chayre. And he folowed as he dyde tofore in al thȳges of humylyte and honeste of maners. He awoke in prayers/and made his body clene. He eschewed company of women. He was humble in receyuȳge of all thynges Prouffytable in spekynge/Joyous in admonestynge and cruel in correctynge. It is redde in a cronycle/that the blyssed Nycholas was at the counsayll of Nycene. And on a daye as a shyppe with mareners were in perysshynge on ỹ see. They prayed & requyred deuoutly Nicholas seruaũte of god/sayenge yf those thynges ỹ we haue herde of ỹ sayde ben true/preue them now. And anone a man appered in lykenes and sayd. Lo se ye me not/ye calle me. And than he began to helpe them

in theyr exployte of the see. And anone the tempest ceased. And whan they were come to this chyrche they knewe hym. And yet they hadde neuer sene hym. And thā they thanked god and hym of theyr deliueraunce. And he bad them to attrybue it to the mercy of god/and to theyr byleue/ and nothynge to his merytes. ¶ It was soo on a tyme ỹ all the prouynce of seynt Nycholas suffered great famyne in such wyse that vytayle fayled/than this holy man herde saye that certayne shyppes laden with whete weren arryued in the hauen. And anone he went thyder & prayed the maryners that they wolde socoure ỹ perysshed/at the leest an hondred muyes of whete of euery shyp. And they sayde fader we dare not. For it is moten and mesured. And we must gyue rekenynge therof in the garners of the Emperour in Alexandrye. And ỹ holy man sayd to them Do this that I haue sayd to you/ and I promyse in the trouth of god/that it shall not be lessed ne mynysshed whan ye shall come to the garners. And whan they had delyuered somoche oute of euery shyppe they came into Alexandrye/ & delyuered the mesure ỹ they had receyued. And thā they recoūted the myracle to ỹ mynysters of ỹ Emperoure/and worshypped & prayed strongely god and his seruaunte Nycholas. Than this holy man dystrybuted the whete to euery man after that he had nede i suche wyse that it suffysed for two yere not onely for to selle but also for to sowe. And in this coūtree the people serued ydolles and worshypped the salle ymage of the cursed Dyane. And to the tyme of this holy man/ many of them had some customes of the paynyms for to sacrifyce to dyane vnder a sacred tree. But ỹ this good man made theym of all the countre to cease thanne these customes and commaunded to cut of the tree. Than the deuyll was angry and wrothe ayenst hym and made an ayle that brenned ayenst nature in water and brēned stones also and thenne he tranformed hym in the guyse of a relyous man/and putte hym in a lytyll bote/and encountred pylgryms that sayled in the see towarde this holy man/ and areasoned theym thus and sayde. I wolde fayne go to this holy man/ but I maye not/wherfore I praye you to bere this ayle into his chyrche. And for remēbraunce of me that ye enoyte ỹ walles of ỹ hall. And anone he vanysshed awaye. Thā they sawe anone after another shyppe with honest persones ymonge whom there was one lyke to seȳt Nycholas whiche spake to thē softely. What hathe this woman sayd to you/and what she hathe brought. And they tolde to hym all by ordre. And he sayd to theym/this is ỹ euyll and foule dyane. And to the ende that ye knowe that I say trouthe caste that ayle into the see. And whan they hadde caste it. A great fyssh caught it in the see. And they sawe it brenne lōge agaynst nature Than they came vnto this holy man and sayd to hym. Verily thou arte he that apperedto vs in the see. And delyuerdest vs fro the see/and awaytes of ỹ deuyll. And in this tyme certayne mē rebelled ayenst the Emperoure. And the Emperour sende ayenst them thre prynces. Nepocyen/ Verlyn/& Ippollyn. And they came to ỹ porte Adrien/for the wynde whiche was contrarye to them. And ỹ blysſed Nycholas cōmaunded theym to dyne w̄ hym. For he wolde kepe his people fro ỹ rauayne that they made. And whiles they were at dyner. The consull corrupte by money had commaunded thre Innocent knyghtes to be beheded. And whan the bysshop Nicholas knew this/he praied these thre prynces that they wolde moche hastly go with hym. And whā they came ther where they sholde be beheded/ he foūde them on theyr knees byndfelde. And the ryghter brandysshed his swerde ouer theyr hedes. And than seynt Nycholas enbraced

with ỹ loue of our lord god sette hym hardely ayenst the eyghter. And toke ỹ swerde oute of his hande & threwe it fro hym/ and vnbounde the Innocentes and ledde theym with hym all sauf. And anone he wente to ỹ Judgement to the counsayle/ and founde the gates closed/ whiche anone he opened by forse/ and the counsayle came anone and saluted hym. And this holy man hauynge this salutacyon in dyspyte said to hym. Thou enemy of god corrumper of the lawe/ wherfore haste thou consented to soo great euyll and Felony. How darst thou loke on vs. And whan he hadde sore chyden and repreued hym he repented. And at ỹ prayer of ỹ thre prynces/ he receyued hym to penaunce. After whan the messangers of the Emperoure hadde receyued his benedyccyon they made theyr gere redy and departed/ and subdued theyr enemyes to the empyre without shedynge of ony blode. And syth retourned to the emperoure and were worshypfully receyued/ and after this it happed that some other in ỹ Emperours house hadde enuye on the welth of these thre prynces/ and accused theym to the Emperour of hye treason. And dyde soo moche by prayer and by gyftes that they caused the Emperoure to be full of yre that he commaunded them to pryson. And wout other demaūde he commaūded that they sholde be slayne that same nyghte. And whan they knewe it by theyr keper/ they rente theyr clothes and wepe bytterly. And than Nepcyen remembred hym how seynt Nycholas delyuered the thre Innocentes. And admonesshed the other that they shold requyre his ayde & helpe and thus as they prayed seynt Nycholas appered to them/ & after appered to Constantyne themperour & sayd to hȳ. Wherfore haste thou taken these thre prynces wō so great wronge/ and hast Judged them vnto dethe without trespate. Aryse vp hastely/ and commaunde that they ben not executed. Or I shall praye to my lorde god that he moue batayle ayenst ỹ/ in whiche thou shalte be ouerthrowen/ and shalte be made meet to beestes. And the Emperoure demaunded what arte thou ỹ arte entred by myghte into my palays and dareste saye to me suche wordes. And he sayde vnto hym. I am Nycholas bysshoppe of Myre. And in lykewyse he appered to the prouost and fered hym sayenge with a ferdfull voyce. Thou that hast mynde and wytte/ wherfore hast thou cōsented vnto the dethe of Innocentes. Go forth anone and doo thy parte to delyuer theym/ or elles thy body shall rote and be eten with wormes/ and thy meyny shall be destroyed/ and he asked hym who arte thou that so menaceste me/ and he answered/ knowe thou that I am Nycholas the bysshop of the cyte of Myre. Thā that one awoke that other/ and eche tolde to other theyr dremes. And anone sent for theym that were in pryson. To whome ỹ Emperour sayd. What art magyke or sorcerye can ye that ye haue this nyght by illusyon caused vs to haue suche dremes. And they sayd ỹ they were none enchaunters ne kewe none wytchecrafte. And also that they had not deserued the sentence of dethe. Than the Emperour sayde to them/ knowe ye well a man named nycholas. And whan they herde speke of the name of ỹ holy seynt/ they held vp theyr hādes towarde heuen. And prayed our lorde that by ỹ merytes of seynt Nycholas they myght be delyuered of this presente peryll. And whan ỹ Emperoure had herde of them the lyfe and myracles of seynt Nycholas/ he sayd to theym. Goo ye forthe and yelde ye thankynges to god/ whiche hath delyuered you by the prayer of this holy man/ and worshyp ye hym/ and bere ye to hym of your Jewelles/ & praye hym that he threten me no more/ but that he praye for me and my realme vnto our lorde. And anone after the sayde prynces

wente vnto the holy man/and fyl downe on theyr knees humbly at his fete/sayenge/verely thou arte the seruaunt of god/ and ỹ very worshypper and louer of oure lorde Jhesu cryste. And whā they hadde tolde al this thyng by ordre/he lyft vp his handes to heuen & gaue thankynges and prayesynges vnto god. And sende agayne the prynces well enfourmed in too theyr countree. And whan it pleased our lorde Jhesu cryste to haue hym departe oute of this worlde/he prayed oure lorde that he wolde sende hym his aungelles. And enclynynge his heed he sawe the aungelles come to hym/wherby he knewe wel that he sholde departe/& began this holy psalme. In te domine speraui/ vnto In manus tuas. And so sayenge. Lord into thy handes I commende my spyryte. He rendred vp his soule/& deyed the yere of our lorde god thre hondred and. xliij. with grete melodye songen of the celestyall company. And whan he was buryed in a tombe of marble/a fountayne of oyle sprange out fro the heed vnto the fete. And vnto this daye holy oyle yssueth oute of his body/whiche is moche vaylable to ỹ helth of sekenesse of many mē. And after hym in his see succeded a man of good and holy lyfe/whiche by enuye was put oute of his bysshoprych. And whan he was out of his see/ the oyle ceassed to renne. And whan he was restored agayne therto/the oyle ranne agayne. ¶ Longe after this ỹ turkes destroyed ỹ cyte of myre/& than came thyder foure knyghtes of Bar/and foure monkes shewed te theym the sepulcre of seynt Nycholas. And they opened it/and founde the bones swymmynge in the oyle. And they bare theym awaye honourably into the cyte of Bar. In ỹ yere of our lorde a thousande. lxxxviij. ¶ There was a mā that had borowed of a Jewe a some of moneye/and sware vpon ỹ awter of seynt Nycholas that he wolde rendre and paye it agane as soone as he myghte/& gaue none other pledge. And this man helde the monye soo longe that the Jewe demaunded and axed his moneye. And he sayde that he hadde payed hym. Thā the Jewe made hym come tofore ỹ lawe in Judgement/and othe was gyuē to the dettour. And he brought with hym an holowe staffe/ in whiche he had put ỹ mony in golde. And he lent vpon ỹ staffe And whan he sholde make his othe & swere/he delyuered his staffe to the Jewe to kepe & holde whyles he sware. And than sware that he had delyuered to him more than he ought to do. And whan he hadde made the othe he demaunded his staffe agayne of the Jewe. And he nothyng knowynge of his malyce deliuered it to hym. Than this deceyuoure wente his waye/ And anone after he ryste sore to slepe/and layde hym in the waye/and a carte with foure wheles came with great force/and slewe hym and brake the staffe with golde that it spradde abrode/ and whan the Jewe herd this/he came thyder sore moued/and sawe ỹ fraude. And many sayde to hym that he sholde take to hym the golde/and he refused it sayenge/ but yf he ỹ was deed/ were not ryght soone rysen agayne to lyfe by the merytes of seynt Nycholas he wolde not receyue it. And yf he came agayne to lyfe he wold receyue baptysme & become crysten. Than he ỹ was deed arose/and the Jewe was crystened. ¶ Another Jewe sawe ỹ vertuous myracles of seynt Nycholas & dyde doo make an ymage of the seynt/ and sette it in his house. And commaūded him that he sholde kepe well his house whan he went out and that he sholde kepe well his goodes/ sayenge to hym. Nycholas loo here be al my goodes I charge ỹ to kepe thē. And yf thou kepe them not well I shall auenge me on the in betynge and tourmentynge the/and on a tyme whā ỹ Jewe was out/theues came & robbed all his goodes and lefte vnborne awaye onely ỹ ymage

And whan the Jewe came home he found hys robbed of all his goodes / he reasoned ỳ ymage / sayēge these wordes. Syr Nycholas I had set you in my house for to kepe my goodes frō theues. Why haue ye not keped thē / ye shal receyue sorowe & tourmentes / and shall haue peyne for the theues. I shall auēge my losse & restrayne my goodes in betynge the. And thā toke the Jewe ỳ ymage & bete it and tourmēted it greatly. Than happed a great meruayle. For whan the theues departed the goodes. The holy seynt Nycholas lyke as he hadde ben in his araye appered to theues and sayd to them. Wherfore haue I be beten so cruelly for you / & haue so many tourmentes. Se how my body is hewen & broken. Se how that ỳ reed blode renneth downe by my body. Goo ye fast & restore it agayne / or elles the yre of god almyghty shall make you as to be one oute of his wytte / & ỳ all men shal knowe your felonye / and that eche of you shalbe hanged. And they sayd. Who art ỳ that sayest to vs suche thynges / & he sayde to thē. I am Nycholas seruaunte of Jhesu cryst / whome the Jewe hathe soo cruelly beten for his goodes that ye bare awaye. Than they were aferde & came to the Jewe / & herde what he had done to ỳ ymage / and they tolde hym ỳ myracle / and delyuered to hym agayne all his goodes. And thus came ỳ theues to ỳ waye of trouth / and ỳ Jewe to ỳ waye of our lorde Jhesu cryst.

¶ A man for the loue of his sone ỳ wente to scole for to lerne / halowed euery yere ỳ feest of seynt Nycholas moche solēpnely On a tyme it happed that ỳ fader hadde do make redy the dyner / and called many clerkes to this dyner. And ỳ deuyll came to the gate in the habyte of a pylgrym for to demaūded almesse / and ỳ fader anone commaunded his sone that he sholde gyue almesse to ỳ pylgrym / he folowed hym as he wente for to gyue to hym almesse / and whan he came to the quartour / ỳ deuyll caught ỳ chylde and strangled hym / and whan the fader herde this / he sorowed moche & strongely wept / and bare ỳ body into his chambre / and began to crye for sorowe and to saye. Ryght swete sone how is it with the. Seynt Nycholas is this ỳ guerdon ỳ ye haue done to me. By cause I haue soo longe serued you. And as he sayd these wordes and other semblable / the chylde opened his eyen and awoke lyke as he hadde ben a slepe. And arose vp tofore all the people. And was reysed fro dethe to lyfe by the prayers of the blysled seynt Nycholas. ¶ Another noble mā prayed to seynt Nycholas that he wolde by his merytes gette of our lorde ỳ he myght haue a a sone. And promysed ỳ he wolde brynge his sone to the chyrche / and wolde offer to hym a cuppe of golde Than the sone was borne & came to age. And the fader commaunded too make a cuppe / and the cuppe pleased hym moche and reteyned it for hymselfe. And dyd make another of the valewe. And ryghte as they wente saylynge in a shyppe towarde the chyrche of the blysled seynt Nycholas and as the chylde wold haue fylled ỳ cup he fyll into the water with the cuppe / and anone was lost & came nomore vp / yet neuertheles ỳ fader perfourmed his auowe in weppynge moche tenderly for his sone / and whā he came to ỳ awter of seynt Nycholas / he offered his secōde cuppe. And whan he had offered it it fyll downe lyke as one had cast it vnder ỳ awter / and he toke it vp and set it ayen vpon the awter / and than it was caste ferder than tofore. And yet he toke it vp & remysed it ỳ thyrde tyme vpon the awter / and it was throwen ayen ferther than tofore. Of whiche thynge all they that were there meruayled / and men came for to see this thynge. And anone the chylde that had fallen in ỳ water / in ỳ see came agayne prestli tofore theym all / & brought in his hādes ỳ fyrst cuppe / and recounted to the people / that

anone as he was fallen in ỹ see/ ỹ blyssed seynt Nicholas came and kept hym that he had none harme. And thus his fader was gladde & offered to seynt Nycholas bothe the two cuppes. ¶ There was ano ther ryche man ỹ by the merytes of seynt Nycholas had a sone/ & called hym deus dedit/ god gaue. And this ryche man dyd doo make a chapell of seynt Nycholas in his dwellynge place/ and dyde do halowe euery yere the feest of seynt Nycholas. And this manoyre was set by ỹ lande of Agariens. ¶ This chylde was taken pryſoner and deputed to serue ỹ kynge. The yere folowynge and ỹ daye that his fader helde deuoutely the feest of seynt Nycholas/ ỹ chylde helde a precyous cup tofore the kyng/ and remembred his prece. The ſorowe of his frendes/ & the Joye that/ ỹ daye was made in the houſe of his fader/ and began for to ſyghe ſore hye. And ỹ kyng demaunded hym what he eyled/ & the cauſe of his ſyghynge. And he tolde to hym euery worde hooly. And whan the kynge knewe it he ſayd to hym. What someuer ỹ Nycholas doo or do not thou ſhalt abyde here wt vs. And ſodeynly there blew a mo che ſtronge wynde that made all the hou ſe to tremble. And the chylde was rauyſ ſhed with the cuppe. And was ſet tofore ỹ gate/ wherof his fader helde ỹ ſolempny te of seynt Nycholas/ in ſuche wyſe ỹ all they demeaned great Joye. Some ſay ỹ this chylde was of Normandye/ & wente ouer the ſee/ and was taken by ỹ ſawdan whiche made hym ofte to be beten tofore hym. And as he was beten on a seynt Ny cholas daye/ and was after ſet in pryſon. He prayed to seynt Nycholas as well for his betynge that he ſuffered/ as for ỹ gre te Joye that he was wonte to haue on ỹ daye of seynt Nycholas. And whā he had lōge prayed/ & ſyghed/ he fell a ſlepe. And whan he awoke/ he foūde hymſelfe in the chapell of his fader wher as was moche Joye made for hym. Lette vs than praye vnto this blyſſed seynt/ that he wyll praye for vs vnto our lorde Jheſu cryſt/ whiche is blyſſed/ in ſecula ſeculorum. Amen.

¶ Here folowethe the concepcyon of our blyſſed lady.

Maria ꝛ uenijſti gratiam apud dominū. Luce primo capitulo. Whan ỹ aūgell Gabryell had grette our lady for to ſhewe to her the blyſſed concep cyon of our lorde. For to take from her all doubtes & dredes/ he conforted her in ſayenge theſe wordes aforſayd Marye ỹ haſte founde grace at the lorde. There ben foure maner of peple/ of whi che two ben good & two ben euyll. For ſome there bē ỹ ſeche not god ne his grace/ as people out of byleue/ of whom may be ſayd as it is wryten. Who ỹ byleueth not on his lorde god ſhall deye perpetually. And other ther ben ỹ ſeche god & his grace. But they fynde hym not. For they teche it not as they ought to doo: As couetous men that ſette all theyr loue in fauour/ & in ſolace of the worlde. Suche people ben lykened to them that ſeche floures in wyn ter/ wel ſeche they floures in wynter that ſeche god and his grace in the couetyſe of the worlde whiche is ſo colde of all vertu tues that it quēcheth all the deuocyon of the loue of god/ and well is called ỹ worl de wynter i holy ſcrypture. For his euyls ond vyces maken ſynners colde and ſlo we to ſerue to god/ and therfore ſayth the holy ghoſt to the ſoule that is amerouſe. Canticorum primo capitulo. Aryſe vp ỹ my fayre ſoule/ the wynter is paſſed. I

am enim hiemis transiit. For thou haste vaynquyssshed the temptacyōs of ỹ worlde whiche sele thy soule. And therfore come into my realme/where thou shalt fynde deuptee of all floures of ỹ somer/ there as all sỹners may not come bycause they seche not god as they ought to doo by very repentaunce of the herte. And therfore sayth our lorde Jhesu cryst. Johānis. viij capitulo. Queritis et nō inuenietis. Itē Johannis. viij. capitulo. Cece vos queritis me ⁊ in peccato moriemini. ye seke me and fynde me not. Item. Lo ye seche me and in synne ye shall deye. ¶ The thyrde maner of people that seche not god. And yet neuertheles they fynde hym/they are chyldren that deye in theyr Innocencye. and ben purged by baptysme. Of whom god sayth by his prophete. ysaye. xliiij. capitulo. Inuenerunt qui nō quesierunt me. I am founden of theym that soughte me not. And ỹ is for defaut of age. ¶ The fourth maner of people that seche god ⁊ fynde hym/bē they ỹ sette all theyr desyre to serue oure lorde god and to loue hym. Lyke as ỹ blysled vyrgyne Marye/that syth she was in her Infancye she put her in ỹ seruyce of god and loue of hym/and vowed to hym chastyte afore all other women. And therfore with ryght/myght ỹ aūgell well saye to her. Maria inuenisti gratiam apud dominum. Marye ỹ haste foūden grace at god our lorde. ¶ We fynde in the scrypture that this glorious virgyne Marye hadde founden grace in thre maners/for her comynge was longe afore prophecyed/and her byrthe annuciat and shewed by the aūgell. And in ỹ wombe of her moder or she was borne/sanctyfyed and halowed. ¶ Fyrst her comynge was shewed and prophecyed i many maners/and bi many fygures. For Balaam prophecyed. Numeri viceſimoquarto capitulo. Orietur stella ex Jacob: ⁊ consurget virga de israhel. That is to saye that the vyrgyne Marye shalbe borne of the lignage of Jacob patriarke/it is custome whā folke wyl prayse a persone/they wyl compare hym vnto a valyaunt man. Lyke as it is sayd comnly of an hardy mā. This is a ryght Alysaūder. And of a symple man. This is a ryght Job. Thus Balaam the prophete compared our lady vnto a sterre for thre causes. ¶ Fyrst for she is aourned ⁊ gyueth beaute to all humaync creatures. Lyke as ỹ sterre doth on the fyrmament. For she hathe opened to vs the gates of paradyse. Lyke as it is songen in the holy chyrche. Paradisi porta per euā cunctis clausa est/ ⁊ per beatā virginem mariam iterum patefacta est. The gate of paradys whiche by Eue was closed from all men is now opened by the blysled vyrgyne Marye. Secondely lyke as ỹ sterre enlumyneth the nyght by his clerenes. In lyke wyse the glorious lady enlumyneth by her lyke all holy chyrche. Wherof holy chyrche syngeth. Cuius vita glorioſa lucem dedit seculo. ¶ The noble lyfe of oure lady gyueth lyght to all chyrches. For as sayth Hugo de sancto victore O glorious lady/for aſmoche as thou haste engendred a grace and a glory to al maner of people/vnto ỹ deed lyfe/to synners grace/and to caytyues pardon may be sayd as is sayd. Judith. xv. capitulo. Tu gloria Jherusalē/tu leticia israhel/ tu honorificentia. Thou arte the glorye of Jherusalem. Thou arte the Joye of Israhell. Thou arte all the honoure of oure people/thou hast kepte chastyte/and therfore thou shal be blysled permanably. Capitulo eodē. Confortatū est cor tuū eo qū castitatē amaueras et post virū tuū adulterū nescieris: ideo et manus dñi cōfortauit te et ideo eris benedicta in eternū. Judith. viij. Ora pro nobis quoniam mulier sācta es. Item capitulo. xiiij. Benedicta es. ⁊c. It was sayd to Judith the wedowe this ỹ we may saye to our lady. Pray for vs/for ye be an holy woman/ye be a doughter that is blysled of the soueravne

god aboue the women ỹ ben on the erthe Thyrdely she is compared vnto ỹ sterre. For she hath dwelled all her lyke stedfastly in all workes of vertue woute doynge oni synne/lyke as the sterre holdeth hym on the fyrmament/without delcēdynge to ỹ erthe. For as seynt Bernarde sayth/yf it were demaunded to all the seyntes that euer haue ben. Haue ye ben without synne/excepte ỹ glorious virgyne Mari they myght answere this that is wryten Johānis primo capitulo. Si dixerimus qr peccatū nō habemus. &c. yf we say we haue done no synne we deceyue our selfe/and ỹ trouthe is not in vs/this glorious vyrgyne was in the wombe of her moder sanctyfyed more playnly & more specyally thanne euer was ony other. For as sayth seynt Thomas de alquino in compendio. there ben thre maners of sanctificacions ¶ The fyrst is comyn and gyuen by ỹ sacramentes of the holy chyrche/lyke as is baptisme & other sacramētes. And these gyue grace/but to take awaye ỹ inclynacyon to synne ỹ deedly & venyally/naye. And this was done in ỹ vyrgyne Marye. For she was halowed & cōfourmed in all goodnes more than euer was ony creature. Like as sayth seynt Austyn. She dyd neuer synne mortall ne venyall. For she was somoche enlumyned by ỹ holi ghost whiche descended in her/that thrugh the cōcepcyon of her blessyd sone Jhesu cryst whiche rested i her. ix. monethes she was so confyrmed in all vertues/that there abode in her none inclynacyon of synne/& therfore ỹ holy chyrche dooth more reuerence & honoure in ordeynynge to halowe the feest of her concepcyon/bycause this feest is comen to ỹ knowlege of holy chyrche by some myracles/lyke as we fynd redynge in this maner. Anselme archebysshop of caunterbury and paslour of Englande/sende gretynge & benedicyon in our lorde perpetuall/vnto ỹ bysshoppes that ben vnder me/and to all them ỹ haue remembraunce of the blessed vyrgyne mary moder of god. Wyght dere bredern how the concepcyon of the glorious vyrgyn marye hath be shewed somtyme in Englande/in Fraunce/and in other coūtrees by myracles. I shal reherce to you. ¶ In the tyme that it pleased god to correcte ỹ people of Englande of theyr euyls and synnes/and to constrayne theym by his seruyse. He gaue victorye in batayle to wyllyam the glorious duke of normādye to wynne and conquere the realme of Englande. And after that he was kynge of the lande. Anone by the helpe of god & of his prudence/refourmed the estates & dygnytees of holy chyrche into better refourmacyon thā it had ben. To whiche ỹ deuyll enemye vnto good workes had enuye/and peyned to empesshe and to lette good workers ỹ are too be done. As well by falsnes of his seruaūtes as by encombrynge of his straungers. For whan the danes herde say that Englād was thus subget vnto ỹ Normans/anone they made them redy to withstande it. Whan kynge wyllīā vnderstode this/anone he sende the abbot of Ramsay whiche was named helyseus into denmarke to knowe ỹ trouthe. The abbot after ỹ he had done wel & dylygētly the charge of his commyssyon and that he was retourned a great parte of the see homward. Anone arose a great tempest on the see/in suche wyse that the cordes & other habylmentes of ỹ shyppe brake. And the maysters & gouernoures of the shyppe/& all they that were therin lost the hope and trust to escape the peryl of this tempest. And al cryed deuoutly to the glorious vyrgyne mary whiche is cōforte to dyscōforted/& hope to dyspayred and recommended themselfe in ỹ keppynge of god. And anone they sawe compnge toforе the shyppe vpō ỹ water an honourable persone in the habyte of a bysshop/whiche called the sayd abbot in the shyp/and sayd to hym/wylt ỹ escape this peryl

of the see / & goo home hole and sauf into thy cõtree / & the abbot answered wepyng ye ye desyred that aboue all other thyng. Than sayd the aũgell to hym / knowe ye ye I am sende hyther by our lady for to saye to the / that yf thou wylt here me / & do thereafter thou shalte escape the peryll of the see. The abbot promysed ye gladly he wolde obeye to that he sholde saye / thã sayd the aungell / make couenaũte to god and to me that thou shalte do halowe the feest of the concepcyon of our lady / and of her creacyon well and solempnely / and ye thou shalte go and preche it. And ye abbot demaũded in what tyme this feest shold be kepte. The aũgell answered to hym ye eyght days of decembre. And the abbot demaũded hym what offrende and seruyce he sholde take for the seruyce in holy chyrche. And the aũgel answered. All ye office of the natyuyte of our lady. Sauf where thou sayst natyuyte / ye shalt saye conceyuyon. And anone after the aungell vanysshed away / and the tempest ceased. And the abbot came home sauly into his cõtree his wyf cõpanye / & notified to al them that he myght / that he had herde & seen / & sayd eyght dere frẽdes yf we well arryue at the porte of helthe / let vs halowe deuoutly the creacyon and the conceyuyon of the moder of our lorde / by whome we may receyue the rewarde of her sone in the glory of paradyse celestyall. ¶ It is also otherwyse declared. In ye tyme of Charlemayne kynge of Fraunce there was a clerke which he was broder germayne to the kynge of Hungrye / whiche loued hertely the blyssed vyrgyne Marye. And was wonte to saye euery daye matynes of her and ye houres. It happed ye by the counsayls of his frendes he toke in maryage a moche fayre damoyselle. And whan he had wedded her / and the preest had gyuen the benedycyon on the maryage ye masse. Anone he remembred hym that ye day he had not sayd his houres of our lady / wherfore he sende home ye wyfe his wyfe / & the people to his hous and he abode in ye chyrche beside an awter for to say his houres. And whã he came to this antheme. Pulcra es & decora filia Jherusalẽ. That is to saye Thou arte fayre and gracyous doughter of Jherusalem / anone appered tofore hym the glorious vyrgyne Marye wt two aũgelles on eyther syde / and sayde to hym. I am fayre and gracyous / wherfore leuest ye me & takest thou another wyfe. Or where hast thou sene one more fayrer thã I am. And the clerke answered. Madame thy beaute surmounteth all the beaute of the worlde. Thou arte lyfte vp aboue the heuens / and aboue ye aungelles / what wylt thou that I do. And she answered & sayd yf thou wylt leue thy wyfe fleshly / thou shalte haue me thyne espouse / in the realme of heuen. And yf thou wyl halowe the feest of my conceyuyon the eyghte daye of decembre. And preche it aboute ye it maye be halowed. Thou shalt be crowned in ye kyngdome of heuẽ. And anone therwith oure blyssed lady dyde vanysshe away. Let vs than praye to that glorious vyrgyne our lady seynt mary / that we after this shorte & transytory lyfe may be crowned in heuen in glory celestyall / to ye whiche god bryngе vs Amen.

¶ The lyues of the seyntes Gencyen Fulcyen and Uyctoryce.

SEynt Fulcyen & seynt Uyctoryce of whome the solempnyte is halowed camen fro the cyte of Rome for to preche the fayth of Jhesu cryste in too these partyes / and were in ye cyte of Terwane and preched there the fayth. And they repayred by ampens and passed by a lytell vylage named Sayns / and founde there a good man ye byleued in god but he was not yet baptysed / and was named Gencyen / and he saluted thẽ / and sayd lyues ye be well come / and they sayd god saue you

And after demaunded theym what sekeye/ & they answered we seche one of oure felawes named quyryne. And he sayd ha fayre syres he was but late beheded not longe syth. And sentence was gyuen that where such maner people myght be fou den ỹ preched of god ỹ they sholde be slayne. But come ye nere & ete ye a morsell of breed. And as they were there a tyraunt that was called Rixionayre came wt sergeauntes/ & sayde to Genyen/ delyuer to vs theym that are therin. And he sayd I shall not doo it. Than he drewe oute his swerde all naked. Genyé sayd they take none hede of you. The tyraũt Rixionayre had great angre and sorowe/ and made to take Genyé and smote of his hede. And after he made to be taken seynt Fulcyen/ and seynt Victorynce and brought them to amyens/ and he sayde to thẽ that they sholde forsake theyr god/ whome they had made deye an euyll dethe/ and they sayd they wolde not. Than he dyd do take bythes of yren/ and put them through theyr eres/ through theyr nose thyrlles/ & after dyde smyte of theyr hedes. And by ỹ myght and power of oure lord they rose vp & toke theyr hedes in theyr handes & bare them two myles ferre fro the place where they had ben beheded/ and all .iij. were buryed togyder in ỹ towne/ which is called seynt Fulcyen. A great rage and madnesse stoke the tyraũt Rixionayre/ & he cryed through the cyte of amyens all araged. Alas/ alas now be well the seyntes auenged on me. And syth dyed soule & his woodnes. And thus were the frendes of our lorde auenged on the tyraunt. And by suche martyrdome the glorrous seyntes departed out of this syle vnto ỹ realme of heuen. Than praye we vnto the glorrous martyrs seynt Fulcyen seynt Victorynce and seynt Genyen that they wyll praye to god for vs/ that by theyr merytes we maye haue pardon and forgyuenes of oure synnes. Amen.

Here folowyth the lyfe of ỹ blyssed vyrgyne Lucye.

LUcye is sayd of lyght. And lyght is beaute in beholdynge/ after that seynt Ambrose sayth. The nature of lyghte is suche she spedeth ouer all without lyenge downe. She is gracyous in beholdynge/ she passeth in goynge vpright wout crokynge by vyghte longe lyne. And it is without dylacyon of tarynge. And therfore it is shewed/ the blyssed Lucye hathe beaute of vyrgynyte wout ony corrupcyon. Encence of charite wout dissordinate loue. Vyghtfull goynge/ & deuocyon to god without squatynge out of ỹ way. Vyght longe lyne by contynuall werke without necligence & slouthful tarynge. In Lucye is sayd the waye of lyght.

SEynt Lucye ỹ holy vyrgyne was borne in Cecile/ extracte and engendred of a noble lygnage in the cyte of Syracuse/ wh̃ the herd of ỹ good fame & renome of seynt Agathe or agaas whos she was publysshed & spredde all aboute Anone she went to yet sepulcre wt her moder which was named eutice which had a maladye named the body flux/ by ỹ space of .iiij. yeres/ the whiche no mayster in physyke ne surgeryens cõde hele. And wh̃ they were at a masse one redde a gospell/ whiche made mencyon of a woman whiche was heled of the blody flure/ by touchynge of ỹ hemme of ỹ cote of Jhesu cryst. Wh̃ seynt Lucye herde this anone she sayd to her moder/ moder yf ye byleue that this whiche is redde be true. And also ỹ seynt Agathe hath now presently wt hes Jhesu cryst/ & also ỹ for his name she suffred martyrdome. And yf ye wt this byleue touche her sepulcre/ wout doubte ye shalbe anone guaryssched & heled. Upon this after the masse whan that the people were departed/ they twayne fyll downe on theyr knees on the sepulcre of seynt A-

gathe in prayers and weppynges began to praye for her helpe & ayde. Seynt Lucye in makynge her prayers for her moder fyll a slepe. And she sawe in her slepe seynt Agathe ymonge the aungels noblí ourned & arayed wt precyous stones / whiche sayd thus to her. Lucye my swete syster deuote bygyne to god wherfore prayest thou to me for thy moder for suche thynge as ꝑ mayst thy selfe ryghte soone gyue to her. For I tell ꝑ for trouth / that for thy fayth and thy good lyfe thy moder is sauke and hole / with these wordes seynt Lucie awoke all aferde & sayd to her moder. Moder ye be guarysshed and all hole. I pray you for her sake by whose prayers ye be heled that ye neuer make mencyon to me for to take an housbande ne spouse. But all that good that ye wolde gyue me with a man I praye you that ye wyl gyue it to me for to do almesse withall that I may come to my sauyour Jhesu cryste. Her moder answered to her. Fayre doughter thy patrymonye whiche I haue receyued this nyne yeres syth thy fader deyed / I haue no thynge amynysshed / but I haue multyplyed and encreaced it. But abyde tyll I am departed out of this worlde. And thã forthon do as it shall please the / seynt Lucye sayd / swete moder her my counsayle / he is not byloued of god / ꝑ for his loue gyueth that whiche he may not vse hym selfe. But yf thou wylt fynde god debonayr to the / gyue for hym that whiche ꝑ mayst dyspende. For after thy dethe thou mayst in no wyse vse thy goodes / that whiche ꝑ gyuest whan thou shalt dye / thou gyuest it bycause thou mayst not bere it with the Gyue than for goddes sake whyles thou lyuest. And as to suche good as ꝑ oughtest to gyue to me wt an husbande or spouse / begyn to gyue all that to poore people for the loue of Jhesu cryst. Herecok spake alwaye seynt Lucye to her moder / & euery day they gaue almesse of theyr goodes And whan they hadde almost solde theyr patrymonye and theyr Jewelles the tydynges came to ꝑ knowelege of her spouse that sholde haue wedded her and that she was promysed to. The whiche he demaunded therof the trouth of the norryce of seynt Lucye. And wherfore they solde thus theyr patrymony / she answered cautelously / and sayd that they dyd it bycause that seynt Lucye whiche sholde haue be his wyfe hadde foũde one whiche hadde a more fayrer & of nobler herytage than he was the whiche they wolde bye tofore or they sholde assemble by maryage. The fole byleued it for he vnderstode carnally this that ꝑ norryce had sayd to hym spyrytually and halpe them to sell theyr herytage. But whã he vnderstode that she gaue all for goddes loue / & that he felte hym selfe deceyued / anone he complayned on Lucye / and made her to come tofore a Juge named Paschasius / whiche was a mescreaunt and hethen man. And it was bycause she was crysten / and that she dyde ayenst the lawe of the Emperour. Paschasyus blamed her / and admonested her to do sacrifyce and to worshyp the ydolles. She sayd sacrifyce whiche pleaseth god is to vysyte the wydowes and orphanes and to helpe them in theyr nede. I haue not ceased these thre yeres passed to make to god suche sacrifyce / and for as moche as I haue no more of whiche I may make yet suche sacrifyce I offer to hym my selfe. Let hym do with his offerynge as it pleaseth hym. Pascasius sayde / ꝑ myghtest saye these wordes to crysten people semblable to the / but to me whiche kepe ꝑ cõmaundemẽtes of ꝑ emperours / ꝑ sayest theym in vayne. Seynt Lucye sayd yf ꝑ wyl kepe ꝑ lawe of thy lordes I shal kepe the lawe of god. Thou doubtest to angre them / & I shal kepe me ꝑ I angre not mi god. Thou wylt please them / & I coueyte onely to please our lorde Jhesu cryst. Pascasius sayd. Thou hast dyspensed thy patrymonye with ꝑ rybaudes. And therfo

re ꝑ spekest as a rybaulde. She sayd I haue set my patrymony in a sure place/ vnto ꝑ corrupcyon of my herte ne body I neuer agreed ne suffered it. Paschasyus sayd who ben they ꝑ corrũpte ꝑ herte & the body. She sayd ye be that corrũpte the hertes/ of whome the apostle sayd. The euyl wordes corrũpte ꝑ good maners/ ye coũsayle the soules to forsake theyr creature. And enlue the deuyll in makynge sacrifyce to the ydolles. The corrũptours of ꝑ body ben they that louen the shorte delectacyons corporall/ and dysplyse delytes spyrytuall that endure euer. Paschasius sayd these wordes that ꝑ sayest shall fynysshe/ whan thou shalt come to thy peynes/ she sayd the wordes of god maye not ende ne fynysshe. Paschasius sayd/ how than arte thou god/ she sayd I am ꝑ handemayden of god. And for as moche I saye they ben ꝑ wordes of god. For he sayth ye ben not they that speke tofore ꝑ pryuces & Juges but the holy ghost speketh in you. Paschasius sayd/ and therfore ꝑ holy ghost is in the. She sayde. The apostle sayth ꝑ they ben the temple of god that lyuen chastely And ꝑ holy ghost dwelleth in them. Paschasius sayde. I shall do brynge the to the bourdell where thou shall lose thy chastyte. And than the holy ghost shall departe fro ꝑ. She sayd the body may take no corrupcyon/ but yf the herte & wyl gyue ther to assentynge. For yf thou madest me to do sacrifyce by my handes by force to the ydolles ayenst my wyl god shall take it onely/ but a deryliõ. For he Judgeth onely of the wyll and consentynge. And therfor yf thou make my body to be defouled without my assente and ayenst my wyll/ my chastyte shall encreace double to my meryte of the crowne of glorye. Thynke that ꝑ doost to the body whiche is in the power/ that bereth no preiudyce to the handmayde of Jhesu Cryste. Than commaunded Paschasius that the rybaudes of the towne sholde come/ to whome he delyuered seynt Lucye sayenge. Calle other to you for to defoule her. And labour her so moche tyl that she be deed. Anone the rybaudes wolde haue drawen her frome thens wher she was and haue brought her to ꝑ bourdell. But the holy ghost made her so peysaunt and heuy/ that in no wyse they myghte moue her fro the place/ wherfore many of the seruaũtes of the Judge put hande for to drawe with ꝑ other/ and she abode styll. Thã they bande cordes to her hãdes & fete & all drewe/ but she abode al waye styll as a mountayne without moeuynge/ wherof Paschasius was al anguyshous & angry & dyde do call his enchaun tementes whiche myght neuer moeue her for all theyr enchaũtrye. Than Paschasius dyd do yoke for her many oxen for to drawe her/ & yet they myghte not moeue her fro the place/ than Paschasius demaũded her for what reason myghte it be ꝑ a frayle mayden myghte not be drawen ne moeued by a. M. men. She sayde it is ꝑ worke of god. And yf ꝑ lettest therto yet. x. thousande they sholde not moeue me/ of these wordes ꝑ Juge was sore tourmented. And seynt Lucye sayd to hym/ wherfore tourmentest ꝑ thy selfe thus. yf thou haste preued & assayed ꝑ I am ꝑ temple of god byleue it/ yf ꝑ hast not assayed lerñ to assaye. And hereof was ꝑ Judge more tourmented. For he sawe ꝑ she made but her mockerye wꝫ hym. Wherfore he dyde do make about seynt Lucye a ryght grete fyre/ & made to be cast on her pytche/ rosyn/ & boylynge oyle/ and she abode al styl tofore ꝑ fyre. And sayd I haue prayed to Jhesu cryste ꝑ this fyre haue no domynacyon in me/ to ꝑ ende ꝑ the crysten men ꝑ byleue in god/ make of ꝑ theyr derysyon. And haue prayed for respyte of my martyrdome/ for to take awaye fro the crystẽ men the fere and drede to dye for ꝑ fayth of Jhesu cryst. And to take awaye fro the mescreauntes the auaũtynge of my martyrdom. The frendes of ꝑ Judge sawe ꝑ

he was cõfuled by ỹ wordes of seynt Lucye/ & of the drawynge moche greatly tormented/ and therfore they took a swerde throughe her throte/ & yet for al ỹ she dyed not anone/ but spake to ỹ people sayenge I announce and shewe to you ỹ holy chirche shall haue peas. For Dyocletyã ỹ emperoure whiche was enemy to holy chyrche is this day put out of his seygnorye/ & Maximien his felawe is this day deed And in lyke wyse as seynt Agathe is patronelle & keper of cathanence/ in ỹ same wyse shall I be cõmyted to be patronelle of syracusane this cyte. And as she spake thus to the people/ the sergeaũtes & mynysters of Rome came for to take Pascalius & bryngе hym to Rome bycause ỹ he was accused tofore the senatours of Rome of that he hadde robed the prouynce. Wherfore he receyued his heed smytē of Seynt Lucye neuer remeued fro ỹ place where she was hurte wt the swerde/ ne dyed not tyll ỹ preest came and brought the blysled body of our lorde Jhesu cryst. And assone as she had receyued ỹ blysled sacramente she rendred and gaue vp her soule to god/ thãkynge & praysynge hym of all his goodnesse. In ỹ same place is a chyrche edyfyed in ỹ name of her/ where as many benefytes ben gyuen to the honoure of our lorde Jhesu cryst/ whiche is blysled worlde withouten ende. Amen.

Here foloweth ỹ lyfe of seynt Michale.

In that tyme that the wandles wasted and destroyed many cytes and landes/ they came to the cyte of reynes in Fraũce/ i whiche cyte seynt Michale was archebysshop/ he preched ỹ layth of Jhesu cryst & conforted the people/ and admonested them to receyue in pacience ỹ persecucyon of ỹ wandles whiche than had destroyed the countre & lande all aboute ỹ cyte/ and as this people called wãdles aproched the cyte. The folke came to the archebysshop & demaunded counsayle yf they sholde yelde thē or go and fyght for the cyte. Seynt Michale to whome god had shewed tofore ỹ the wandles came ỹ all ỹ cyte sholde be destroyed Impetred & had graũte of our lorde ỹ this trybulacyon & this dethe sholde be to the helth of ỹ soules of them/ ỹ to theyr power shold be repentaũt of theyr synnes/ & sythe sayd to them/ let vs go surely to ỹ peryll of dethe And let vs abyde ỹ mercy of god. I am redy to set my soule for the people. Let vs praye for oure enemyes. And let vs desyre of theyr soules/ lyke as of oure owne. Thus as he spake to ỹ people/ seynt Eutroppe his syster exorted almoche as she myght the people to receyue martyrdom whiche was redy after thorylons & than sygnementes ỹ they had made to ỹ people they yssued oute ayenst the wandles. And seynt Michale sayd to thē yf ye wyll se me fyrst tofore. And after he preched to them ỹ fayth of Jhesu cryst/ & taught them how they myght be saued/ but they wolde not vnderstande it. Than the holy man sette hym to prayer. And whyles he praied his ennies smot of his heed. And after ỹ ỹ heed was smytē of he made an ende of his prayer/ & sayde in his tongue this verse of the sauter. Adhesit pauimẽto. &c. Whan seynt Eutrope sawe her broder martyred/ & sawe no man made hym redy to be martred but strofe for her beaute she ran to hym ỹ had slayne her broder And wold haue cratched his eyen out of his heed/ & anone she was martred & many other wt her. Than ỹ wandles sawe a greate companye of ỹ chyualry of heuen come for to auenge ỹ great felonye ỹ they had done & herde a great sowne in ỹ chirche. And they had so great fere & drede ỹ they left al theyr armoures and fledde/ & ther appered a great lyght & clerenes vpon ỹ bodyes/ ỹ it was sene ferre by nyght than came agayn some burgeyses of thē that had fledde & sawe the clerenes/ & felt

a great odoure aboute the martyrs. And buryed theym aboue the cyte & thanked our lorde. And serued hym more perfytely thā they had done before. Let vs pray than to ỹ holy seynt Michale & seynt Eutrope ỹ they wyll get vs grace of our lorde ỹ they bryngе vs into theyr company Amen.

¶ Thus endeth ỹ lyfe of seynt Mychale.

¶ And here begynneth the lyfe of seynt Thomas the apostle.

Thomas is almoche to saye as a dyslme or double whiche in Grece is sayd dydim⁹ / or elles Thomas is said of Thomas / whiche is sayd dyuysyon & departynge he was a dyslme or swolowe / bycause he desyred to perce the depnes of dyuynyte / whan at his interrogacyon Jhesu cryst answered to hym. Ego sum via veritas & vita. I am ỹ way of trouth and lyfe / he sayd double bycause he knewe cryste in his resurrecyon in double these more than other knewe. For they knewe hym but onely in seynge. But Thomas knewe hym bothe seynge and felynge / he is sayd deuysyon or departed his loue fro ỹ loue of ỹ worlde. And was departed fro the other apostles at the resurrecyon. Or Thomas is sayd / as appered agayne / that is in ỹ loue of god by contemplacyon / he hadde thre thynges in hym / of whiche prosper sayth in ỹ boke of the soule contemplatyfe / & demaundeth what it is for to loue nothynge but to conceyue the brennynge of hym in his thought / & the talent of god / & hate of syn ne / and to forsake ỹ worlde. Or Thomas is aswoche to saye / as alwaye goynge in in ỹ loue and contemplacyon of god. Or Thomas is almoche to saye as my god bycause he sayde. Whan he touched the syde of oure lorde / my god and my lorde.

Seynt Thomas whan he was in Cezare. Our lorde appered to hȳ and said. The kynge of ynde Sondefor⁹ hath send his prouost. Abanes for too seche men ỹ can well ỹ crafte of masons. And I shall sende the to hym. And seynt Thomas sayd. Syr sende me ouerall sauf to theym of ynde. And our lorde sayd to hym / goo thy way thyder surely for I shal be thy kepere and whā ỹ hast cōuerted them of ynde ỹ shalte come to me by ỹ crowne of martyrdome. And Thomas sayd to hym / ỹ arte my lorde / & I thy seruaūt thy wyll be fulfylled. And as ỹ prouost went through ỹ market our lorde sayde to hȳ / yonge man what wylt ỹ bye / & he sayd my lord hath send me for to brȳge to hym some ỹ be lerned in the scynce of masonrye ỹ they myght make for him a palays after the worke of Rome. And than oure lorde delyuered to hym seynt Thomas the apostle & tolde to him ỹ he was moche experte in ỹ worke / & they departed & sayled tyll they came in a cite / where ỹ kȳge made a weddynge of his doughter. And had do cry ỹ all the people sholde come to this feest of this maryage / or elles he shold be angry And it so happed ỹ the prouost & thomas went thyder. And an ebrewe had a pype in her hāde. And prayed euerych with some laude or praysynge / & whā she sawe the apostle / she knewe ỹ he was an ebrewe / bycause he ete not / but hadde alway his eyen fyxed towarde heuen. And as ỹ mayde longe tofore hȳ in ebrewe she said The god of heuen is one onely god / the whiche created all thynges & foūded the

sees. And the apostle made her to say these wordes agayne. And the botelet behelde hym & sawe that Thomas ete not ne dranke not/but alway loked vpwarde to heuen/& he came to the apostle & smote hym on the cheke. And the apostle sayd to hym that in tyme to come it be pardoned to ỹ And ỹ nowa woũde translytorye be gyuē to the. And sayd I shal not aryse fro this place tylle ỹ hande ỹ smote me be eten wt dogges/& anone after the botelet wente for to fetche water at a welle. And there a lyon came & slewe him & dranke his blode and the houndes drewe his body vnto pyeces in suche wyse that a blacke dogge brought ỹ ryght arme into the halle in ỹ myddle of the dyner. And whā they sawe this al the companye was abashed. And ỹ mayde remembred ỹ wordes/& threw downe her pype or sloyte/& fyll downe at the fete of the apostle. And this vengaunce blamed seynt Austyn i his boke of faustyn. And sayd that this was sette i of some false prophetes. ¶ For this thynge myght be suspecious vnto many thynges whyther it be true or no/it appertayneth not to me/but I wote well ỹ they sholde be lyke as our lorde techeth/which sayth yf ony man smyteth ỹ on that one cheke/shewe & offre to hym ỹ other. And certaynely the apostle helde vp in his courage ỹ wyll of god/& of dylectyon. And without forth he requyred example of correccyon. ¶ This sayth seynt Austyn/and thā at the request of the kynge the apostle blysed them that were newe maryed/& said Lorde god gyue to these chyldrē the blyssynge of the ryght hande/and sette in the myddes the sede of lyfe. And whan the apostle was gone/there was foundei the hande of ỹ ynge man that was maryed a braūche of palme ful of dates/and whā he and his wyfe hadde eten of the fruyte they fyll a slepe and they hadde one semblable dreme. For them semed that a kynge adorned with precyous stones embra-

ced them and sayde. Myne apostle hath blessed you in suche wyse that ye shall be partyners of ỹ glorye perdurable. Than they awoke and tolde to eche other theyr dreme/and than ỹ apostle came to them & sayde. My kynge hath appered ryght now to you. And hath brought me by the doores beynge shytte/so that my blessynge maye be fruytfull vpon you. And that ye may haue the sureneste of our sauyour. The whiche is quene of all vertues/and fruyt of perpetuall helth. And aboue the aungelles possessyons of all good/victorye of lecherye/lorde of the fayth dystomfyture of deuylles. And surete of Joyes perdurable/lecherye is engendred of corrupcyon/and of corrupcyon cometh pollucyon. And of pollucyon cometh synnes And of synne is cōfusyon engendred/and he thus sayēge two aūgelles appered to them and sayd. We ben ỹ aūgelles deputed for to seke you. And yf ye kepe well all thadmonestemētes of the apostle/we shall offre to god all your desyres. And than ỹ apostle baptysed theym/and enfourmed them dylygently in the fayth. ¶ And longe tyme after the wyfe named Pelagene was sacred with a veyl and suffred martyrdome/& the husbande named Denys was sacred bysshop of ỹ cytee. And after this the apostle and albane came vnto ỹ kynge of yude. And the kynge deuysed to the apostle a meruaylous palays and dyuersed to hys great tresoure. And ỹ kynge went into another prouynce/& the apostle gaue all the tresoure to poore people. And the apostle was alwaye in predycacyōs two yere or there aboute or ỹ kynge came/& cōuerted moche people wout nombre to ỹ fayth. And whan ỹ kynge came & knewe what he had done he put hym and Albanes in ỹ moste depest of his prysson/& purposed fully to slee them & vyenne thē. And in the meane whyle Gauth brodet of ỹ kynge dyed & ther was made for hym a ryche sepulcre. And ỹ. viij. daye

he ꝑ had ben deed / arose fro deth to lyfe & all mē were abasshed & fled. And he sayd to his broder / this man ꝑ ꝑ entendest to flee & brēne is the frende of god. And the aūgelles of god serue hym / & they brought me into paradyse / & haue shewed me a palays of gold & syluer & of precyous stones & is meruayllously ordeyned. And whan I meruayled of the greate beaute therof they sayd to me / this is ꝑ palays ꝑ Thomas hath made for thy broder. And whā I sayd ꝑ I wolde be therof porter they sayde to me. Thy broder is made vnworthy to haue it / yf ꝑ wyte dwell therin we shall praye god to reyse ꝑ so ꝑ thou maist go bye it of thy broder / in gyuynge to hym the money ꝑ he had supposed he had lost And whan he had sayd this / he ranne to the prison / & requyred of the apostle ꝑ he wolde ydone his broder ꝑ he had done to hym. And than delyuyred him out of prison / & prayed the apostle ꝑ he wolde take & do on hym a precyous vesture. And the apostle sayd to hym / knowest ꝑ not that they whiche wene to haue power in thinges celestyall / sette nought in nothynge stedfastly ne certenly. And whan ꝑ apostle yssued out of pryso / ꝑ kynge came ayenst hym / & fyll downe at his feet / & requyred of hym pardone. Than ꝑ apostle sayd to him god hath gyuen to you moche great grace / whā he hath shewed to you his secretes. Now byleue in Jhesu cryst. And be ye baptysed to the ende ꝑ ye be prynce in the realme perdurable / & thā ꝑ broder of ꝑ kynge sayde. I haue sene the palays that ꝑ hast do make to my broder / & I am comen for to bye it / & the apostle sayde to hym yf it be the wyll of thy broder it shall be done. And the kynge sayd syth it pleaseth god this shall be myn / and ꝑ apostle shall make to ꝑ another. And yf peraventure he may not this same shal be comyn to the and to me. And the apostle answered and sayd many palayses ben there in heuen / whiche ben made redy syth ꝑ begynnynge of the worlde / ꝑ bē bought by pryce of ꝑ fayth / & by almesses of your ryches / whiche may wel go tofore you to these palayses. But they may not folowe you. ¶ After this at the ende of a moneth the apostle made to assemble all them of the prouynce. And whā they were assembled / he commaunded that the feble and seke sholde be set a parte by theym selfe. Than he prayed theym / & they that were well enstygned & taught sayden amen. And forthwith came a clere lyght fro heuen / whiche descended vpon them & smote downe all the people and the apostle to the erthe / and supposed they had ben smytten with ꝑ thondre / and so laye by ꝑ space of halfe an houre / after the apostle arose and sayd. Aryse ye vp. For my lorde is come as thōdre & hath heled vs. And a none they arose all hole & glorysyed god and the apostle. Than began the apostle to teche them / and to shewe to theym the degrees of vertue. ¶ The fyrst is ꝑ they sholde byleue in god whiche is one essence and treble or thre in persones. And shewed to thē examples sencyble / how thre persones ben in one essence. ¶ The fyrst ensample in a manes wysdom. And therof cometh vnderstandynge / memorye / & cōnynge. Connynge is of that thou hast lerned the memorye of mynde. And retayneth that thou holdest forgete. And ꝑ vnderstandynge is that ꝑ vnderstand this that is taught to the and shewed. ¶ The seconde example is that in a wyfe bē thre thynges ꝑ stalke / the leef / and ꝑ fruyte. ¶ The thyrde example is that thre thynges ben in ꝑ heed of a man / herynge / seruge / and tastynge or smellynge. ¶ The seconde degree that / that they receyue baptysme. ¶ The thyrde that they kepe thē from fornycacyon. ¶ The fourth ꝑ they kepte thē frome auaryce. ¶ The fyfth ꝑ they restrayne thē fro glotonye. ¶ The syxth ꝑ they kepe theyr penaūce. ¶ The seuenth ꝑ they perseuer & abyde in these

thynges. ¶ The eyght that they loue hos pytalyte. ¶ The nynthe ỹ in thynges to be done/they requyre ỹ wyll of god. And that they requyre̅ suche thynges by wor kes. ¶ The.x. ỹ they eschewe those thyn ges that be̅ not for to be done. ¶ The.xi. that they do charyte to theyr enemyes/& to theyr frendes. ¶ The.xij. that they ke pe charyte/and to worke by dylygence ỹ they kepe these thynges. ¶ And after his predycacyon fourty thousande men we re baptysed without women and smalle chyldren. And incontynente he wente in to great ynde/where he shone by myra cles Innumerable. For he enlumyned & made to se Syntyce the frende of Nyg done/whiche was wyfe to Carysyen co syn to the kynge of ynde. And Nygdone sayd to syntyce. Wenest thou that I may se hym. Than Nygdone chaunged her habyte by the counsayle of syntyce. And put her selfe ymonge the poore women. And came where as the apostle preched he began to preche of the malcurte & vn happynesse of this lyfe. And sayde ỹ this lyfe is vnhappy/wretched & subget to ad uentures. And is so slyper and slydynge that whā one weneth to holde it/it fleeth awaye. And after he began too shewe to theym by foure reasons that they shol de gladly here ỹ worde of god. And lykeneth it to foure maner of thynges. Fyrst vnto a coloure whiche lyghteth ỹ eye of vnder stādynge. Secondely to a syrope or a pur gacyon. For ỹ worde of god purgeth our affeccyon from all fleshly loue. Thyrdly to an emplaster bycause it heleth ỹ wou̅des of our synnes. And fourthly vnto me te bycause ỹ worde of god norysheth vs and delyteth vs inheuenly loue/and in ly ke maner lyke as all these thynges auay le not to ỹ seke man but yf he take and re ceyue them. In lyke wyse ỹ worde of god profyteth nothynge too langupsshe the seke man/yf he here it not deuouthy. And as ỹ apostle thus preched Nygdone by leued in god and refused the bedde of her husbande. . Thā Carysyen dyd somoche that he made the apostle to be sette in pry son. And than mygdone wente to hym & axed him forgyuenes bycause he was set in pryson for her sake/and he comforted her swetely. And sayd he wold suffre it de bonayrly. And than Carysyen prayed ỹ kynge/that he wold sende the quene his wyues systre to her/for to assay yf she my ghte tourne her/and call her agayne fro the crysten fayth. And ỹ quene was send thyder/and whan she sawe and knewe of so many myracles as the apostle dydde. She sayd they be̅ accursed of god that by leue not in his workes. Thā the apostle taught them shortly that weren ỹ foure thynges. ¶ Fyrst ỹ that they sholde loue the chyrche/honoure and worshyppe the preestes. Assemble them ofte in prayers and ofte to here ỹ worde of god. And whā ỹ kyng sawe ỹ quene he sayd to her. Why hast thou abyden there so longe. And she than answered. I had supposed ỹ Nyg dome had be a fole/but she is ryght wy se. For she hathe brought me to ỹ apostle whiche hathe made me to knowe ỹ way of trouth. And they den ouermoche soles that byleue not the way of trouth. That is to say that they byleue in our sauyour and redemptour Jhesu cryst. And neuer after wolde ỹ quene lye w̄ ỹ kynge. And than the kynge was abasshed & sayde to his cosyn. whan I wolde haue recouered thy wyfe. I haue lost myne/and my wy fe is in worse case to me than thyne is to ỹ. Than the kynge cōmaunded that ỹ a postle sholde be brought te tofore hym his handes and fete bounden. And was com maunded that he sholde recōsayle ỹ wy ues to theyr husbandes. And than the a postle sayd to the kynge. In shewynge to him by.iij. examples) that as longe as he sholde be in the errour of the fayth/they ought not obeye the. That is to wete by example of the kynge/by example of the

toure. And by example of the fountayne. And sayde to hym / thou that arte kynge wylt thou no seruyce soyled ne foule / but thou hast clenly seruauntes / and not chā berers / & what weneste thou / god loueth chastyte and clene seruyces. Am I than to blame / yf I preched to the to loue god / and his seruauntes whome he loueth. I haue made them clene seruaūtes to him I haue founded a toure. And thou sayest to me that I sholde destroy it. Also I haue doluen in the depe erthe & haue brought forth a fountayne out of the abysme. And thou sayest I sholde stoppe it. Than the kynge was angre / and commaūded to brynge forth pyeces of yren brēnynge and made to sette the apostle on them all naked / his fete boūden. And anone by ꝑ wyl of our lorde a foūtayne of water sourded and sprange vp / and quenched it all. And than the kynge by the counsayll of his cosyn made hym to be set in a fournays brennynge / whiche was soo made colde / that the next daye he yssued out all sauf without harme. And than sayd Carysyē to ꝑ kynge / make hym to offre sacrifyce to one of the goddes onely in suche wyse that he fall in ꝑ yre of his god that thus delyuereth hym / and as they cōstrayned hym therto / he sayd kynge thou arte noo thynge more noble no more myghty thā ben thy payntours / and how deceyuest ꝑ veray god / & worshyppeste a payntynge whom thou weneste to be thy god lyke as Carysyē hath sayd to ꝑ that my god shold be angry / whan I hadde worshypped thy god. And yf he be angred it sholde be more to thy god than to me. For whan ꝑ sholdeste wene ꝑ I worshypped thy god I sholde worshyppe myne. And the kynge sayd / why spekest ꝑ to me suche wordes. And than the apostle commaunded in ebrewe the deuyl that was within the ydolles that as sone as he kneled tofore the ydole he sholde anone breke it in pyeces. And the apostle kneled and sayd. Lo se ye that I worshyppe. But not ꝑ ydolle I adoure and worshyp / but not ꝑ metall I worshyp / but not the falle ymage / but I honour & worshyp my lorde god Jhesu cryste. ¶ In the name of whome I cōmaūde the deuyll / whiche arte hydde within this ymage / that thou breke this falce ydolles. And anone he melte it as waxe. And than the preestes came as beestes. And the bysshoppe of the temple lyfte vp a glayue and ranne the apostle through / & sayd I shall auenge the iniurye of my god / and the kynge and Carysyen fledde awaye. For they sawe that ꝑ people wolde auenge the apostle and brenne ꝑ bysshop all quycke. And the cryste̅ men bare awaye the body of the apostle & buryed it worshypfully. Longe tyme after aboute the yere of our lorde two. C. & xxx. ꝑ body of the apostle was borne into Edyssse the cyte / whiche somtyme was sayd Rages cyte of Mede. And Aylaūder ꝑ Emperour bare it thyder / at the requeste of ꝑ Sarrasyens. And in this cyte no man myght herbrough Jewe ne paynym / ne tyraūt ꝑ sholde lyue. ¶ After this Abagar kynge of this cyte delyuered to a pylate wryten w̄ the hande of our lorde. For yf ony men moued warre ayenst this cyte / they toke a cristen chylde & set hym on ꝑ gate and he sholde rede there the pystle. And ꝑ same daye what for the vertue of the wrytynge of our saueour / as for ꝑ merytes of ꝑ apostle ꝑ ennyes fledde / or elles made peas. Also in the boke of the lyfe of seyntes sayth thus of this apostle. Thomas apostle & dyscyple of our lorde Jhesu cryst & lyke vnto our sauyour preched ꝑ golpell vnto ꝑ mystreaūtes. To them of perce and of mede. To the hyrcyens / & to ꝑ brachyens. And he entrynge into ꝑ partyes of ꝑ oryent perced through ꝑ entrayles of ꝑ people. There demened his predycacyon vnto the tytle of his passyō And there was he perced through with a glayue & soo deyed. And Crysostomus

sayth that whan Thomas came into the partyes of the thre kynges / which came to worshyp our lorde / he baptysed them. And they weren made helpers & ayders of our lorde & of crysten fayth. Praye we than to this holy apostle seynt Thomas that he wyl be meane vnto our lorde that we haue grace of hym to amende vs i this presente lyfe that we may come into his euerlastynge blysse. Amen.

Here foloweth the lyfe of seynt Anastase.

SEynt Anastase was doughter to a gentylman of ỹ Romayns / but he was a payne / her moder whiche was crysten was taught & enfourmed in the fayth by seynt Gzylogone. The forsayd seynt Anastase was maryed vnto a payne named papyllo / but she feyned her alwaye to be seke. In suche ỹ she came not his copanye. She went bysyttge ỹ crysten pzysoners ỹ were in dyuerse pzysons in pouerte and in foule clothyge. And she admynystred to them suche thynges as they neded of her good. And therfore her husbande made her to be straytly kept in suche wyse that she had nothynge to ete And so wolde slee her / and all bycause he wold with her good make his pryde and Jolytees. Than the lady that wel suppo sed to haue deyed / sende oft letters to seyt Gzylogone. And the holy seynt reconfozted her by his letters as well as he myght. Now it happed in ỹ meame whyle her husbande deyed. Than she was delyuered frō pzyson. She had thze damoy selles whiche weren systers ỹ serued her whom she had enfourmed and taught ỹ they sholde not renye ne forsake theyz fayth / noz yet theyz good lyfe for ony menaces ne thzetenynges ỹ the pzouost shol de do. The pzouost on a daye came to thē for to dzawe them to him. And seynt Anastase dydde to theym in her kychen. The pzouost wente after for too accomplysshe his rybaudrye. And they kneled downe & pzayed theyz pzayers. In suche wyse ỹ the pzouost lost his wytte. And whan he supposed to haue taken enbzaced and holden them / he enbzaced pottes / pannes & the caudzons / and kyssed theym in suche wyse that he was so foule horryble & blake that whan he yssued oute / his menye that awayted his comyge supposed that he had be out of his wytte / and they bete hym well / & after fledde fro hym for fere. And lefte them alone / & he went for to cō playne hym to the Emperour. And whā he come to ỹ gate the sergauntes ỹ sawe hym so blacke & foule smotte & bette hym well wt roddes / & scratched hym in ỹ vysage and helde hym for wood. And the cayytffe knewe not that he way so foule and blacke. And therfore he meruayled mochе moze why they dyd to hym somoche shame / where tofore they dyd to hym somoche honour. And he had supposed too be cladde in a whyte robe. Whan they tolde hym how he was arayed. Thā he supposed ỹ ỹ maydens had enchaunted him and sende for them / and wolde haue dyspoyled them all naked tofore him / bycause he myght se and beholde theym / and ease hym of his lecherye. But theyz clotes were anone soo faste glewed to theyz bodyes / that in no wyse they myght betake of ne dyspoyled. And than he fyll a slepe / and routed so fast that no man myght awake hym. And at the last these thze bzygynes were martyred / and suffred deth. And seynt Anastayse was gyuen vnto anather man a pzouost vnto this condycyon that yf he myght make her do sacryfyco vnto ỹ ydolles he sholde haue her vnto his wyfe. And whan she was bzought vnto his chambze / and wold haue enbzaced her / he became blynde / & sythe made his pylgrymage vnto his goddes / for to knowe yf he myght be heled therof. And they sayde to hym / bycause ỹ thou hast

ángred seynt Anastase thou arte gyuen to tourmẽtes/ and shalt be alwaye w̃ vs And whan he retourned and was come home vnto his house/ he dyed sodeynly y monge the handes of ỹ sergaũtes. Than the Emperoure delyuered seynt Anastase to another prouost. He came to ỹ seynt and sayd to her. I wote well ỹ thou arte crysten. And yf thou wylte do as thy god sayth I shall let ỹ go and doo what thou wyll/ for thy god sayth/ but yf one renoũce all that he hath/ may not be my dyscyple. Than renounce and gyue to me al ỹ thou hast/ and go thy waye. Seynt Anastase answered. Jhesu cryste sayth that we sholde gyue vnto ỹ pooze/ & not to the ryche. Than yf I gaue to the I sholde do agaynst the commaundementes of god. Than the prouost dydde doo sette her in pryson. And defended ỹ ony man sholde gyue to her ony meet. Than god sende to her substaunce of meet fro heuen two monethes durynge. After that she was send into exyle with two hondred byrgyns into an yle/ where as many crystens weren exyled. After ỹ it was not longe tyme but the prouost remaũded and sende agayne for seynt anastase/ & dydde her to be brenned. In the yere of ỹ incarnacyon of our lorde two hondred & foure score/ & made the other to deye by dyuers tourmentes Cy nõge whom there was one fro whõ was taken moche good. And alwaye she sayd. At ỹ leest they may not take fro me Jhesu cryst. Appollyn whiche was a crysten woman toke ỹ body of seynt Anastase & buryed it in her gardyne. And there dydde do make a fayre chyrche. Lette vs praye than vnto almyghty god ỹ by the prayer and merytes of seynt Anastase ỹ we may come vnto his euerlastyge blisse Amen.

Here foloweth of seynt Eugeny.

Eugenia the noble byrgyne which was doughter to Phylyppe duke of Alysaũdre/ which e for themperour of Rome gouerned all ỹ lande of egypt. Eugeny yssued preuyly oute of her faders palays with two seruaũtes. And she wente into an abbaye in ỹ habyte and araye of a man. In whiche abbaye she ledde so holy a lyfe/ that at ỹ laste she was made abbot of ỹ same. It happed so that no man knewe that she was a woman. yet there was a lady ỹ accused her of aduoutrye to fore ỹ Judge which was her owne fader Eugeny was put in pryson for to be Judged to dethe. At the last she sayd to her fader moche thynge for to drawe hym to ỹ fayth of Jhesu cryst/ she rente her cote & shewed to hym that she was a woman/ & doughter of hym chat helde her in pryso And so she cõuerted her fader vnto ỹ crysten fayth/ & was after an holy bysshop/ & at the houre ỹ he lõge his masse he was beheded for the fayth of Jhesu cryst. And the lady that had falsely accused Eugeny was brent with ỹ fyre of helle withal her parayll. And after ỹ Claudia & her chylderne came to Rome/ & moche people were by thẽ cõuerted/ & many byrgynes by Eugeny which Eugeny was moche tourmented in dyuers maners. And at ỹ last by ỹ swerde accomplysshed her martyrdome/ & thus made she offeryge of her propre body vnto our lorde Jhesu cryst. Qui est benedict⁹ in secula seculoꝝ. Amen.

The lyfe of seynt Stephẽ pthomartyr.

Stephen is as moche to say in greke as crowned. And in ebrewe example to other for to suffre Or stephen is almoche to saye/ as nobly and truely spekynge/ techynge and gouernynge or as a frende &

hole comen. And he was deputed of ỹ apostles to kepe ỹ wydowes. Thã he was crowned for he began fyrst to be a martyr. Example for the ensample of his pacyence & good lyfe / noble spekynge / for ryght noble predycacyon and well gouernynge for the good ensygnementes & techynge of wydowes.

SEynt stephen was one of ỹ. vij. dekens i the mysterye of ỹ apostles. For whan ỹ nõbre grewe of people cõuerted / some began to murmure ayenst ỹ Jewes ỹ were conuerted / bycause ỹ the wydowes & wyues of them werẽ refused to serue. Or bicause they were more greued euery day / than the other in seruyse. For the apostles dyd this bycause they sholden be the more redy to preche the worde of god. Whan ỹ apostles sawe their grete murmure and grutchynge they assembled them all togyder and sayd. ¶ It is no ryght that we leue ỹ worde of god for to admynystre and serue at the tables / and the tables and ỹ glose sayth ỹ the kedynge of the soule is better thã the meet of ỹ body. And cõsyder ye fayre brethern men of god renome ymonge you that ben replenysshed w̃ the holy ghost and of wisdome / what we shall establysshe vpon this worke / so that they mynistre & serue / and we shal be in prayer and prechynge. And this worde pleased to them all / and they chose. vij. men / of whom ỹ blyssed stephẽ was the fyrst / & the mayster / and syth he brought thẽ to ỹ apostles. And they sette their handes vpon them & ordeyned thẽ And Stephen full of grace & of strength made great demonstraũces & great sygnes to ỹ people. Thã ỹ Jewes toke hym and wolde surmoũt hym in dysputynge and assayled for to ouercome hym in. iij. maners. That was by vẽynge wytnesse / by dysputacyons / and by tourmentes And in euerych of them was ayde & helpe gyuen to hym fro heuen. In ỹ fyrst ỹ holy ghost admynystred his wordes / i ỹ seconde the styghte of aungelles fered ỹ false wytnesse. In ỹ thyrde he sawe Jhesu cryst redy to helpe hym whiche conforted hỹ to his martyrdõ. In euery batayle had thre thynges / thassaute in batayle / ỹ ayde gyuẽ & the byctorye. And in aduysynge & beholdynge shortely ỹ hystory we may well se all these thynges. As the blyssed Stephẽ dyd many thynges & preched ofte to ỹ people / the Jewes made ỹ fyrst batayle to hym. For to ouercome hỹ by dysputacyons. And some arose of the Synagoge called lybertus of a regyõ so named. Or of them that were ỹ sones of them that had bẽ in bondage & were made free. And thus they ỹ fyrste repugned ayenst the fayth weren of a bonde & thral lygnage. ¶ And also they of Cyrenence & Alexandrynes / & of them ỹ were of Cylycc and Asye. Al these dysputed with Stephen. ¶ This was the fyrst batayle / & thã he putteth the byctorye after / & they myght not resyst his wysdome / for the holy ghost spake i him. And whã they sawe ỹ by this maner they myght not ouercom hym / they retourned malycyously. And at the seconde tyme bycause they myght ouer come hym by false wytnesse / they brought. ij. false wytnesses / for to accuse hym of foure blames / & brought hym to ỹ Judgemẽt. And than ỹ false men accused hym of foure thynges / ỹ was of blasphemynge of god in ỹ lawe of Moyses / i tabernacle / & in ỹ temple. And this was ỹ seconde batayle. And than al they that were in Judgemẽt sawe the face of leynt Stephen lyke the face of an aungel / and this was by the helpe of god. And this was ỹ byctorye of ỹ seconde batayle. For whan ỹ false wytnes had al sayd / ỹ prynce of the preestes sayd to him / what sayst thou. Thã leynt Stephen excused by order of all that / whiche ỹ false wytnesses had sayd. And fyrst of the blasphemynge of god sayenge. God that spake to our fa-

ders & prophetes that is god of glorye. And prayled hȳ i thynges after this worde glorye/which is expowned ryght swetely. The god of glorye is gyuer of glorye as it is sayde in the boke of kynges. Whosomeuer shall se my name. I shall glorysye hym. The god of glorye may be sayd/conteynynge glorye/as is sayd in ȳ prouerbes in ȳ eyght chapytre. Rychesses & glorye ben with me ȳ god of glorye/that is to whom glorye is due. And thus prayled he god in thre maners. ¶ In that he is glorious glorysyenge/and to be glorysyed. And after he excused hym in ȳ blame of Moyses. In prayslynge hym moch & especyall in thynges. That is to wete of feruour of loue. For he slewe the Egyppcyen that smote the ebrewe. And of ȳ myracles that he dyde in Egypte or in desserte. And of ȳ familyaryte of god/whā that he spake to hym many tymes amyably. And after this he excused hym of ȳ thyrde blame ȳ was in ȳ lawe. In prayslynge the lawe in thre maners. ¶ Fyrste bycause of the gyuer/that was our lorde god. ¶ The secōde of the mynyster/whiche was Moyses ȳ was a great prophete. And ȳ thyrde bycause of the ende. For it gyueth lyf ȳdurable. And after he purged hym of the blame of the tabernacle/and of the temple. In prayslynge the tabernacle i foure maners. ¶ One was by cause he was commaunded of oure lorde Jhesu cryst to make it. And was shewed in vysyon/it was accōplyssshed by Moyses. And that ȳ arke of wytnesse was there in. And he sayd that the temple succeded the tabernacle/and the blyssed & holy leynt Stephen purged hym of that whiche was layde to hym. Of whiche the Jewes sawe that they myght not ouercom hym in that maner. And than they toke ȳ thyrde batayle agaynst hym that they sholde surmoūt him by tourmentes. And whan ȳ holy and blyssed leynt Stephen sawe this/he wolde kepe the commaundement of our lorde Jhesse cryste and enforced hym to refrayne them in thre maners. That was by shame/by drede/and by loue. ¶ Fyrste by shame in blamynge ȳ hardnesse of theyr hertes. And sayde to them/ye contrarye alwaye ȳ holy ghoost by your harde hertes/& hertes not pyteous/lyke as our faders that persecuted the prophetes and slewe theym that shewed the compynge of our lorde/and ȳ glosse sayth ȳ i thre maners they were malycyous. ¶ The fyrst that they contrarydē the holy ghost. ¶ The secōde ȳ they persecuted ȳ prophetes. The thyrde that by theyr euyl malyce/they slewe Jhesu crist but bycause they were lyke ȳ comen women/they coude not haue no shame to leue their malyce. But whan they had herde this thynge/they withsayd it in theyr hertes. And grenned theyr teth agaynst hym. After this he corrected them by drede/bycause ȳ he sayd. That he sawe Jhesu cryst on the ryght syde of god/lyke as redy to helpe him and condempne his aduersatyes. For leyt Stephē whiche was full of ȳ holy ghost loked vp/& beheldē ȳ heuen/& sawe the glorye of god. And said Loo I se the heuens open/and the sone of the mayde stādynge on the ryght syde of the vertue of god. And how be it that he corrected them by shame and by drede yet they lefte not theyr malyce but were more worse than tofore/& stopped theyr eres/to ȳ ende that they wolde not here hym. Wherof he blamed them. And they cryed with an hye voyce/and made a grete assaute ayenst hym/& caste hym out of the cyte al togyder/& stoned hym/& they supposed to haue done after their lawe as a blasphemour in cōmaundynge that he sholde be stoned out of the castelles. And these.ij. falle witnesses which after their lawe ought to caste the fyrst stone/toke of theyr clothes bycause that they wold not be touched of god. And too the ende that they myght better and lyghter bewelde

them to stone hym. And leste them at the fete of a chylde ꝑ thā was called Sallus and after he was called Paule & thus he kept the clothes of them ꝑ stoned hym / & he was stoned of them all. And whan he myghte not withdrawe theym fro theyr malyce / ne by shame / ne by drede. He toke the thyrde maner / so that he wolde withdrawe them by loue. And the loue he shewed them was not lytell / whā he prayed for hym and for thē that his passyon myght not be dyfferred. And that the synne sholde not be Imputed to them ꝑ stoned hym / and sayēge lorde Jhesu cryst receyue my spyryte. And whan he was on his knees he cryed with an hye voyce / & said Lorde establysshe not to them this synne / & this was a meruaylous loue / whā he praied on his knees for them that stoned him. Lyke as he had prayed more for thē thā for hymselfe. For he delyred to be more empesshed for them than for hymselfe And as ꝑ glose saith / he kneled for byeause he ought ꝑ more hūble to praye for thē of whome ꝑ inyquyte was great. And in this he dyd as dydde Jhesu cryst. For in his passyon he prayed for hymselfe & said Fader I cōmaunde my spyryte into thy handes / and he sayd for them that stoned hym. Fader forgyue it them. And whan seynt Stephen had so sayde he slepte in oure lorde & was not deed. For he suffred sacrifyce of dylectyon. And after he slept in hope of resurrectyon. And ꝑ stonynge of seynt Stephen was made i ꝑ same yere that our lorde ascended vp into heuen in ꝑ nexte moneth of August / the thyrde day entrynge. And seynt Gamalyell and Nychodemus whiche were ymonge the counsayles of the Jewes for the crysten men buryed hym in ꝑ feide of Gamalyell and made great wepynge for hym. And than was great persecucyon of ꝑ crysten men that were in Jherusalem. For whā the blyssed seynt Stephen / whiche was one of the prynces was slayne. They began to persecute ꝑ crysten men. In somoche that the apostles whiche were stronger than the other in the fayth / departed out of all the prouynce of the Jewes / after that whiche our lorde had commaunded to them yf they persecute you in one cyte flee you into another. And ꝑ blyssed doctour seynt Austyn reherseth / that the blyssed seynt Stephen was noblysshed by many myracles. For he cryed by his merytes. vi. deed bodyes / and heled thē ꝑ were seke of dyuers maladyes and languours / and without this recounteth he other myracles worthy to be remēbred. For as he sayth in the. xxiij. boke of ꝑ cyte of god the floures that were put on ꝑ awter of seynt Stephen / were put on the seke mē / & anone they were heled. And ꝑ clothes taken fro the awter and layde on them that were seke / were a medecyn to many. For as it is sayd in the. xxiiij. chapytre of ꝑ cronycles of god. The floures taken vpon the awter of seynt Stephen were layd on the eyen of a woman ꝑ was blynde / and anone she had agayne her syghte. And also sayd he in the same boke ꝑ a man that was mayster of a cyte & was named Marcyall / and was a paynym / & wolde not be conuerted. And it happed ꝑ he was strongely seke / & his sone in lawe that was a ryght good man & came into the chirche of seynt Stephen and toke of the floures / & layde vnder the heed of his lorde. And anone whan he had slept ther vpon / on the morynge he cryed that the bysshop sholde be brought to hym. And ꝑ bysshop was not in ꝑ towne / but ꝑ preest came to hym & bad hym to bylyue in god & baptysed hym & euer as longe as he lyued after he had alway ꝑ his mouth Jhesu cryst receyue my spyryte / & yet he wyst not what tho wordes were the wordes ꝑ seynt Stephen spake last. ¶ And also he reherceth another myracle in ꝑ same place / that a lady called patrone had be seke greuously / & had sought many remedys

for to be heled of the maladye / but she felte none hele. But in the ende she had counsayll of a Jowe / whiche gaue to her a ryng ge with a stone / and that she sholde bynd this rynge with a lace to her stel she / & by the vertue of the stone she sholde be hole. And whā she sawe ꝑ this helped her not she went to the chyrche of the protho martyr / and prayed the blyssed seynt stephen for her helth. And anone without brekyng e of the lace of or the ryng e the ryng e fyl downe to ꝑ grounde. And she felt herselfe anone all hole. ¶ Also ꝑ same recounteth a nother myracle not lesse meruaylous / ꝑ in Cesare of Capadoce was a lady moch noble of whome the husbonde was deed / but she had .x. chyldred. viij. sones and. iij doughters / and on atyme whā they had angred they r moder she cursed thē. And the dyuyne vengaunce ensewed sodaynly the maledyccyō of the moder. So ꝑ all the chyldren were smyten of one semblable and horryble sekenes on all they r mēbres. For which thynge they myght not dwell in the countree for shame / & for the sorowe that they had / & began to go foly ly through ꝑ worlde. And in what someuer countre they were euery man beheld e them. And it happed ꝑ two of them / ꝑ is to wete a broder & a syster came to ypotencye. And the broder was named poule and the syster Pauladye. And there they founde Aultyn ꝑ bysshop & told e to hym and recounted what was happed. Than they haunted ꝑ chyrche of seynt Stephē by ꝑ space of .xv. dayes / and it was tofore Ester / & they prayed strongely to the seynt for they r heithe. And on Ester day whan ꝑ people was present poule entred sodaynely with in the chauncel. And put hym to prayer by great deuocyō / & with great reuerence to ward the auter / and as they ꝑ were there abode vpō thende of ꝑ thynge / he arose vp a pertly al hole of his trembly nge. Than seynt Aultyn tolde hys & shewed hym to the people / & sayde that on the morowe he wolde tell thē ꝑ caas. And as he spake to ꝑ people ꝑ syster was there trembly nge on all ꝑ membres / and she arose vp & entred into the chaūcell of seynt Stephē / and anone she slepte / and after arose sodaynly al hole / and was shewed to the people / as was done tofore of her broder. And thā graces & thākynges were gyuē to seynt Stephen for ꝑ heith of them bothe / whan Orosyas came fro Jherusalem he brought to seynt Aultyn of ꝑ relykes of seynt Stephen of whome many myracles were shewed & done. It is to wete that ꝑ holy seynt Stephen suffred not deth on the daye of his feest / but it was on the daye ꝑ his inuēcyon is on in the monethe of August. And yf it be demaūded why the feest is chaūged it shall be sayde whan his inuēcyon shall be said And this may suffyce you for this present e tyme. For ꝑ chyrche wyll also ordayne ꝑ feestes whiche folowen the natyuyte of Jhesu cryst / for .iij. causes. The fyrst is to Jhesu cryst / whiche is heed & spouse of ꝑ ende that ꝑ accompanyes be Joyned to hym. For Jhesu cryst spouse of ꝑ chyrche in this worlde adioyneth to hym thre cōpanyes of whiche companyes is sayd in the cantycles my whyte soule & body chosen of thousandes. The whyte is as to seynt Johan the euangelyst a pious confessour & ꝑ body or reed is as to seynt Stephen ꝑ fyrst martyr. And chosen of thousandes is to ꝑ bygynnall cōpany of thynnocentes. The secōde reason is ꝑ ꝑ chyrche assembleth also togyder ꝑ maners of ꝑ martyrs / ꝑ fyrste by wyll & by worke / ꝑ seconde by wyll & not by dede / ꝑ thyrd by dede & not by wyll. The fyrst was blyssed Stephen / ꝑ seconde was i seynt Johan the euangelyst / the thyrde was in seyntes and glorious Innocentes whiche for god suffred passyon.

¶ And nexte sodowēth of seynt Johan the euāgelyst.

Johã is expoũde ỹ grace of god or he in whom grace is or to whom it is gyuen in our lorde/and therfore ben vnderstanden foure preuyleges ỹ ben in the blysled Johã. ¶ Fyrst was the noble loue of Jhesu cryste for he loued hym more than the other/& shewed to hym of greter loue and therof he is sayd ỹ grace of god/also as gracious god/and to hym he was more gracyous than to Peter. For he loued hym moche/but he is loue of courage & of lygne. And this ỹ is of lygnes is double ỹ one is for to shewe famyliaryte/and ỹ other is i gyuyge benefyces. ¶ As to ỹ fyrst he loued that one & the other egally ¶ As to the seconde he loued more Johã and as to ỹ. iij. he loued more Peter. The seconde was byrgynyte/whan he was chosen byrgyn of god. And therfore it is sayd in what is ỹ grace. For grace of byrgynyte is in a byrgyne/& whan he wold mary he was called of god. The. iij. is ỹ reuelacyõ of ỹ secretes of our lorde. Therfore it is sayd to whome grace is gyuen. For to hym was gyuẽ to knowe many secretes & profounde/as of ỹ dyuynyte of ỹ sone of god/& of ỹ ende of ỹ worlde. The fourth is the recõmendacyon of ỹ moder of god/whiche gyfte of grace was gyuen to hym whã ỹ moder was gyuen to hym into keppynge. And mylyte bysshop of lyege wrote his lyfe. The whiche yslodore abredged & set it in ỹ boke of ỹ natyuytees of the lyfe/& the dethe of holy faders.

Seynt Johan the apostle and euãgelyst was sone of zebedee/which had maryed the thyrde syster of our lady to wyfe/& ỹ was broder to seynt James of galyce. This sayd Johan sygnefyeth a moche as ỹ grace of god/& well myght he haue suche name. For he had of our lorde soure graces aboue the other apostles The fyrst is ỹ he was byloued of our lorde. The seconde was ỹ our lorde kepte to hym his byrgynyte. Lyke as seyt Jerom sayth. For he was at his weddyge & he abode a clene virgyn. The thyrde is ỹ our lorde made hym to haue moche great reuelacyon & knowleche of his dyuynite/& of ỹ fynysshynge of the world. Lyke as it appereth in ỹ begynnynge of this euãgelyes/& i thapocalypse. The fourth grace is that our lorde cõmyted to hym/in especyall the keppynge of his swete moder. He was after thascẽcyon of our lorde in Jherusalem with the apostles & other. And after that/ỹ they were by the ordynaũce of the holy ghoost confyrmed in ỹ crysten fayth by ỹ vnyuersall worlde. Saynt Johan came into grece where he reuerted and conuerted moche people/and folded many chyrches in the crysten faythe. As well by myracle as by doctryne. In this tyme Domycyẽ was Emperour of rome whiche made tyght great persecucyons vnto crysten men/and dyd do take seynt Johan and brought hym to Rome. And made hym to be cast into a fatte or a tõne full of hote oyle in the presence of the senatoures/of whiche he yssued out by ỹ helpe of god/more pure & more fayrer without felynge of ony hete or chafynge than he entred in. After that this emperour sawe that he ceased not to preche the crystẽ faythe/he sende hym in exyle vnto an yle called Pathmos. Ther was seynt Johã alone/and was vysyted of the anngelles and gouerned/there wrote he by ỹ reuelacyon of our lorde thapocalypse/whiche cõteyneth the secretes of the holy chyrch and of the worlde to come. In this same yere was Domycyẽ themperour for his cruelles put to dethe/and all that he had done was reuoked by the senatours & de

seated. And thus was seynt Johan brought agayne frome his exyle with great honoure into Ephesyen / & all the people of Ephesyen came ayenst hym syngynge & sayenge blessed be he that cometh in ỹ name of our lorde. In that way be resyed a womã whiche was named Drusyana whiche had moche loued seynt Johan & well kepte his commaundementes. And her frendes brought her before seynt Johan all weppynge and saynge to hym. Lo herr is drusyana whiche moche loued ỹ and dyd thy cõmaũdementes / & is deed and desyred nothynge somoche as thy retourne / & that she myght se ỹ tofore her dethe. Now thou art comen hyther & she may not se the. Seynt Johan had great pyte on her that was deed / & of ỹ people that wepte for her. And cõmaunded that they sholde sette downe the byere and vnbynde and take awaye ỹ clothes fro her. And whan they had so done he sayde herynge all with a loude voyce. Drusyana my lord god Jhesu cryst areyseth ỹ Drusyana aryse and go in to thy house & make redy for me some refeccyon. Anone she arose and wente into her hous for to doo the cõmaundement of seynt Johan. And ỹ people made thre houres longe a great noyse & crye sayenge there is but one god and that is he whome seynt Johan precheth. It happed on another daye ỹ craton the philosophre made a great assemble of people in ỹ myddes of ỹ cyte. For to shewe them how they ought to despyse ỹ worlde. And he had ordeyned two yonge men brethern / whiche were moche ryche And had made them to selle theyr patrymonye and therwith to bye precyous stones the whiche these two yonge men drake in the presence of the people. For to shewe how these precyous & great rychesses of ỹ worlde ben soone destroyed. That same tyme seynt Johan passed by & said to Craton ỹ philosopher this maner for to dyspyse the worlde that thou shewest is vayne and folysshe demonstraũce. For it secheth to haue the playsynge of ỹ worlde & god reproueth it. My good mayster Jhesu cryste sayde to a man ỹ demaũded of hym how he myght come to euerlastyng lyfe / that he sholde go and selle all his goodes / & gyue that he receyued of it too the poore people. And he sholde fynde tresoure in heuen. Craton sayd than to hym the prayse & valew of these precyous stones is destroyed in the presence of al men here / but yf thy mayster be veray god & he wyll that ỹ goodes of the worlde be gyuen to poore men / take thã the pyeces of these precyous stones broken / and make them hole stones as they were tofore by cause yt I haue shewed this vayne glory Make thou thẽ to ỹ honoure of thy mayster. Anone seynt Johã toke ỹ pyeces of ỹ precious stones. And after that he had made his prayer to god / he shewed to thẽ ỹ stones as hole as euer they were or had ben. Whan Craton the philosopher sawe this. Anone with his two mẽ & his disciple fyll downe to the feet of seynt Johan and receyued the fayth and baptysme of Jhesu cryste / and solde the precyous stones & gaue the money therof for ỹ loue of god & began to preche the fayth of our lorde and sauyoure Jhesu cryste. Than the two brethern mothe ryche / & honoured in the cyte of Ephelym / anone they solde all theyr patrymonye and gaue it for the loue of god. But after whan they came in to the cyte of Pergama / and sawe theym that had ben theyr seruaũtes clothed in sylke and in great honoure of the worlde and themselfe hauynge but a poore mantel or peraũcture a pore cote. Anone they repented them ỹ they had gyuen awaye theyr goodes in almes to ỹ poore people. This perceyued seynt Johã and sayd to them I se that ye ben heuy and sorowful of this ỹ after the doctryne of Jhesu crist ye haue gyuen youre goodes for goddes sake / wherfore yf ye wyll haue agayne ỹ

balewe of your goodes bryngē to me rod-
des of the trees and stones of the ryuage
of the see. And so they dyd/ & whan seynt
Johan had them anone by his prayer he
chaunged ỹ roddes into fyne golde/ and
the comyn stones into precyous stones/ &
seynt Johan badde theym to take theym
and shewe too the mayster that had kno-
weleche in suche Jewelles/ yf the roddes
were golde and ỹ comyn stones precyous
stones. After they came agayne and sayd
to seynt Johan. Syr the mayster say ỹ
they sawe neuer so fyne golde ne so precy-
ous stones seynt Johan than sayd to thē
Go ye & bye ye agayne your clothes that
ye haue solde. For ye haue lost the rewar
de of heuen. Be ye ryche temporally for to
be beggers perpetually. Than began he
to preche in despytynge the ryches/ and
to shewe. vi. causes why we ought to re-
strayne vs for to loue rychesses. ¶ Fyrst
ỹ scrypture lerneth vs to hate rychesses/
and recyteth in the gospel how the ryche
man that was cladde i purpure/ and ete
euery day delycyous metes glotonously
was loste and dampned. But the poo-
re man at his gate that deyed full of so-
res and hungry was saued. ¶ Secondely
nature techeth vs to hate rychesses for
we be borne poore and naked/ and poore
we muste departe and deye. ¶ Thyrdely
the creatures techeth vs/ for the sonne/ ỹ
mone and the sterres/ the rayne and the
ayer ben comyn & departe theyr Influē-
ces & theyr benefyces largely. ¶ Fourth-
ly ỹ man is not oft in one estate. For whā
he weneth to be ryche/ plentuous & free/
he fyndeth hymselfe boūde and captyfe.
For the ryche man aduerse is boūde and
seruaunte to the peny and to the deuyll.
Amator pecunie seruus est mammone.
¶ Fyfthly sorowe and care. For by daye
& nyght he hath great laboure in getyn-
ge & in keppynge of it. And great drede to
lose the whiche he hath so dere and with
great peyne goten. ¶ Syxthly auaūtyn
ge and praylynge. For ỹ rychesses gyue
occasyon to be bayne gloryous & to pray-
se and glorifye hymselfe. And by this it
appereth that presētly is lost the wele of
humulyte/ whithoute whiche ỹ grace of
god may not be hadde. And thus is gote
for the worlde to come to peyne and tour-
mente by oure greate pryde. Scrypture
thā/ creature/ fortune/ besynes and care
and aduauntynge and praylynge ought
to make vs wdrawe for to loue rychesses
Seynt Johā approued to these two mē
his doctryne w his myracles to be true
and ye in the name of hym dyd myracles
tofore that ye were sory and repented you
of that/ that ye had gyuē poore rychesses
to poore people. Now is that grace from
you departed/ & ye ben bycome myschaūt
& wretches/ whiche were in ỹ fayth strō-
ge and myghty. And tofore the euyll spy-
rytes had fere & drede of you/ & by youre
commaundement they yssued out of the
bodyes humayne. Now haue ye fere &
drede of them/ and ben bycome theyr ser-
uaūtes. For who so loueth the rychesses
of this worlde he is seruaunt vnto the de
uyll named mamona. And is bonde & ser
ue in keppynge ỹ rychesse. In whiche he
setteth his affyaūce/ & hereof sayth ỹ ho
ly ghost by ỹ pphete Dauid. In ymagi-
nē ptrāsibit homo. &c. Vaynely is ỹ man
dystroubled whiche assembled tresoure i
this worlde/ & knoweth not for whō it is
For whā he shall dye he shal bere nothyn
ge w hym. And he wote not who shal de-
spēde it. For naked we come vpon therth
and all naked we shall retourne into it/ &
to a myschaunt man it suffyseth not whā
he hathe ynoughe. But he is bely day &
nyght to gette more without reste. For ỹ
rychesses make hym ferdefull to lese ỹ he
hath goten/ & bryngeth to hym many bely
nesses and euyll reste. In makynge worl
dely delytes. And he dyspouruyed/ deth
cometh whiche taketh all fro hym & bereth
nothynge w hym saue his propre synnes

whan seynt Johā had sayd al this/there was brought tofore hȳ a ponge mā deed whiche onely had ben in marryage .xxx. dayes. And his moder and frendes wept sore/whiche tofore seynt Johan kneled downe on knees prayenge hym ꝑ he wolde reyse hym to lyfe. Seynt Johan had great pyte/and whā he had longe wept/ he badde to lose and vnbynde the body & sayd. O Iatheus whiche was blynded wt̄ flesshly loue/soone ꝑ loste thy soule. And bycause ꝑ knowest not thy maker Jhesu cryst ꝑ arte fallen ygnorantly into the lace of the ryght eupl fendes/wherfore I wepe and praye that thou mayste be releued fro dethe to lyfe. And shewe thou too these twayne. Actio & Eugenio. what grete glorye they haue lost. And what peyne they haue deserued/anone Iatheus releued hym in eldynge thākynges to seynt Johan. And blamed moche ꝑ two dysciples in sayenge. I saw e your two aūgels wepe. And ꝑ deuylles demeane Joye of your perdycyon. Also I saw e the realme of heuen redy made for you/& ful of all delyces. And ye haue folyly goten for you ꝑ places of helle derke and tenebrous ful of dragons and of all peynes. And therfore it behoueth you to praye to the apostles of god ꝑ he reyse & bryngе you agayne to youre saluacyō lyke as he hath reysed me goodly. And ymonge al other peynes this Iatheus recyteth these that ben conteyned in two verses folowynge. Uermis & vmbre/flagellum/frigus/et ignis. Demonis aspectus celerum cōfusio luctus. That is to say wormes/derkenes/stourges/colde hete/syght of deuylles/confusyon of synnes/& waylynge. Anone than these two men by ryght great repētaūce prayed to seynt Johan ꝑ he wolde praye for them. To whom seynt Johan answered ꝑ they sholde do penaunce .xxx. dayes longe. And praye to god that ꝑ roddes of golde & ꝑ precyous stones myght retourne to theyr fyrst ppre natures. After these .xxx. dayes they came to seynt Johā & sayd to hym. Fayre fader ye haue alwaye preched/myserycorde and mercy/& commaūded that one sholde pardon another his trespace/we ben contryte & repentaūte of our synnes/and wepe with our eyen for this euyll worldely couetyse ꝑ whiche we haue by theym receyued. And therfore we praye you ꝑ ye haue mercy on vs And seynt Johā answered our lorde god whan he had mercyon on the synner/he sayde I wyll not the dethe of the synner/ but that he be cōuerted & lyue. For great Joye is heuen of a syñer repentaūt. And therfore knowe ye that he hath receyued your repentaūce. Go ye forthe and bere ꝑ Roddes and stones thyder where ye toke them. For they ben retorned to theyr fyrst nature. ¶ Thus they receyued ꝑ grace ꝑ they had lost. So that after they dydde great myracles in the name of our lorde Jhesu cryst/& than after this whā ꝑ blysled apostle seynt Johā had preched through all asye & sowē ꝑ worde of Jhesu cryst They that worshypped ydolles moued ꝑ people ayenst seynt Johan & came & drove hym vnto the temple of dayne for to cōstrayne him to do sacrysyce vnto ꝑ ydolle To whom seynt Johan sayd. Sith that ye byleue ꝑ your goddesse haue so greate power call ye vpon her & requyre her by her power ꝑ she subuerte & ouerthrowe the chyrche of Jhesu cryste/ and yf she so do I shall do to her sacrysyce. And yf she do it not/thā let me praye vnto god Jhesu cryste that he ouerthrowe her temple. And yf he so do thā bylene ye in him. To this sentence ꝑ moste parte of the people consented/& so they prayed/ and nothynge they coude not do ne preuayle agayne the chyrche of cryst/but seynt Johan made his prayers/ and anone the temple of dyane fell downe and was ouerthrowen so that the foūdament tourned vp sodowne/and thymage of dyane al to dasshed & destroyed. And that same daye were con-

uerted to crystes fayth.xij.M. men of ỹ gentyles besyde women and chyldren. Than Aristodemus bysshop of ỹ ydolles styred and meued sedycyó ymonge ỹ people in suche wyse ỹ one party made them redy to batayle ayenst that other partye Than sayd ỹ apostle to hym whan wylt thou that I do/ỹ thou mayst be pleased/ to whome the bysshop sayd/yf thou wylt that I byleue in thy god. I shall gyue to the venym to drynke. And yf it hurte not the than thy lorde is very god. Thã sayd seynt Johan/do as thou hast sayd. Thã the bysshop sayd I wyl fyrst that thou se other dye therof to forre bycause that thou sholdest the more drede it. Than went Arystodemus to the prestonsule of the cyte And demaũded of hym two men Judged to deth for to haue ben beheded. And to fore them al he gaue to them to drynke the venym/whiche men alsoone as they had dronken it incontynent deyed. Thã seynt Johan toke the cuppe with the venym and blysted it with the sygne of the crosse and dranke it of euery dele. And hadde ne felte none hurte ne harme/wherfore al ỹ people gaue laude and prayslynge to god Arystodemus sayd/yet haue I a doubte but yf thou reyse to lyfe agayne the deed men that drãke ỹ venym without doubt thã shal I byleue. Than the apostle dely uered hȳ his cote. To whom he sayd why gyuest thou to me thy cote. And seynt Johan sayd/bycause that ỹ alhamed and cõfused shalte go fro and forsake thyn inỹdelyte. To whome he sayd/trowest thou ỹ thy cote shall make me byleue/and ỹ apostle sayd go and lay it vpon the bodyes of ỹ deed men sayenge the apostle of cryst hath send me to you/that ye aryse in ỹ name of cryst/whiche whã he had done anone they arose fro deth to lyfe. Than the apostle baptysed ỹ bysshop and the prestonsule bylyuȳge in cryst with all theyr kyn and frẽdes/whiche anone brake al theyr symplacres/& in ỹ same place edyfyed a chyrche in the worsshyp of god & of seynt Johã. The holy seynt Clemẽt reherseth in the fourth boke of hystoria ecclesiastica that on a tyme seynt Johan the euãgelyst conuerted to ỹ fayth a goodly yonge man well fauoured and stronge. And cõmaunded hym vnto ỹ keppynge rule and gouernaunce of a bysshop. And within a lytell whyle after this yonge man forsoke ỹ bishop/and fyll into euyll companye ymonge theues/& became and was made mayster and prynce of them. Anone after the apostle came to the bysshop and demaunded of this yonge man. And the bysshop was sore abasshed/whan seynt Johã sawe his coũtenaunce he demaũded more besely after hym. And where he had left hym. For I aske hym of ỹ whom I delyuered to the/& gaue ỹ so greate charde wt hym. Than sayd the bysshop to hym. Fader truely he is deed in his soule/and is in yonder moũtayne with theues & is their mayntener and prynce/& whan he herde that for sorowe he rent his clothes & said to the bysshop/thou arte a feble keper for to suffre thy broder to lese his soule. And anone he made an horse to be made redy for hym/& rode faste to ỹ moũtayne. And whan ỹ yonge man espyed & knewe hym he was sore ashamed/ỹ he fledde from hym. Than the apostle forgate his age & prycked after/& cryed after him that fled Wy moost swete sone why fleest thou fro thy fader feble and olde/be thou not aferde sone for I shall yelde acountes for the to Jhesu cryst. And truely I shall gladly dye for ỹ/lyke as Jhesu cryst dyed for vs Tourne agayne my sone tourne agayne Jhesu crist hath send me vnto ỹ/& he herde hym thus speke/he abode wt an heuy chere/& wepte repentynge hym bytterly & fyll downe to the feet of ỹ apostle/& for penaũce kyst his hande. And the apostle fasted & prayed to god for hym. And gate for hym remyssyon of his synnes and forgyuenesse. And lyued so vertuously after

ỳ seynt Johan ordeyned hym to be a bys-
shop. ¶ Also it is redde in ỳ istorye ỳ seyt
Johan on atyme entred into a bathe for
to wasshe hym & there he fonde cherynt̃
an heretyke / whome assone as he sawe
he eschewed and wente out of it sayenge.
Let vs flee and goo hens leest the bayne
fall vpon vs / in whiche cherynt̃us the en-
mye of truth wassheth hȳ. And as soone
as he was out the bayne fyll downe. Ca-
syodor sayth ỳ a man had gyuen to seynt
Johā a partrych lyuynge / and he helde
it in his hande strokynge and playēge w̄
it other whyle for his recreacyon. And on
a tyme a yonge mā passed by with his fe-
lawshyp & sawe him play with his byrde
which sayd to his felawes laughyng. Se
how yonder olde man playeth with a by-
de lyke a chylde / whiche seynt Johā kne
we anone by the holy ghost what he had
sayd / & called the yonge man to him. And
demaūded him what he helde in his han
de and he sayd a bowe / what doost ỳ with
all seynt Johan. And ỳ yonge man sayd
we shote byrdes and beestes therwith / to
whome the apostle demaunded how & in
what maner. Than the yonge man bent
his bowe / and helde it in his hande bent
and whan ỳ apostle sayd no more to hym
he vnbente his bowe agayne. Than sayd
the apostle to hym why hast thou vnben
te thy bowe and sayd bycause yf it sholde
be longe bente it sholde be the weyker for
to shote with it. Than sayd ỳ apostle. So
sone it fareth by mankynde and by frayl-
te in contemplacyon. yf it sholde alwaye
be bent it sholde be the weyker. And ther
fore other whyle it is expedyēt to haue re
creacyon / the Egle is ỳ byrde that fleeth
hyest / and mooste clerely beholdeth ỳ sonne.
And yet by nedellyte of nature him be
houeth for to descende lowe. ¶ Ryght so
whan mankynde withdrawe th hym a ly
tell fro contemplacyon / he after putteth
hym selfe hyer by a renewed strengthe &
he drenneth than more feruently in heue
ly thynges. Seynt Johan wrote his gos
pelles after the other euangelystes ỳ ye-
re after the ascencyon of our lorde. xbi. af
ter this ỳ the venerable Bede sayth. And
whan he was requyred & prayed of ỳ bys
shoppes of ỳ countre of ephesye / to wryte
them / seynt Johan prayed also to theym
that they sholde fast & praye in theyr dyo
syces thre dayes for hym to thende that
he myght truely wryte them. ¶ Seynt
Jherome sayth of this glorious apostle
seynt Johan that whan he was so olde /
so feble / and so vnmyghty / that his dysty
ples sustteyned & bare hym in goynge too
chirche. And as oft tymes as he rested he
sayd to his dystyples. Fayre chyldrē loue
ye togyder. And eche of you loue other.
And than his dystyples demaūded why
and wherfore he sayde to them so ofte su-
che wordes / he answered to them & sayd
our lorde had so cōmaunded / & who some
euer accomplysshed well this commaun-
dement it sholde suffyce hym for to be sa-
ued / and fynally after that he had fonded
many chyrches / and had ordeyned bys-
shoppes and preestes in them and confyr
med them in his predycacyon in ỳ crystē
fayth the yere. lbiij. after the resurrecyō
of Jhesu cryst. For he was .xxx. yere olde
whan Jhesu cryst was crucyfyed and ly
ued after .lxbiij. yere & thus was all his
aege. lxxxix. yere. Thā came our lorde w̄
his dystyples to him and sayd. Come my
frendes to me / for it is tyme ỳ you come
ete and be fedde at my table with thy bre
thren. Than seynt Johan arose vp & seid
to our lorde Jhesu cryst that he had desy
red it longe tyme. And began to go. Thā
sayd our lorde to hym. On sondaye nexte
comynge ỳ shalte come to me / ỳ sondaye
the people came all to ỳ chyrche whiche
was fonden in his name & consecrate on
that one syde of Ephese / & fro mydnyght
forth he ceased not to preche to the people
that they sholde establysshe thē & be sted-
fast in the cristen fayth & obeysaūte to ỳ

cõmaundementes of god. And after this he sayd ỹ masse and houseled & comuned the people and after that ỹ masse was fynysshed he had take his leue/and cõmaũded the people to god/he descended downe into the pyt or sepulture. And helde vp his handes to heuẽ and sayd. Swete lorde Jhesu cryst I yelde me vnto thy deyre & thanke the that ỹ hast vouchesaue to call me vnto ỹ/yf it please the receyue me for to be with my brethren/with whome thou hast so moued me. Open to me the gate of the lyfe perdurable/& lede me to ỹ feest of thy wyll and best dressed metes thou art: cryst the sone of ỹ lyuynge god whiche by the commaũdementes of the fader hast saued the worlde/to the I render and yelde grace & thankynges worlde withouten ende/thou knowest well ỹ I haue desyred the with all my herte. After that he had made his prayer moche a meruaylously & pytously/anone came vpon hym great clerenes and lyght/& so great bryghtnes that none myght se hy And whan this syght & bryghtnes was goone & departed. There was nothynge founde in the pytte or grane/but manna whiche came spryngynge from vnder hy warde. Lyke as londe in a fountayne or spryngynge welle where almoche people haue bẽ delyuered of many dyseases and sykenesses by ỹ merytes and prayers of this glorious seynt. Some say & affyrm that he dyed without peyne of deth. And that he was in ỹ clerenes borne into heuen body and soule. wherof god knoweth the certayne. And we that ben yet here in this mysery ought to pray deuoutely to hym that he wold Impetre and gette to vs the grace of our lorde Jhesu cryst whiche is blyssed in secula seculorum. Amen.

¶ There was a kynge an holy tõfessour and vyrgyn named seynt Edwarde whiche had a speryall deuocyon vnto seyt Johan ỹ euãgelyst. And it happed ỹ this holy kyng was at ỹ halowynge of a chirche dedycate in thonour of god and of this holy apostle. And it was that seynt Johan i lykenes of a pylgrym came to this kynge and demaunded his almes in ỹ name of seynt Johan. And ỹ kynge not hauynge his amoner by hym ne his chamberlayne/of whom he myght haue somwhat to gyue hym. But toke his rynge which he bare on his fynger and gaue it to the pylgrym. ¶ And this many dayes it happened two pylgrymes of Englãde for to be in the holy lande. And seynt Johã appered to them. And badde thẽ to bere this rynge. And to greet hym well i his name And to tell hym ỹ he gaue it to seynt Johan in lykenesse of a pylgrym. And ỹ he sholde make hym redy to departe oute of this worlde. For he sholde not longe abyde here/but come into ỹ euerlastynge blysse. And so vanysshed fro hym/ and anone as he was gone they had great lust to slepe. And layde theym downe and slepte/& this was in ỹ holy lande. And whã they awoke they loked aboute them. And knewe not where they were/and they sawe flockes of shepe and shepherdes keppyge them. To whome they went to knowe ỹ waye and to demaũde where they were. And whã they ared they spake Englysshly and sayd ỹ they were in englãde in kente on baramdowne. And thã they thanked god and seynt Johan for their good spede. And came to the holy kynge seynt Edwarde on Crystmas daye & delyuered to hym ỹ rynge & dyd their erande/wherof the kynge was abasshed/and thanked god and the holy seynt/that he had watynnge for to departe. And on the vygyl of the epyphanye nexte after he dyed/& departed holyly out of this worlde/& is buryed in ỹ abbay of westmynstre by Londõ where as is yet vnto this day that same rynge. Also/ in the boke of ỹ lyfe and deth of holy seyntes & faders sayth this. Seynt Johan the euangelyst transformed and tourned roddes of trees/into sy

ne golde. The stones and grauell of ȳ see into precyous gēmes & ouches / the smal broken pyeces of gēmes he reformed vn to theyr fyrst nature / he reysed a wydowe fro deth. And brought agayne ȳ soule of a yonge man into his body. He dranke ve nym without hurte or peryll. And them that had bē deed by the same / he recouered into the state of lyfe. Amen.

¶ Here folowethy ystorye of the Innocentes.

The Innocentes bē called Innocētes for. iij. reasons. ¶ Fyrst by cause and reason of lyfe / and by reason of peyne / and by reason of Innolence. By reason of lyfe they bē sayd Innolentes / they greued no body / neyther god by inobedyēce / ne theyr neyghbours by vntrouthe ne by conteptynge of one synne. And therfore it is sayd in the psaulter. The Innolētes and ryghtwyse haue Joyned thē to me. The inolētes by theyr lyf and ryght wyse in fayth by reason of peyne. For they suffered Innocētly & wrongfully / wherof Dauid thus sayth they haue wedde ȳ blode of Innolentes by reason of Innolencye that they had by cause that i this martyrdome they were baptysed & made clene of ȳ origynall synne / of whiche Innolence is sayd in ȳ psalter / kepe thou Innolecye of baptym. And so enuyte of good workes.

Holy chyrche maketh feest of ȳ Innocentes / whiche were put to deth by cause of our lorde and redemptour Jhesu cryst. For Herode Ascalomer for to fynde and put to deth our lorde Jhesu cryst whiche was borne in Bethleem / he dyd do slee all the chyldren in Bethleem and there aboute fro the aege of two yere and vnder vnto a daye / vnto the sōme of a. C. xliiij. M. chyldren. For to vnderstād whiche Herode it was that so cruelly dyd put so many chyldren to dethe. It is to wete that there were thre Herodes and al thre were cruell tyrauntes / & were in theyr tymes of great fame & moche renomed for theyr great malyce. The fyrst was Herode Ascalomer he reygned in Jherusalem whā our lord was borne. The secōde was Herodes antypas to whom pylate sende Jhesu cryst in ȳ tyme of his passyon & he dyd do smyte of seynt Johā baptystes heed The thyrde was herode agryppa which dyd do smyte of seynt James heed sayde in galyce / and set seynt Peter in pryson. But now let vs come to this fyrst herode that dyd do slee the Innocent chyldren / his fader was named antipater as ystorye stolastyke sayth / & was kynge of ydumee and paynim. He toke a wyfe whiche was nere to the kynge of arabe of whom he had thre sones / & a doughter of whom that one was named Herode ascalomer. This Herode serued so well to Julyen ȳ Emperour of rome that he gaue vnto hȳ the realme of Jherusalem. Than lofte ȳ Jewes ȳ kynge of theyr lygnage / & than was shewed the prophecye of ȳ byrthe of our lord. This herode ascalomer had. vi. sones. Antipater. Alexāder. Aristobolus Archelaus. Herode. Antypas & Phylyp of these chyldren herode sende Alexander and Arystobolus two scole to Rome. And Alexander became a wyse & a ryght subtyll aduocate. And whā they were come frome scole agayne they began to entre to wordes agaynst Herode theyr fader to whom he wold leue his realme after him wherfore theyr fader was angry wt thē & put to forre thē antypater theyr broder for to come to the realme vpon that enōtynent they treated of the deth of theyr fader / wherfore theyr fader enchased them awaye / & they went agayne to rome and complayned of theyr fader to ȳ emperour Anone after this came ȳ thre kynges into Jherusalem and demaūded where ȳ kynge of Jewes was ȳ was newe borne

Herode whā he herde this/he had great
drede leest ony were borne of the true lyg
nage of ỹ kynges of Jewes/and that he
were ỹ very true heyre. And of whom he
myght be chaced out of ỹ realme/& whā
he had demaūded of ỹ thre kynges how
they had knowlege of ỹ newe kỹge/they
answered by a sterre in the ayre whiche
was not naturally fyxed in ỹ heuē as the
other were. Than he prayed them ỹ they
wolde retourne to hỹ after they had wor
shypped & sene this newe kynge/that he
myght go and worshyp the chylde. This
said he fraudulētly/for he thought to slee
hym. After that the thre kynges were go
ne without bryngynge him ony tydỹges
he thonght ỹ anone he wolde doo slee all
ỹ chyldren newly borne in Bethleem/&
there about/ymonge whome he thought
to slee Jhesu cryst/but his thought was
empesshed & lette. For the emperour send
to hym a sytacyon that he sholde come to
Rome for to answere to ỹ accusacyō that
Arystobolus & Alexander his two sones
had made ayēst hym/& therfore he durst
not put than the chyldren to deth/to the
ende ỹ he sholde not be accused of so cruell
a dede w̄ his other trespaces. So he was
in goynge to Rome & abydynge there &
incompynge more thā halfe a yere and in
that whyle Jhesu was borne into egypt
whā Herodes come to Rome the Empe
rour ordeyned ỹ his sones sholde do hym
honoure & obeye hym/& he shold leue his
realme after his deth where it best plea
sed hym. Upon this whan he was comē
agayne & felte hym selfe confyrmed of the
realme he was more hardy to slee ỹ chyl
dren than he had tofore thoughte. Than
he send into Bethleem and dyd do slee all
the chyldren that were of the aege of two
yeres/bycause it was passed more thā a
yere ỹ the thre kynges had tolde hym ty
dynges of ỹ kynḡ of Jewes newe borne
But wherfore than dydde he do slee the
chyldren ỹ were but one nyght olde. Here
to seynt Austyn sayth ỹ Herodes doubted
that Jhesus to whom the sterres serued
myght make hym selfe pōger thā he was
After this came vpō Herode a ryght ven
geaunce/for lyke as he dysseuered many
moders for theyr chyldren. In lyke wy
se he was dysseuered from his chyldren.
It happed that he had suspecyon vpon
his two sones Alexander & Aristobolus.
For one of his seruauntes sayd to hym ỹ
Alexandre had promysed to hỹ great gyf
tes yf he wolde gyue to his fader to dryn
ke poysō or benym. And ỹ barboure sayd
to ỹ kynge that he had promysed to hym
a great thynge yf whā he made ỹ kỹges
berde he wold cut his throte/and for this
cause herode dyd slee them bothe/and or
deyned in his testament ỹ antipater his
sone sholde be kynge after hỹ. Upon this
Antipater his sone had great delyre to co
me to ỹ realme of his fader. And was ac
cused ỹ he had made redy benym for too
enpoyson his fader. For a mayde seruaū
te afterwarde shewed ỹ same benym to
the kynge. And for that cause he dyd doo
put his sone Antipater in pryson/whan
Augustus the emperour of Rome herde
saye that Herode ruled thus his chyldrē
he than sayd I had leuer be the swyne or
hogge of herode thā his sone. For he whi
che is straūge in his lyuynge spareth his
swyne/& he putteth to deth his sones. He
rode whan he was. lxx. yere olde he fyl in
a greuous malady by ryght vengeaūce
of god for a stronge feuer toke him wīn &
without/he had his flesshe hote and drye
chaufed his fete swelled and became of a
pale colour. The plātes of his feet began
for to rote/in suche wyse that vermayne
yssued out. And a stynke yssued so greate
out of his breth & of his membres woute
fourth that noo persone myght suffre it.
On that other syde he had great grefe &
annoye of ỹ angre ỹ he had for his sones
whā the maysters & phylycyens sawe ỹ
he myght not be holpen by no medycyne

than they sayd that this malady was a vengeaunce of god. And for almoche as he herde saye that ỳ Jewes were glad of his maladye & sekenes. Therfore he dyd do assemble the mooste nobles of ỳ Jewes out of the good townes/ and dyd doo put theym in pryson/ and sayde to Salamon his syster/ & to Alexander her husbande. I knowe well ỳ the Jewes wyll be glad of my dethe but yf ye wyll do my cõsayll and obeye to me. I shall now haue great playnte and waylynge of many ỳ shall be wepe my deth in this wyse ỳ I shall shewe you. Anone as I shal be deed do ye to by slayne al the noble Jewes that ben in pryso. And thus shall be no house of ỳ Jewes/ but that they shall ayenst theyr wyl bewepe my dethe. And he had a custome to ete an aple last after meet. On a tyme he demaũded a knyfe for to pare his ayple. And one delyuered him a knyfe. And shortely he toke it as all dyspayred & wolde haue slayne hymself. But anone Acia bus his neyghbour caught his hande & cryed loude/ ỳ it was supposed ỳ the kynge had deyed. ¶ Antipater his sone whi che was in pryson had herde the crye and wede his fader had he deed/ he was glad and promysed to the kepers of the pryso so great gyftes for to let hym out. Whan herode knewe this by his seruauntes he trauayled ỳ more greuously bycause his sone was more glad of his dethe than of his sekenes. And anone dyd do slee hym. And ordeyned in his testamẽt. Archela⁹ to be kynge after hym. And he lyued but v. dayes after/ & dyed in great mysery of annoye. Salamon his syster dyd not his commaundement of the Jewes that were in pryson/ but lete theym go out. And archelaus became kyng after herod his fader/ whiche as to straungers in the baraple he was fortunate and happy/ but as to his owne people he was ryght vnhappy. Than I retourne agayne after ỳ Joseph was gone wt our lorde into egipt and was there. vij. yere vnto the dèth of herode. And ỳ prophesye of ysaye at ỳ entrynge of our lorde into egypte/ ỳ ydoles fellen downe. For lyke as at ỳ departynge of ỳ chyldren oute of egypte. In euery house ỳ eldest sone of ỳ egypcyẽs lay one deed. In lykewyse at the comynge of our lorde laye downe ỳ ydoles in ỳ temples. ¶ Callydore sayth in ỳ hystorye tryparty te. In hermopolyn of Thebayde there was a tree called persydes/ whiche is medicynable for all sykenesses. For yf ỳ leef or rynde of that tree be bounde to the nekke of the seke persone/ it heleth ỳ pacyẽt anone. And as the blyssed byrgyn marye sledde with her sone ỳ tree bowed downe and worshypped Jhesu cryst. and macrobyus sayth in a cronycle that a yõge sone of herode was norysshed at that tyme & was slayne ymonge the other chyldrẽ/ & than was fulfylled ỳ prophecye sayenge The voyce is herde in rama of great weypynge & waylynge that ỳ sorowfull moders wept for the deth of theyr chyldren/ & myght not be conforted bycause they were not alyue.

¶ Here foloweth ỳ lyfe of seynt Thomas martyr of Caunterbury/ & fyrst the expolycyon of his name.

Thomas is almoche to say as a bil me or double or trenched & hewen

hywarde agayne he met wt two enchaũtours whiche folowed hym for to se yt he defcended/ whiche were almoft deed of ỹ ſtynke of the horryble dragon/ whom he brought with hym hole and ſounde/ whi che anone were baptyſed wt a great multitude of people with theym. Thus was ỹ cyte of Rome delyuered fro double dethe/ that was fro ỹ culture & worſhyppynge of falſ ydolles/ & fro the venym of ỹ dragon. At laſt whan laynt Hylueſter approched towarde his deth he called to hym ỹ clergye/ & admoneſted thẽ to haue charyte. And that they ſhold dylygently gouerne theyr chyrches/ & kepe theyr flocke fro the wolues. And after ỹ yere of our lorde thre hondred & twenty he departed oute of this worlde and ſlept in our lorde.

¶ Here folowethe the lyfe of laynt Poule the fyrſt heremyte.

Saynt Poule whiche was ỹ fyrſt heremyte as ſaynt Jherome wryteth was in the tyme of Decyus & Ualerianus Emperours ỹ yere of the Jncarnacyon of our lorde. ¶¶. iv. This holy man ſaynt Poule ſawe mẽ for cryſten fayth cruely tourmẽted wherfore he fled into ỹ deſerte. ymonge whome he ſawe two cruely tourmented. The fyrſt for that he abode fyrmely i his fayth The Judge dyd do enoynt al his body wt hony. And do bynde his handes behinde hym on his backe. And ſo dyd hym be ſet in the here of ỹ ſonne for to be bytten and ſtongẽ of flees and walpes/ ỹ other was ponge he made hym to lye in a ryght ſoft bedde bytwene. ij. ſhetes/ ymõge floures & delectable roſes & herbes ſwete ſmellynge. And therin he was boũden ſo that he myght not meue hỹ. After made an harlote a rybaulde come to hym alone for to touch his membres & his body to moeue hỹ to lechery. Fynably whan ỹ voluptuoſyte of his fleſſh ſurmoũted hỹ/ & myght not defẽde hymſelfe ne his membres. He bote of a ppece of his tongue and ſpytin her vyſage/ whiche alwaye entyſed him to lecherye by touchynge & by kyeſynges And ſo he voyded ỹ temptacyon fleſſhly And ỹ rybaulde alſo/ and deſyred to haue laude & doctorye. ¶ In this tyme ſaynt Poule tofore ſayd was ponge about. xvi. yere of age/ and dwelled i the dayde/ whiche is a partye of Egypt with his ſyſter maurice and whã he departed and becãme an heremyte ſo longe many yeres/ ỹ he was olde an hondred and. xiij. yere. In this tyme ſaynt Anthony was an heremyte in another deſerte/ & was than. lxxxx. yere of age. And on a tyme he thought in hyſelfe ỹ in ỹ worlde was none ſo good ne ſo great an heremyte as he was hymſelfe. Hereupõ came to hym a reuelacyon as he ſlepte/ ỹ dyneth all alow downe in ỹ deſerte was an heremyte better than he. And that he ought to go & ſe this holy man. ¶ Anone after ỹ nexte day he toke his ſtaffe/ by whiche he ſuſteyned hỹ/ & began to go through that deſerte. And it happened that he mette a perſone/ whiche was halfe aboue an horſe/ & dyneth a man/ whome the fables of the poetes cal centaure/ and anone made tofore hym ỹ ſygne of the croſſe and demaũded of hym where that holy man the eremyte dwelled And he ſhewed to hym ỹ way on ỹ ryght ſyde and anone vaniſſhed awaye fro me hym. ¶ It is not certaynly knowẽ of this beeſt was a beeſt of ỹ deſerte/ or ỹ deuyll in fygure of a beeſt. After this ſaynt Anthony met with a monſter in a valaye behynde the fruyte of a palmer croked/ and

had in his forhed hornes / & his legges & fete lyke a ghote of ỹ woodes / and anone he made tofore hym the sygne of ỹ crosse This beestyal mã gaue to saynt Anthony ỹ fruyte of the palmer / and saynt Anthonye demaunded what he was / and he answered. I am mortal and dwelle in deserte. And the sarralyns cal vs sacraros. I am ỹ messanger of our cõpany / we praye ỹ that thou praye ỹ lorde for vs / we knowe well ỹ the sauyour is comen. And his renowme is spredde through all ỹ worlde And bycause here of no man sholde haue doubtaunce. All men knowe that in ỹ tyme of Constantyne the emperour suche a man was brought into the cyte of Alexandre tofore ỹ peple. And whã he was deed his body was fylled with salte agaynst ỹ hete of the sonne. And was send to ỹ emperour to anthyoche for a meruayll. But retourne we to our mater. Saynt Anthonye hadde great labour i goynge by ỹ deserte where as was no way. Fynably he foũde a she wolfe / ỹ whiche brought him by the wyl of god vnto the hermytage of saynt poule. But as soone as he knewe ỹ saynt Anthony came hastely he shyt his dore. And saynt anthonye prayed him for charyte that he wolde opẽ it to him. And sayd thou wotest well who and wherfore I am come. I knowe well I am not worthy to render & gyue to ỹ ony thynge for thy laboure. Neuertheles I shall not departe fro hens vnto ỹ tyme ỹ I haue sene the. At the last he opened his dore and ỹe embraced eche other / and eche of thẽ dydde reuerence eche to other. And saynt Poule demaunded of the estate of ỹ worlde and of the gouernaunce. And ỹ crystẽ fayth were spred and bled ouer all. And whyles they were thus talkyng a crowe came flyenge and brought to thẽ two loues of breed. And whan the crowne was gone / saynt Poule sayd be ỹ Joyfull and gladde / for oure lorde is debonayr & mercyfull / he hath send vs for to ete. It is. xl yeres passed that euery day he hath send me halfe a loof / but now at thy compynge he hath send two hole loues & double prouende. And they hadde questyon togyder vntyll euẽsongtyme / whiche of them bothe shold entame or begynne to take of ỹ breed. At the last the breed departed euen bytwene theyr handes. And thã they ete and dranke of the well or foũtayne. After graces sayd they had all that nyght collacyon togyder. On ỹ morowe sayd saynt Poul. Broder it is longe syth that I knewe that ỹ dwellest in this regyon & i this coũtre. And god hath ꝓmysed to me thy company. I shall shortly dye & shall go to Jhesu cryst for to receyue ỹ crowne to me promysed ỹ art comẽ hyther for to burye my body. Whã saynt Anthonye herde ỹ / anone he began tenderly to wepe & wayled prayenge ỹ he myght deye w̃ hym / & go in his company. Saynt Poule sayd it is nede yet ỹ thou lyue for thy brethrẽ / to thende that they by the ensample of ỹ be made fyrme & taught / wherfore I praye the retourne to thyne abbay. And bryng to me the mantell / whiche Athanales ỹ bysshop gaue to ỹ for to wrappe in my body. Than saynt Anthonye meruayled of this that he knewe of this bysshop & of this maũtell. And after durst nothynge saye / but dyd to hym reuerence. Lyke as god had spokẽ to hym. And weppynge kyssed his fete & his handes & came agayne to his abbaye with great trauayle & laboure. For he had frome ỹ one parte to ỹ other many Journeys & foule waye thorughe hayes & hedges / woodes / stones / hylles and valayes. And saynt Anthony of great age & feble faslynge / & not stronge ne myghty. Whã he was comen to his abbaye two of his dyscyples to him moste secrete demaũded of hym sayenge. Fayre fader where haue ye bẽ so longe / & he answered. Alas I wretched synner whiche here falsely ỹ name to be a mõke. I haue sene Helye ỹ prophete. I haue sene Johã

the baptyst in deserte/and certes I haue sene saynt Poul in paradyse. ¶Thus spe kynge & betynge his breste he brought ꝑ mantell out of his cell. And all stylle with oute mo wordes/he wente agayne to the longe way all alone through ꝑ desert vn to saynt Poul theremyte/hauynge great desyre to se hym. For we was aferde leste he sholde deye or he myght come agayne to hym. ¶It happed ꝑ seconde Journey where saynt anthony went through ꝑ de serte/the thyrde houre of ꝑ daye/he sawe ꝑ soule of saynt Poule shynynge ascēdyn ge into heuē ymonge a great cōpanye of angelles/of prophetes/& also of apostles & anone he fylle downe to ꝑ erthe weppyn ge & waylyge & cryed wt a hye voys/alas Poul wherfore leuest ꝑ me so soone. Whi che haue so lytell sene the. Than he had so greate desyre to se ꝑ corps or body that he passed all the remenaūt of his way as soone/as a byrde flyeng/lyke as he was wonte to tell & reherce. And whan he ca me to the selle of saynt Poule/he fouūde ꝑ ꝑ body was ryght vp on his knees/& the vysage & handes adressed vp to warde he uen & supposed ꝑ he had be alyue & had made his prayers. But whā he had aduy sed it/he knewe well ꝑ he was passed out of this worlde/what weppynges & what waylynges he made vpon ꝑ body/it were a pyteous thynge to here/ymonge all other he sayd. O holy soule the body she weth to be deed/this that ꝑ dydest in thy lyfe/after this he was moche abasshed how he sholde burye the body/for he had none Instrument for to make his sepul ture. ¶Than came two lyons/whiche moche debonayrly made a pytte after ꝑ quātite of his body/& saynt anthony bu ryed his body therin. And he toke wt hym ꝑ cote of saynt Poul/whiche was made & fastned togyder wt ꝑ leues of a palmer in maner of a matte. And afterwarde for great reuerēce saynt anthonye ware this cote. And clad hym wt all/in great and so lempne feestes. Thus this holy mā sayt Poul deyed in the yere of ꝑ incarnacyō of our lorde. CC.lxxx.viij. Lette vs thanne pray to hym ꝑ he impetre & get vs remis syon of our synnes/that after this lyfe we may come to euerlastynge Joye & blysse in heuen. Amen.

¶Here folowethe of saynt Remyge and fyrst the interpryetacyon of his name.

Remigius is sayd of remy/that is to saye of fedynge/& goos ꝑ is erth & who saith/fe dyng therthly people wt doc tryne. Or of geon/that is a wrastler. He fedde his flocke with the worde of prechynge/with suf fragyes of prayer/& wt example of conuer sacyō. There is thre maner of armour/ꝑ is for the defence/the sheilde for to fyght. The swerd for his saluacyō & heilth. The habergeon & helme. He wrastled agaynst the deuyl with ꝑ sheilde of fayth/with hel me of hope. Ignatius archebysshop of Rai nes wrote his lyfe.

Remigius an holy doctour & cōfes sour gloryous of our lorde was to fore his byrth prouyded of our lorde/o for sene of an holy herempte. Whā ꝑ persecu cyon of the wandles had almost wasted & destroyed nyghe all fraūce. ¶There was a man recluse holy & vertuous/whiche had lost his syght whiche ofte prayed to our lord for peas & welfare of ꝑ chirche of fraūce. ¶He had on a tyme a vysyō/& hys semed an aūgell came to him & sayd/and wel thou ꝑ the woman that ꝑ knowest nō med Alyne shall brynge forthe a son that

shall be named Remyge whiche shal delyuer this countree fro this persecucyon.
¶ And whā he awoke he came to ỹ hous of this Ayne. And tolde to her this vysyon. And she wolde not bylieue it bycause of her age. The recluse sayd it sholde be so as I haue sayd. And whan thou hast gyuen thy chylde souke/thou shalte gyue to me of thy mylke to put vpon myn eyen.
¶ And there with I shalbe made hole/ & recouer my syght agayn. And lyke as he sayde all these thynges happened. And this womā had a chylde named Remyge whiche whan he came to ỹ age of discrecyon. He fledde ỹ world/& entred into a reclusage. And syth after for ỹ great renomme of his holy lyfe/whan he had be. xxij. yeres therin/he was elect & chosen to be archebysshop of Raynes. He was so deuonayre that lytell bydes came & ete at his table/and toke meet of his hande.
¶ It happed an a daye that he was lodged in an hous of a good woman whiche hadde but lytell wyne in her tonne or bessell. And saynt Remyge wente into her celer and made the sygne of the crosse vpon the tonne. And prayed a whyle. Anone ỹ tonne was soo full/that it leped ouer by the merytes of the good saynt. ¶ Now it happed that Clodouy ỹ kynge of Fraunce whiche was a panym myght not be cōuerted for ony prechynge ỹ his wyfe myghte doo/whiche was a crysten woman. Vnto ỹ tyme ỹ a great host of almaynes came into fraunce. Than by the admonestement of his wyfe made a bowe/ỹ yf the god that his wyfe worshypped wolde gyue him victorye he wolde be baptysed at his retournynge fro ỹ batayll. Thus as he demaūded he vanquysshed ỹ batayll. And after came to Raynes to saynt Remyge & prayed hym that he wolde crysten hym. And whan saynt Remyge baptysed hym he had no crysme redy. Than a douue descended fro heuen whiche brought ỹ crysme in an Apple of whiche ỹ kynge was enoynted/& this apple is kept in ỹ chyrche of saynt remyge at raynes. Of whiche ỹ kynges of Fraūce bē enoynted whā they be crowned. ¶ Saynt remyge had a nyece whiche was maryed to a clerke named Genebaldus/whiche by deuocyon lefte his wyfe for to entre in relygyō Than saynt Remyge sawe that the see of Raynes was ouer great/& ordeyned a see of a bysshopriche at Laon/& made Genebalde fyrst bysshop of that place. Whā Genebalde was bysshop his wyfe came thyder to se hym. And remembred of the prieuety ỹ they were wont to haue togyder & lay on anyght wt̄ her & engendred on her a chylde/whā his wyfe sawe she was grete/& let hym haue knowlege therof. And whan he wyst that it was a sone/he commaūded that it sholde be named Theek by cause he had engendred it by theefte. And for to quenche the wordes & suspeccyon of ỹ people/he suffered that his wyfe sholde come to hym as she dyd tofore. And anone after she cōceyued a doughter/whom he cōmaūded to name a foxes whelpe/& after came to saynt Remyge & cōfessed him of his synne & toke the stole of his necke & wolde leue his bysshoprychye/but saynt Remyge after he had cōfessed hym cōforted hym/& gaue hym penaūce. ¶ And shyt him in a lytel selle. vij. yere longe/& gaue to hym breed and water. And in ỹ meane whyle he gouerned ỹ chyrche hymselfe.
¶ At ỹ ende of. vij. yeres an angell came to the prylō and sayd to hym that he had done well his penaūce. And bad hym go out of the prylon. To whome he sayd. I maye not go oute. For my lorde saynt Remyge hath closed the dore & sealed it. And ỹ angell sayd to hym/know ỹ ye dore of heuen is opened to ỹ I shall open this dore without brekynge of ỹ seale/whiche saynt remyge hath sealed. ¶ Thā Genebalde fyll downe in ỹ myddes of the dore in maner of a crosse. And sayd yfour lord Jhesu cryste come hyther I shall not go

out but yf saynt Remyge whiche lyst me & closed me herin come & bringe me oute. ¶And than ỳ angell went anone & fette saynt Remyge & brought hym to Laon & he delyuered hym out of prison/ & remysed hym & set hym agayne i his see there/ where he lyued after all the dayes of his lyfe holyly. ¶After his deth there his sone was made bysshop after hym/ whiche is also saynt in heuen. And at last saynt Remyge after ỳ god had shewed many myracles for hỳ/ he departed out of this lyfe vnto euerlastynge Joye ỳ yere of the incarnacyon of our lorde fyue hondred.

¶Here foloweth ỳ lyfe of saynt Hylayre/ & fyrst ỳ interpretacyon of his name.

Hylayre is sayd of Joyouste. For he was Joyous in the seruyce of god. Or hylayre is sayde vertuous & hye/ for he was hye & stronge in scyence and vertuous in his lyfe. Or hylayre is sayd of yle whiche is to saye derke mater. For he had in his dyctes great obscurte & profundenes.

Saynt Hilayre which was bysshop of poytiers was borne in the coũtre of Guian. He had a wyfe wedded & a doughter. And where he was in habyte seculer/ he lyued after ỳ lyf of a monke he profyted somoche in holy lyfe and scyences ỳ he was chose archebysshop of potyers. A maner of an heresye reygned i his coũtree & through al fraũce/ whiche was ỳ secte of arryans. The whiche he destroyed to his power. Neuertheles by ỳ commaũdement of ỳ emperour whiche was of the partye of the heretykes by the suggestyon of .ij. bysshops of ỳ secte he was eryled/ with whiche two bysshops he dysputed & ouercame them afterwarde. For they myght not agayne saye the truth of the mater/ ne cowde not bere ne answere to his eloquence/ so that he was cõstrayned to come agayne to potyers/ & as he passed by an yle of ỳ see/ whiche was full of serpentes. He chaced them away by ỳ vertue of his cõmaundement and by his syght onely. And pyght a stake in ỳ myddle of the yle/ & gaue to the serpentes lyberte to come to that stake/ & not to passe ferther. And the serpentes obeyed hym. whiche parte is no lãde now but see. whã saynt Helayre came to potyers he met a chylde deed borne for to be buryed/ and ỳ chylde was not baptised/ whiche chyld by vertue of his prayer he reyled to lyfe. For he laye longe in ỳ dust i prayer. And whã he arose oute of his prayer/ the chylde arose fro dethe to lyfe. ¶Saynt Hylayre hadde a doughter named Apra & wolde haue be maryed/ but saynt Hylayre preched to her somoche of ỳ estate of virginite/ ỳ she chaũged her purpose. And whã she was confyrmed in this wyll and purpose saynt Hylayre doubted that she sholde chaunge and prayed our lorde for to take her whyles she was in good purpose/ & anone she deyed. And saynt Hylayre buryed her. And whan the moder the wyfe of saynt Hylayre sawe that her doughter was deed/ she prayed to her husbande ỳ he sholde Impeter and get for her/ lyke as he hadde done for his doughter. And anone as saynt Hylayre hadde made his orayson she deyed. And by this maner he send tofore his wyfe & his doughter. In this tyme the pope Lyon whiche fauoured heresye called a coũsayll of bysshops but he send not for saynt hylayre ỳ he sholde come therto. Not withstãdynge saynt Hylayre came thyder/ whan ỳ pope sawe hym comen he cõmaũded ỳ no man sholde ryse agaynst hỳ/ ne gyue him no place Than sayd the pope to hym. Thou arte

Hylayre ꝑ cocke & not ꝑ sone of an henne And sayne Hylayre answered I am Hylayre & no cocke but a bysshop in gallia/ that is in Fraunce. Than sayd the pope Thou art Hylayre gallus/ & I am leo of ꝑ papall see Judge. To whom hylayre said yf thou be so/ yet arte thou not of ꝑ trybe of Juda. Than ꝑ pope had great indygnacyon & sayde to hym. Abyde ꝑ a lytell & I shal paye to ꝑ thyne hyre. ¶ And sayne Hylayre answered & sayde yf ꝑ come not agayne who shall paye me for the. And ꝑ pope answered. I shal come agayne and shall bete downe thy pryde. Than ꝑ pope went downe into the lowe chambre for to ease hym. And by the conduyte of his nether parte voyded out all the entraylles of his body/ and so deyed sodenly. Thus than as he abode the pope Sayne Hylayre founde no place to syte on ne none wolde remeue to make hym place. And whā he sawe that/ he sayd. Domini est terra. The erthe longed to our lorde. And satte downe vpon the erthe and the erth arose vp by myracle by the wyll of our lorde in suche wyse ꝑ he satte as hygh as ꝑ other And anone after worde came that ꝑ pope was deed. Thanne sayne Hylayre confyrmed all ꝑ other bysshops that were there in the fayth. And so cōfyrmed eche wente into his coūtre. In ꝑ ende whā sayne Hylayre had impetred of god many myracles to be shewed by his prayer/ he became sicke & sawe his deth approche. Than he called to one of his chapellaynes whō he moche loued & sayd to hym. Go ꝑ oute and bryng me worde what thou heerest. Whan he had be longe woute he came in and tolde to sayne Hylayre ꝑ he had herde a great noyse in the Cyte. ¶ And whā it was night he send his chapellayne agayn to herkē as he had done tofore. And whā he came agayne in the chambre for to tel ꝑ he had herde no thynge/ a greate clere lyght entred i that the preest myght not beholde it. ¶ And whā ꝑ lyght departed sayne Hylayre dyed ꝑ was the yere of grace. CCC. xl. Let vs praye to hym that he praye god for vs. Amen.

¶ And next folowe th the inuencyon of sayne Fremyn.

IN the tyme of ꝑ inuencyon of sayne Fremyn ꝑ martyr was sayn sauue bysshop of Amyens & sawe ꝑ tofore hym in ꝑ tyme of sayne honoure our lorde had done to take vp ꝑ bodyes of sayne Fulyē sayne Uyctoryce & sayne Gentyen/ & thoughte all an hole nyghte vpon the body of sayne Fremyn ꝑ martyr. ¶ And whan it was day/ this holy man sayne Sauue so moued ꝑ clergye & the people to fast. And make prayers thyough ꝑ cyte of myens/ to thende ꝑ our lorde wolde shewe theym the place where ꝑ body of sayne Fremyn the martyr laye. ¶ And on ꝑ thyrde daye our lorde send suche myracle ꝑ he sende a raye of the sonne/ whiche perced the walle of the monastery on the same place where the body lay. ¶ Than they began to dyg ge and delue there. And whā they came nygh ꝑ body/ there yssued oute so great a sodeyne out of ꝑ pytte ꝑ all they ꝑ were there wende they had bē in paradys/ & it semed ꝑ yf all the spyces of the worlde had bē stāped togider it sholde not haue smelled so well ne so swete. And this swete odour spredde thyough ꝑ cyte of Amyens/ & dyuers cytees aboute/ that is to wete turwan/ cambray/ & noyon. And the people of the cytees meued them eche fro me his place wt̄ādelles & offerynges/ without layer or commaūder but for thodour that so spred & came vnto this glorious sayne. ¶ And as ꝑ body was borne in ꝑ cyte of Amyens/ there was shewed suche myracles that neuer none were lyke tolden ne sene tofore of ony sayne. ¶ For the elemētes them moued by the myracle of this sayne. The snowe ꝑ was that tyme great on the erth was tourned into poulder and dust by the hete that was than.

And ỹ yle that henge on ỹ trees/ became flowres & leues/ & the medowes aboute amyens flowred and became grene. And the sonne whiche by his nature sholde go lowe that day ascẽded as hye as she is on saynt Johans daye at none in the somer And as men bare ỹ body of this saynt/ ỹ trees enclyned and worshypped ỹ body/ and all maner sicke men of what malady they had/ they receyued helth in ỹ Inuẽcyon of the blessed body of saynt Fremyn And the burgeyses ỹ were in theyr gownes and mantelles hadde so great hete ỹ they called theyr seruaũtes & bonde men Of whome there were many that daye in amyens. And affraũchyled thẽ to bere theyr clothes in the cyte of amyens. Our lorde dyd do shewe suche myracle and soo ferre sende ỹ odoure that ỹ lorde of Baugency/ whiche was at a wyndowe & was seke of lazare/ and he smelled the odour/ & was anone guaryssched & hole. ¶ And he toke his golde & came & dyd homage vnto the body of saynt Fremyn in the cyte of amyens. ¶ Our lorde hath shewed many myracles for this glorious saynt/ & almoche he oughte to be honored in this worlde. And thã praye we vnto this blyssed saynt Fremyn ỹ he may praye for vs to our lorde/ that he wyll pardon vs oure synnes/ and ottroye and graunte to vs ỹ glorye of heuen. Amen.

¶ Here foloweth the lyf of saynt Machayre. And fyrst ỹ interpretacyon of his name.

Machayre is sayd of mãea whiche is almoche to saye as engyn/ & of Achis/ whiche is to saye vertue. Or Machayre is sayd of amatham/ that is to say smytynge/ & of Rys/ that is to saye mayster. ¶ For he was ingenyous agaynst ỹ fallace of the deuyll/ vertuous of lyfe smytynge in thastylynge his body. And mayster in the gouernaũce of the premysses.

Saynt machayre was in a deserte/ and entred into a pyt or sepulcre where as had ben buryed many bodyes of paynyms for to slepe. And he drew out of these bodyes & layed vnder his heed in stede of a pylowe. Than came thyder deuylles for to make hym agaste & aferde. And sayd one to another. Come wt̃ me to bayne ỹ. And the body ỹ laye vnder his heed sayd. I may not come. I haue a pyl grym vpõ me lyenge ỹ I may not moue. ¶ For all this saynt Machayre was not aferde/ but he bet ỹ body wt̃ his fyst. And sayd a ryse and go yf thou mayste/ whan ỹ deuylles sawe ỹ they myght not make hym aferde/ they cryed wt̃ a great voyce. Machayre ỹ haste baynquyssched & ouercame vs twyes. ¶ On a time as machayre was nyghe his hous/ ỹ deuyl came vp̃ a great sythe on his necke/ and wolde haue smyten there with saynt Machayre. And the deuyll sayd to hym. Thou dooste to me great violence & force. For I may not preuayle agaynst the. Lo what thou dooste I doo/ thou dooste faste & I ete not/ thou wakest & I neuer slepe. But there is one thynge i whiche ỹ ouercomest me. And Machayre sayd what is ỹ. To whome ỹ deuyll sayd/ that is humylyte & thy mekenesse/ by whiche I may not preuayle agaynst the. ¶ It happed on a tyme ỹ a great temptacyõ came vpon saynt Machayre & moche tempted hym/ and anone he fylled a sacke ful of stones & layed it on his necke & bare it many Journeys togyder thrʒough the deserte. ¶ Thã another heremyte mette hym & demaunded hym why he bare so great a burthen. And he answered. I trauayl my body bycause it suffered not me i peas. And thus I bere hym ỹ bered me. This holy abbot saynt Machayre sawe passynge tofore hym a deuyll i ỹ habyte of a mã/ whiche was ỹ clothynge of an herawde all lynnẽ full of holes/ & in euery hole hange a fyolle/ & he demaũded hym whyther he went. The deuyl

anſwered hym. I goo for to gyue drynke vnto theſe heremytes. Than demaũded hym laynt Machayre. Wherfore he bare ſo many fyollis. And he anſwered. I ſhal offer to them one / yf they may not drynke of ỹ one I ſhall proffer them another & ſo ỹ thyrde. And of al the other eche after other / vntyll they may fynde ſome thyge pleſaunt to them for to fall into temptacyõ. And whã he came agayne laynt machayre called him & demaũded him what he had founden and he anſwered that he cuyll ſped. For they were al ſo holy & bleſſed ỹ they retched not of his drynke / ſauf one onely whiche is named Theodyſius ¶ Than laynt Machayre aroſe & came to theſe heremytes and foũde them all in good point / ſauf hym whom ỹ deuyl had tempted. Than laynt Machayre dyd ſo moche by his exhortacyon / ỹ he brought hym agayne to ỹ ryght way. ¶ Another tyme laynt Machayre met the deuyll & demaunded hym whens he came. And ỹ deuyl anſwered hym. I come fro viſytyng thy brethern. Than ſayd laynt Machayre. How done they. The deuyll anſwered cuyll / and he aſked wherfore / for they bẽ al holy. And that worſt is there was one ỹ was myne / & I haue loſte hym. For he is now made holyer than ỹ other. Whan laynt Machayre herd this he gaue louẽges & thankynges to god. ¶ It happed on a tyme laynt machayre founde in his waye the heed of a deed man. And he demaunden of it whoſe heed it was. And ỹ heed anſwered of a paynym. And Machayre ſayd to him / where is thy ſoule. He anſwered in hell. And he demaũded yf it were depe in helle. And he ſayd deper thã is fro heuẽ to erthe. And after he demaũded yf there were ony bynethe hym & he ſayde the Jewes be lower than he was. He aſked yf there were ony lower or bynethe ỹ Jewes. To whom he ſayd that the falſe cryſten men ben yet lower & deper in hell thã the Jewes. For aſmoche as they haue deſpyſed & vylonyed ỹ blood of Jheſu cryſt of whiche they were redemed / ſo moche the more ben they tourmẽted. ¶ On a tyme laynt Machayre went in a deſert & at ỹ ende of euery myle he ſet a rodde in ỹ erth for to haue knowiege therby to torne agayne. And wẽt forth. xx. dayes Journey / and after he ſlepte. And ỹ deuyll toke all theſe roddes and bounde them and layed them at his heed / wherfore he had great labour for to come agayne into his hous. ¶ An heremyte whiche was in deſerte was moche tẽted for to goo agayne to ỹ worlde. And he thought in his herte that he ſhold do more good to be ymonge ỹ people than he ſholde do in his heremytage. Than he tolde all this to laynt Machayre / & laynt Machayre ſayd to hym / thus ſhall ỹ ſaye to thy doughters / ỹ for ỹ loue of Jheſu cryſte I kepe the walles of this celle. ¶ It happed on a tyme that laynt Machayre kylde a flee ỹ bote hym and whã he ſawe the blood of this flee he he repented hym. And ſo repentaunt of ỹ wolde reuẽge it / & anone vnclothed hym & wente naked in deſerte. vi. monthes / & ſuffered hymſelf to be byte of flyes. After this ſayt mathayre whã he had longe lyued / & god had ſhewed many miracles for hym / & had floured i many vertues he deyed & rendred his ſoule vnto our lorde Jheſu cryſt qui eſt bñdict⁹ i ſcla ſclorꝝ. Amẽ.

¶ Here begynneth the lyfe of laynt Felix ſayd Enpyces.

FElix was ſurnamed Enpyces / & it is ſayd of the place where he reſtethe or of ỹ pointelles of grefes / a grefe is properly called a pointel to wryte in tables of waxe / by whiche he ſuffered deth And ſome ſayen that he was a ſcolemayſter & taughte chyldren & was to thẽ moche rygorꝰus. After he was knowen of ỹ paynyms / & by cauſe he cõfeſſed playnly ỹ he was cryſten / & byleued in oure lorde

Jhesu cryst/he was delyuered to be tour
mented into the handes of the chyldren
his scolers whō he had taught & lerned
whiche scolers shewe him with their poin
telles pryckes & grekkes. ¶ And yet ỹ thir
che holdeth hym for no martyr/ but for a
cōfessour. And the paynyms sayd to him
that he sholde do sacrifyce to ydolles/ but
he blewe on them/ & anone they fyll to ỹ
erthe. It is redde in a legende that whā
mechene bysshop & Valeryā fledde ỹ per
secucyon of the paynyms/ ỹ bysshop was
tourmēted w̄ hūger/ & thirst somoche ỹ
he fyll downe to ỹ groūde. Wherfore felix
was send of an angell to hȳ. And he bare
nothynge w̄ hym for to gyue to him/ & he
sawe by him a cluster of reysyns hāgynge
on a tree/ which he layed on his sholders
hastily & bare it w̄ hym. And whan ỹ bys
shop was deed Felix was electe & chosen
to be bysshop/ & as he preched on a tyme
ỹ persecutours sought hym. And he hyd
hym in the clyftes of a broken wall & in
contynente by the wyll of god came spyn
toppes and made theyr werke & nettes a
fore hym ỹ they myghte not fynde hym.
And whā the tyrauntes coude not fynde
hym they went theyr waye and he went
thens/ & came to ỹ hous of a wydowe/ &
toke there his refeccyon of her thre mone
thes. And yet he sawe her neuer in the by
sage. ¶ And after whan ỹ peas was ma
de he went hym into his chirche/ & there
he deyed and rested in our lorde and was
buryed in ỹ cyte i a place ỹ was called pȳ
ces. ¶ And this Felix had a broder whi
che was in lyke wyse named Felix. And
whā this Felix was cōstrayned to adou
re the ydolles he sayd ye be enmyes vnto
your goddes. For yf ye bynge me to thē
I shal blowe on thē lyke as my broder dy
de and they shall fall to the erthe & breke
¶ On a tyme this Felix dyd doo laboure
his garden where he had set coles & wor
tes for his vse/ & some of his neyghbours
wolde haue stolen awaye these coles and
wortes/ & houed in ỹ garden all ỹ myght
& dygged. And on the morynge saynt fe
lix salewed thē. And anone they confessed
theyr synne/ and he pardoned them/ and
than they went theyr waye. And a lytell
whyle after ỹ paynyms came for to take
saynt Felix. And anone so great dolour &
payne toke thē ỹ they began to howle as
dogges and he sayd to them. Byleue ye i
god and saye ye that Jhesu cryst is very
god/ & do you to be baptysed. And ye shal
be hole and your peyne shall cease. And so
they dyd/ and anone they were all hole/ &
after ỹ bysshop of ỹ ydolles came to hym
& sayd. Syr alsoone as our god sawe the
he fledde/ & whā I sayd why fleest thou.
He sayd I may not suffer the vertu of fe
lix. And whan my god doubted ỹ moche
more I ought to doubte ỹ. And whan fe
lix had cōfyrmed hym in ỹ fayth he bap
tysed hym. And felix sayd to them ỹ adou
red appolyn/ yf appolyn be very god let
hym saye what I holde in my hāde. And
he had in his hande a cedule wherin was
wryten the orysons of our lorde ỹ is ỹ Pa
ter noster/ & he myght not answere. wher
fore ỹ paynyms were cōuerted to our lor
de. ¶ And at last whan he had songe his
masse & ỹ peas gyuen to ỹ people/ he fyll
downe in prayer vpon the pauement of ỹ
chyrche & passed out of this worlde vnto
our lorde.

¶ Here foloweth the lyfe of saynt Mar
cell/ and ỹ interpretacyon of his name.

Marcell is almoche too saye as de
nyenge to do euyl/ or it is sayd as
smytynge the sects/ ỹ is to saye ỹ aduersy
tees of the worlde. For the worlde assem
bleth ỹ see for lyke as Crysostome sayth ye
vpon Mathew/ cōtynuall drede in his cō
fessyon. And alwaye in ỹ see is cōtynual dre
de ỹ ymage of deth and perpetual disor
daunce without ceasynge.

¶ Of saynt Marcell.

SAynt Marcell was chefe bysshop of Rome/he wente to chastyce & reprened Maximie ỹ emperour of this ỹ he was ouer cruel to crysten people/& ỹ emperour had of him great despyte/that he made of ỹ hous of a good woman of whiche sayt Marcel had made a chirch. The sayd emperour made it a stable for horses & in ỹ place where saynt Marcel had songe masse/ỹ emperour made hym to kepe his horse/i whiche seruyce saynt Marcel was all his lyf after. And i ỹ seruyce sayt Marcell deyed holyly ỹ yere of thyncarnacyon of our lorde. CC. & lxxx.

Here endeth the lyfe of saynt Marcell pope.

Here folowyth ỹ lyfe of saynt anthony And fyrst thynterpretacyon of his name.

ANthonye is sayde of ana/whiche is almoche to saye as hye & tenes ỹ is holdynge/whiche is almoche to say as holdynge hye thynges/& despysynge the worlde he despyed the worlde & sayde it is decepuynge/transytory and bytter. And Athanase wrote his lyfe.

SAynt Anthonye was borne in Egypte of good & relygyous fader & moder. And whan he was but. xx. yere olde he herde on a tyme in the chyrche redde in the gospell/ỹ sayd yf thou wylt be perfyght go and selle all that thou hasse and gyue it to poore men. And than accordynge therto he solde all that he had & gaue it to poore people and became an heremyte/he had ouer many temptacyons of the deuyl. Than on a tyme whan he had ouercomen the spirytc of fornycacyō whiche tẽpted hym therin by ỹ vertue of his fayth. The deuyll came to hym in ỹ fourme of a lytell chylde al blacke & fyl downe at his feet/and confessed that he was ỹ deuyll of fornycacyon/whiche saynt Anthonye had delyred and prayed to se hym for to knowe hym that so tempted yonge people. Than sayd saynt anthonye/syth that I haue perceyued that thou arte so foule a thynge/I shall neuer doubte the After he wente into a hole or caue for to hyde hym/anone he fonde there a great multytude of deuylles ỹ soo moche bette hym/that his seruaũt bare hym vpō his sholders ito his house as he had be deed whā ỹ other heremytes were assembled and wept his deth and wolde haue done his seruyce sodeynly saynt Anthonye reuyued and made his seruaunt bere hym into the pytte agayne where ỹ deuylles had so euyll beten hym. And began to somone ỹ deuylles agayne whiche had beten hym two bataylles. And anone they came in fourme of dyuerse beestes wylde & sauage of whom that one howled/another sybled/and an other cryed/and another brayed/& assayled saynt Anthonye. That one with the hornes. The other with their teeth. And another with theyr pawes and vngles/and dysfourned and all to rent his body that he supposed wel to dye/than came a clere bryghtnes. And all ỹ beestes fledde awaye. And saynt Anthonye vnderstode ỹ in this great lyghte oure lorde came and he sayd twyes/who arte thou. The good Jhesu answered. I am here Anthony. Than sayd saynt Anthonye. O good Jhesu where hasse thou ben so longe/why were thou not here at the begynnynge to helpe me & to hele my wouñdes. Than our lorde sayd I was here but I wolde se and abyde the batayll. And bycause thou hasse manly foughten and well mayntayned thy batayl. I shal make thy name too be spred throughe al

the worlde. Saynt Anthonye was of soo great feruour and brennynge loue to god that whan Maximus themperour lewe and martyred cristen men/ he folowed ỳ martyrs that he myghte be a martyr wt̄ them/ and deserue it. And was sory that martyrdome was not gyuen to hym. After this that saynt Anthony wente in desserte he founde a plater of syluer in his way/ than he thought whens the plater sholde come/ sayenge it was no way for ony man to passe. And also yf it had fallen fro ony man he sholde haue herde it sowne in ỳ fallynge. Than sayd he well that the deuyl had layde it there for to tempte hym and sayd. Ha deuyll thou wenest to tempte me & deceyue me/ but it shall not be in thy power/ than ỳ plater vanysshed awaye as a lytell smoke. And in lyke wyse it happed hym of a mace of golde ỳ he founde in his waye/ whiche ỳ deuyl had cast for to deceyue hym whiche he toke & caste it into the fyre/ and anone it vanysshed away. After it happened that saynt Anthony on a tyme was in prayer and sawe in a bylyon of al the worlde full of snares and grynnes. Than cryed saynt Anthony and sayde. O good god who maye escape fro these snares. And a voyce sayd to hym very humulyte shall escape them without more. Than saynt Anthony on a tyme was lyft in the ayre/ the deuylles came ayenst hym and layde to hym all ỳ euylles that he had done from his chylde hode tofore the angelles. Than sayd the angelles ỳ oughtest not for to tell ỳ euylles that ben defeted/ but saye yf thou kouwe ony euyl lyth he was made a monke/ than the deuylles contryued many euylles. And whanne they myght not preue theym the angelles bare hym hyer than tofore. And after sette him agayne in his place. Saynt Anthony recordeth of him selfe that he had sene a man so great and so hye/ that he vaunted hymselfe to be ỳ vertue and the prouydence of god/ & sayd to me demaunde of me what thou wylte and I shall gyue it too the. And I spytte in the myddes of his vysage. And anone I armed me with the lygne of the crosse/ and ranne vpon hym/ & anone he vanysshed awaye. And after this the deuyl appered to him in so great a stature that he touched the heuen. And whan saynt Anthony had demaũded hym what he was He answered I am the deuyll/ & demaũde ỳ why these monkes and these cristen men do me thus moche shame/ saynt Anthony sayd they do it by good ryght. For thou dost to me ỳ wetst ỳ canst. And ỳ deuyll answered. I do to theym no harme/ but they trouble eche other I am destroyed & comen to nought bycause ỳ Jhesu cryst reygned ouer all. A yonge man passed ouer by saynt Anthony & his bowe in his hande/ & beheelde how saynt Anthony played wt̄ his felowes & was euyl appayed. Thā saynt Anthony sayd to hym that he shold bende his bowe/ & so he dyd and shotte two or thre shottes tofore hym and anone he vnbent his bowe. Thā demaũded saynt Anthony wherfore he held not his bowe bente/ & he answered ỳ it sholde be thā ouer weke & feble. Thā sayd to hỹ saynt Anthony. In lyke wyse play the monkes. For to be after more stroger to serue god. ¶ A mā demaũded of saynt Anthonye what he myghte do to please god/ & he answered ouerall where ỳ shalt be or shalte go haue god tofore thyn eyen and ỳ holy scrypture. And holde ỳ in one place all styll/ & walke not ne royle not aboute in ỳ coũtree/ do these thre thynges and ỳ shalt be saufe. ¶ An abbot came to saynt Anthony for to be coũsayled of him what he might do for to be saued. Saynt Anthonye answered to hym/ haue none affyaũce in ỳ good ỳ thou hast/ ne ỳ thou hast kepte thy bely & thy tongue wel & soberly. And repente the not of penaunce ỳ thou hast done. I saye for lyke as fyllhes that haue bē lonīge in ỳ water wh̄ they

come to dyre land they must dye. In lyke wyse ỹ monkes ỹ go out of theyr cloyster or selles / yf they conuerse longe with seculyers / they must nedes lese theyr holynesse / & leue theyr good lyfe. It behoueth ỹ monkes ỹ they be solytayre & ỹ they haue thre batayles / ỹ is of herynge / of spekynge / & of sleyge. And yf he haue but one of these batayles / that is of herte / yet he hath ouer moche. ¶ Some heremytes came vnto saynt Anthonye for to vysyte hym / & theyr abbot thē. Than sayd saynt Anthony to ỹ heremytes / ye haue a good wyse man wt you / & after he sayd to ỹ abbot. Thou hast foūden good bredre. Thā answered ỹ abbot. Truely I haue good brethren but theyr house eche body may enter ỹ wyll & go into the stable & vnbynde the asse of within. And this sayd he by cause ỹ ỹ brethren had ouer moche theyr mouthes opē to speke / for anone as they haue thought on a thynge / it cometh to ỹ mouthe. Than saynt Anthony sayd / ye oughte to knowe ỹ there ben thre bodyly meuynges / that one is of nature / another ouer moche plente of metes / & the thyrde of ỹ deuyll. ¶ There was an heremyte ỹ had renoūced the worlde & not perfytely. For he had somwhat proper to hymselfe / whome saynt anthonye send to the market for to bye flesshe. And as he was comynge & brought the flesshe / the dogges assayled hym & all to tare hym & toke the flesshe from him / & whā he came to saynt Anthonye he tolde hym what was happened to hym. And than saynt anthonye sayd. Thus as ỹ houndes haue done to ỹ / so do ỹ deuylles to ỹ monkes ỹ kepe money & haue some proper to theselfe. ¶ On a tyme as saynt Anthonye was i wylderness in his prayer & was wery. He sayd to oure lorde. Lorde I haue great desyre to be saued / but my thoughtes let me. Thā appered an angell to hym & sayd. Do as I do / and ỹ shalte be saufe. And he went oute & sawe hym other whyle laboure / & another whyle praye. Do thus & ỹ shalte be saued. ¶ On a tyme whan ỹ brethren heremytes were assēbled tofore saynt Anthonye / they demaūded of hym of the state of soules thā they had departed fro the body & the nexte nyght after a voyce called saynt Anthonye and sayde / aryse & go out and se vpon hye / he sawe one longe & terryble / whose heed touched ỹ cloudes ỹ whiche kepte people hauynge wages that wolde haue fledde to hede. And this great man reteyned & caught some & other he myghte not reteyne ne let for they flewe forth vp. Than he herde a noyse full of Joye / & another of sorowe. And he vnderstode that this was the deuyl ỹ reteyned some soules that went not to heuen / and the other he myght not reteyne ne holde. Wherfore he made sorowe / and for ỹ other he made Joye. And so he herde the Joye and the sorowe medled togyder. ¶ It happed on a tyme ỹ saynt Anthonye laboured with his brethren ỹ heremytes / & he sawe a vysyon moche sorowefull / & therfore he kneled downe on his knees and prayed our lorde that he wold expelle ỹ great sorowe that was to come. Than the other heremytes demaunded what thynge it was & he sayde that it was a great sorowe. For I sawe great plente of beestes / whiche inuyronned me whiche fered all the coūtree. And I wote well ỹ this is for to saye that there shall come a great trouble of men lyke vnto bestes / that shall defoyle the sacramētes of holy chyrche. Thā came a voyce from heuen to saynt Anthony that sayd that grete abhominacyon shall come to myn awter. And anone after ỹ heresye of arryens began and moche troubled holy chyrche and dyd many euylles. They bette monkes and other all naked tofore the people and slewe cristen men lyke shepe vpon ỹ awters. And in especyally one Balachin dyd great persecucyon / to whome saynt Anthonye wrote a letter whiche sayd. I

se the yre and male talent of our lorde co-
mynge vpon the/yf ȳ suffer not ȳ cryſten
to lyue in peas. Than I cōmaunde the ȳ
thou do to them no more vylanye/or thou
ſhalt haue a myſchaūce ſhortely. The vn
happy man receyued theſe letters/& be-
gan to mocke ſaynt Anthony and ſpytte
on it/and bette well hym that brought ȳ
letter. And ſend agayne to ſaynt Anthō-
nye theſe wordes/yf thou haſte ſo greate
charge of thy mockes come to me and I
ſhal gyue to ȳ my dyſcyplyne. But it hap
ped that the.xv.daye after he moūted vp
on his horſe ouer debonayre. And neuer-
theleſſe whan the horſe felte hym he bote
hym on ȳ legges and thyes/and he dyed
on the thyrde day. ¶ It happed another
tyme that the heremytes were comen to
ſaynt Anthonye/and demaūded of hym
a collacyon. Than ſayd ſaynt Anthonye.
Do ye this that is wryten in the goſpell/
yf one gyue to the a ſtroke on ȳ one cheke
ſhew to hym ȳ other. And they anſwered
we may not do ſo. Than ſayd he ſuffer ye
it ones debonayrly. They anſwered we
maye not. Than ſayd ſaynt Anthonye to
his ſeruauntes/gyue thē to drynke good
wyne. For theſe monkes ben ouer delyce
ous. Fayre bretheren put your ſelf to pray
for ye haue moche great nede. At the laſt
ſaynt anthonye aſſembled ȳ heremytes.
And gaue to them the peas/& dyed & de-
parted out of this worlde holyly. whā he
was of the aege of an .C. and fyue yeres.
Praye we to hym ȳ he praye for vs.

¶ The lyfe of saynt Fabyan/& the
interpretacyon of his name.

Fabyan is almoche to ſaye as
makynge ſouerayne beatytu
de or dyſſyndnes. That is for
to wete in gettynge of thre ma
ner wyſe or maners. Fyrſt by
ryght and reaſon of adopcyon/or beynge
in achate/and by purchaſe.

Saynt Fabyā was a cytezyn & bur
geys of rome. And it happed that
whan the pope was deed that ȳ people
aſſembled for to chooſe another pope. And
ſaynt Fabyan came to electcyon for to kno
we who ſholde be electe and choſen to ȳ
dygnyte. And anone a whyte doue aſcen
ded from heuen/and reſted vpō his heed
And whan ȳ people ſawe that they mer-
uayled moche/& all they by comyn actor-
de chooſe hȳ for to be pope. This holy mā
Fabyā after whā he was pope/he ordey
ned throughout all the coūtrees ſeuen de
kens/and to them ſeuen ſubdekens for to
wryte the lyues of martyrs. There was
an Emperour in his tyme named Phy-
lyp whiche was moche ſynful/and came
boldly in ȳ vygell of Eeſter into ȳ chirche
for to be houſeled & cōmuned whom ȳ po-
pe droue awaye/& denyed to him ȳ cōmu-
nyon vntyll he had ſhryuen hym of his ſy
nes & let hym ſtande ymonge ȳ penitentes
This holy pope alſo ordeyned ȳ cryſme
in the cyrche. That at ȳ laſt whā he had
ben pope.xiij. yere Decyus ȳ Emperour
cōmaūded to ſmyte of his heed/and ſo he
was crowned with the crowne of martyr
dome the yere of our lorde. CC. lij.

¶ Here begynneth ȳ lyfe of ſaynt Seba-
ſtyon. And fyrſt the interpretacyon of his
name.

Sebaſty
an is
ſayd of ſeins
and beatytu
do/and ana ȳ
is to ſaye folo-
wynge ȳ byſy-
ſednes of the
heuenly cyte.
And thys he
gate fyue ma
ner of wyſe af
ter ſaynt Au-
ſtyn/that is to ſaye/he gate by pouerte

the reygne/with sorowe Joye/w labour rest/with trouble glorye/and with dethe lyf. Or Sebastianus is sayd of basto. For by the helpe of cryst he floured in the chirche and had a custome to conforte ỹ martyrs in theyr tourmentes.

Saynt Sebastyan was a man of great fayth/a good crystē man/& was borne in Nerbon/and after taught and endoctryned in the cyte of Melan/& was so well byloued of Dyocleſyam and Maximian ỹ emperours of Rome ỹ they made hym mayster & duke of theyr meyne/and power. And alwaye wolde haue hym in theyr preſēce/and he was alway with them in thabyte of a knyght & was gyrde with a gyrdle of golde aboue. Lyke as was vſed. And all this dyd he not for Jolyte/ne for cause that he dradde deth/or to dye lor ỹ loue of Jheſu cryste/but he dyd it for to conforte crysten men in theyr byleue. Whā they were in dyſtreſſe for to renye the fayth for drede of tourmente of theyr bodyes. ¶ It happened ỹ two brethren germaynes were crysten men & noble of lygnage named Marcus and Marcellyanus were taken & conſtrayned by ỹ Emperoure for to worſhyp and do ſacrifyce vnto the ydolles. And there was gyuen to them reſpyte of .xxx. dayes to be in pryſon without to receyue dethe for theyr crysten fayth win whiche tyme they myghte counſayll & aduyſe them ſelfe whether they wolde do ſacrifyce to ỹ ydolles or to leue/and̄ theyr frēdes were ſuffered in this tyme of reſpyte to come to them in pryſon/for to entreate and reuoke theym from theyr fayth for to ſaue theyr lyues. Than came theyr parentes & frendes to theym and began to ſaye whens cometh this hardenes of herte that ye deſpyſe ỹ olde aege of your fader & moder whiche ben now olde/ye get vnto them newe sorowes/ỹ great peyne ỹ they had in your byrth was not ſo great as ỹ ſorow ỹ they haue now & the ſorowe ỹ your moder ſuffered is not to reherce/wherfore ryght dere frendes we pray you ỹ ye wyll to theſe ſorowes put ſome remedy & departe you and leue the errour of the crysten men/& anone after theſe wordes theyr moder came & entred in/in cryenge & terynge of ỹ heeres of her heed in ſhewynge her pappes & ſayd all weppynge. Alas Jam myſchaūt & vnhappy ỹ leſe my two ſones ỹ Jhaue gyuen ſouke & nouryſſhed ſo ſwetely/ỹ fayre ſone ỹ was ſwete & debonayre to me/& to that other ſhe ſayd ỹ was lyke and ſembled well thy fader/alas to what myſchefe & ſorow am J delyuered for you my fayre ſones J leſe my ſones which by theyr owne wyl gone for to dye my moſte dere chyldren haue ye mercy on your ſorowefull moder ỹ am in ſo great myſeaſe/& in ſo great wepyṅges for yon. O poore caytyf ỹ J am what ſhall J do ỹ loſe my two ſones & to the deth J ſe them go by theyr free wyll. Alas this is a newe maner of deth for to deſyre the dethe to fore it come The moder had vnneth ſayd her cōplayte. But ỹ her fader was brought bytwene two ſeruaūtes whiche at ỹ enter ſhewed to his ſones duſte vpon ỹ pouerte of his hoore heed. And cryed alas J ſorowefull caytyfe come to ỹ dethe of my two ſones whiche by theyr owne agremēt wyll dye. O my ouerdereſt ſones that were ỹ luſtynaunce & ſtaffe of my olde aege ſwetely nouryſſhed & taught & lerned in ỹ ſcyences. What is this ope folyſſhenes & rage ỹ is comen on you & cauſeth you to loue & deſyre ſo the dethe/there was neuer ſuche folye ne rage ſene in ỹ worlde. O ye my frendes come forth & helpe me to bywepe my chyldrē/ye ỹ haue hertes of pyte/& ye olde & yonge wepe ye. And J wyl wepe ſomoche that J ſe not the dethe of my ſones. In the whyle ỹ the fader thus wepte and ſayde/came the two wyues of theſe .ij. ſones whiche bare i theyr armes theyr chyldren whiche weppynge & crye̅nge ſayd. Saye ye now ỹ ben our dere hul

handes in what warde leue ye vs & your chyldren. Alas what shall become of vs & of our chyldren. Alas what shall become of vs. Our chyldren & our goodes and for youre sake shalbe loste. Alas caytyues ỹ we be what is to vs happened/how haue ye herte of yron/i what maner may ye so be harded so out of nature and cruell ỹ also dyspyse your fader & moder. And refuse all your frendes/chase awaye your wyues & renye & forsake youre chyldren & wt your wyll delyuer your selfe for to dye shamefully. ¶ Of these lamentable wordes tofore wyten/ỹ two sayd sones Marcus & Marcellianus were so abasshed & their hertes molefyed/that almoost they were tourned fro the crysten fayth/& wolde for the fauour of theyr parentes & frēdes haue done sacrifyce to ỹ ydolles/but at these wordes was saynt Sebastyā as a knyghte whā he sawe them thus trauayled and so amolyshed anone came to them & sayd. O ye ryght noble knyghtes of Jhesu cryst wyse and hardy whiche ben comē to the victorye/and now go abacke for a fewe blaūdyshynge wordes vayne and mysserable/ye wyll lese the victorye permanable/lese ye not the euerlastynge lyf for the blandyshynge wordes of women Be ye exemble to other crystē men for to be stronge in ỹ fayth/adresse your hertes aboue the world/lese ye not your crowne for ỹ weppynges of your wyues and chyldren. They that now wepe certes shalde be this day glad & Joyous yf ỹ they knewe that ye knowe. They wene ỹ there be none other lyf/but this whiche they se to fore theyr eyen. whiche after this shal come to nought/yf they knowe what is ỹ other lyf/without deth & wout heuynesse in whiche is Joye permanable & euerlastynge without doubte they wolde haste them for to go with you to that lyfe/and shalde repute this lyfe as vayne. For it is full of mysserye & allo fals/and syth the begynnynge of the worlde hath deceyued all his frendes/and conquered al them that haue affyaunce in hym. For she had lyed in her promyse/yet doth she dayly in this lyfe more harme. For she maketh glotōs and other she maketh lecherous/she maketh theues for to slee. And ỹ angry cruel and the lyars false and deceyuable. She putteth dyscorde ymonge ỹ peasyble. By the worlde cometh all malyce & al felony. Thus euyll do they that in this lyfe put theyr desyres/& wene longe to lyue therin. And whā they that thus serue ỹ worlde haue vsed theyr lyfe in doynge these euylles afore sayd. Thā gyueth she to thē her doughter that is the deth perpetual that is the rewarde ỹ ỹ lyfe of this worlde gyueth to her seruauntes that depart from this worlde dyspurueyed. And bere nothynge with them but theyr synnes. After this saynt Sebastyan tourned hȳ to theyr parentes & frendes & sayd to them in this maner. O ye my frendes lo here ỹ lyfe of this worlde whiche deceyueth you in suche a wyse that ye dyscoūsayle your frendes fro ỹ euerlastynge lyf/ye disstrouble your chyldren that they shalde not come to the companye of heuen/and to the honoure perdurable and to the ampyte of the Emperoure celestyall. By your folysshe wordes/and youre false weppynge/yf they shalde assent to your repele they shalde but a whyle dwell with you/and after shalde departe fro your companye/where ye shalde se them in tourmentes ỹ shalde neuer ende/where as crūell flambe deuoureth the soules of mystreauntes and worshyppers of ydolles. And the dragōs ete the lyppes of cursed men. And the serpentes destrope them that ben euel. There where is herde nothynge but waylynges weppynges/& horryble crydes of sonles whiche brenne contynually in ỹ fyre of hell/and euer shall brenne with out dyenge/sufferye ỹ your sones escape these tourmētes/& thynke how ye may escape & let them suffer deth for ỹ loue of Jhesu

cryst/ thynke not but they whā they shal be thus departed fro you/ go for to make redy your place and your mantyon in heuen/ where ye and your chyldren may be in Joye perpetual. In this houre and tyme that saynt Sebastyan that was in ỹ habyte of a knyght cladde with a mantel and gyrde with a gyrdell of golde & had sayd these wordes/ anone came a great lyghte i the whiche appered a yongelynge cladde with a whyte mantel ymonge. vij aūgelles/ & gaue to saynt Sebastyan the peas sayenge. Thou shalt be alway with me. This sawe ỹ wyfe of Nychostratus named zoe. In whose hous Marcus and marcellianus were put in prysō/ whiche had be mute & dombe. vi. yere by a lykenes ỹ she had. But she had vnderstādē ỹ whiche saynt Sebastyan had sayd/ and had sene the lyght aboute hym/ & she fyll downe to his fete/ & by sygnes of her handes made prayers to hȳ. And after whā saynt Sebastyan knewe ỹ she hadde lost her speche. Anone he sayd to her/ yf J be the seruaunt of Jhesu cryste and yf all ỹ that J haue sayd be true. Than J praye hym that he wyl rendre to the thy speche agayne/ that opened the mouth of zacharye the prophete. And anone escryed this woman moche hye & sayde. The wordes that thou hast sayd is very true/ blysled be thou and ỹ worde of thy mouthe. And blysled ben all they that byleue in Jhesu cryste the sone of god. For J haue senecer taynly seuen aūgelles tofore ỹ holdynge a boke in whiche was wrytē all that whiche thou hast sayde. Blysled be all they ỹ byleue that whiche thou hast sayd/ & cursey ben they that byleue the not. And Nychostratus husbande of this womā/ and the fader and moder & all the frendes of Marcellianus and Marcus receyued ỹ crysten fayth/ & were all baptysed of Polycarpus the precst/ vnto the nombre of. lxxbij. persones men women & chyldren And. x. dayes durīge they abode togider i oraysons & prayers & thāked god of his benefaytes. ymonge thē Tarquylynus fader to ỹ holy martyrs afore sayd/ whiche had. xi. yere durynge the goute i his fete & handes. And as soone as Polycarpus had baptysed hym/ he became as hole and soūde in his fete & hādes as a chylde. After the. x. dayes Agrestyn & Comatyn prouostes of Rome made Tarquylynus theyr fader to come tofore thē/ & demaūded of him how his sones were aduysed & coūsayled. And he answered moche well dyd ye whan ye gaue respyte/ for in the meane tyme they ỹ sholde haue dyed haue J soūde lyfe & Joye. And ỹ prouost supposed that his sones had bē tourned. And sayd to morowe J shal se how thy sones shall make sacrifyce to ỹ ydolles/ by whome thou and they may dwell in peas And Tarquylynus sayd/ gentylman yf ỹ wylte Justly adoure & werke aboute me and my sones/ ỹ shalte fynde that the name of crysten men is of great vertue. And ỹ prouost sayde. Tarquylynus arte thou wood. And he answered J haue ben out of my wytte. But as soone as J byleued in Jhesu cryst. J receyued helth of body & of soule. The prouost sayd J sayd well/ that ỹ respyte of thy sones haue brought the in erroure. Tarquylynus sayd know of what werkes come errour/ the prouost bad hym saye/ and he sayd. The fyrst errour is to leue the waye of lyfe and go by the waye of dethe. For too dysputе that men whiche ben deed/ for to be goddes/ & to adoure ỹ ymages made of stones or of wood. The prouost sayd/ than be they no goddes ỹ we adour. Tarquilinus sayde Jt is redde in our bokes what men they were that ye adour for goddes how euyll they lyued & how myschaūtly they dyed Saturnus whom ye worshyppe for god was lorde of Crete/ & ete the flesshe of his chyldren/ how is not he one of your goddes. And Jupyter his sone whome ye adour/ whiche slewe his fader. And also to

ke his syster to his wyfe or spouse / what euyl was this. How arte thou in great erroure that adourest & worshyppest these cursed men / & sayest to ỹ ymage of stone. Thou arte my god / and also to the stocke of ỹ tree helpe me. Than ỹ prouost sayd / yf there be none but one god inuysyble ỹ ye adoure. Wherfore than adour ye Jhesu cryst whom ỹ Jewes crucyfyed. Tarquilinus answered / yf ỹ knewest a rynge of golde in whiche were a precyous stone lyenge in the myre of a valey / ỹ woldeste sende thy seruauntes for to take vp this rynge / and yf they myght not lyfte it vp / thou woldest vnclothe thy selfe of thy clothes of sylke & do on a course cote / & woldest helpe to take vp this rynge. The prouost sayd / why is this propolycyon. Tarquylynus answered / for to shewe to the ỹ we adour one onely god. The puost sayd what vnderstädest ỹ by this rynge. The golde of the rynge is the body humayne & the precyous stone is ỹ soule whiche is encloſed in the body. The body and ỹ soule maketh a man lyke as the golde and ỹ precyous stone maketh a rynge / & moche more precyous is the man to Jhesu cryst than ỹ rynge is to the. Thou sendest thy seruauntes for to take vp this rynge out of ỹ dyrte or myre / & they may not. Thus sende god into this worlde the prophetes for to drawe ỹ humayne lygnage oute of ỹ ordure of synnes. And they myght not do it. And lyke as thou sholdest leue thy ryche clothes & clothe ỹ with a course cote / and woldest descẽde into a preuy / and put thy handes into the foule ordoure to take vp the rynge. Ryght so the magestie of god hydde ỹ lyght of his dyuynyte by a carnal vestyment whiche he toke of our nature humayne. And cladde him therw and descended from heuen / and came here to ỹ preuy of this worlde / & put his hãdes in ỹ ordures of our myseryes / in sufferynge hungre and thurst / and toke vs vp out of the fylthe and wylthe vs frome our synnes by the water of baptym. And thus he whiche despysed ỹ bycause thou sholde descende in a foule habyte to take vp ỹ rynge / thou myghtest well put hym to deth. Thus all they that receyue or despyse Jhesu cryste / bycause he humbled hymselfe for to saue man / may in no wyse escape frome the deth of helle. The prouost sayd I se well that these ben but fables. Thou hast taken respyte for thy sones knowest thou not well that the Emperoure our lordes is cruell ayenst crystẽ men. Tarquilin' sayd. It is foly to doubte more humayne puyssaũce / thã ỹ puyssaunce dyuyne. They ỹ bẽ cruell agaynst vs may well tourmente our bodyes / but they may not take fro oure hertes Jhesu cryste. Than the prouoste put Tarquilinus in ỹ handes of ỹ sergaũtes. Sayenge shewe to me the medycyne. By whiche thou art heled of thy gowte. And I shall gyue to ỹ golde without nombre / knowe thou that moche euyll shall come to them that sellen and bye the grace of god. But and thou wylte be hole of thy maladye of the gowte byleue in our sauyoure Jhesu cryst and thou shalt be as hole as I am. The prouost sayd bryge hym to me that hathe heled the. Tarquilinus wente to Policarpus and sayde to hym all this / & brought with hym saynt Sebastyan vnto the prouost and enbourmed hym in the fayth and he prayed hym that he myght haue his helth. And saynt Sebastyã sayd that he sholde fyrste renye his ydolles & gyue him lycence to breke them. And thã he sholde haue his helth. Thã Comalyn the prouost sayd that his seruaũtes sholde breke them. Saynt Sebastyan sayde they bẽ aferde and dare not breke them. And yf the fendes hurte ony of them by ony occasyon. The mysbyleuers wolde saye ỹ they were hurte bycause they breke ethyr goddes. And thã Policarpus & saynt Sebastyan destroyed more than two hondred ydolles. Than sayd they to

the prouost/ why hast not thou receyued thy helth whyles we brake ỹ ydolles/ ỹ kepest yet thy mysbyleue/ or elles kepest yet some ydolles. Than he shewed to thē a chābre whiche was lyghte as it had bē of sterres where vpon his fader had dyspēded two hondred poys of gold/ by whiche he knewe thynges for to come. Than sayd saynt Sebastyan as longe as ỹ kepeste this hole ỹ mayest neuer haue helthe. And thā he agreed it sholde be brokē Tyburcyen his sone whiche was a noble ponge man sayd playnely that so noble a werke sholde not be destroyed/ how well I wyll not be agaynst my faders helthe. This wyl I well that there be ordeyned two furnayles of fyre brennynge/ & than I wyll that ye destroye this werke. And yf my fader haue his helth/ I wall be cōtente/ and yf he receyue not his helth thā I wyll that ye two shall be brent in these two furnayles of fire al quycke. And saynt Sebastyan sayd/ be it as thou hast sayd. And forthwith they went and brake the chambre. And in the meane whyle ỹ angell of our lorde appered to ỹ prouost and sayd his helth was gyuen to hym/ & anone he was all hole/ and ranne after hym for to haue kyssed his fete/ but he denyed hym/ for he hadde not receyued baptym. And than he & Tyburcyen his sone with .CCCC. of theyr kamplye where baptysed. Than soe was taken of ỹ mysteresaūtes and was turmented so longe that she gaue vp the spyryte. And whan Tarquitinus herde that he came forth & sayd Alas wherfore lyue we so longe/ women gone tofore vs too the crowne of martyrdome. And within a fewe dayes after he was stoned to deth. And Tyburcien was commaunded that he sholde go bare fote vpon brennynge coles/ or elles do sacrifyce vnto the ydolles. And thanne he made the sygne of the crosse vpon the coles/ and went on them bare fote. And he sayd me thynke I go vpon rose floures in the name of our lorde Jhesu cryste. To whome Fabyan ỹ prouost sayd. It is not knowen to vs that your Jhesu cryste is a techer of lorcerye. To whō Tyburcien sayd Holde thy peas thou cursed wretche/ for thou art not worthy to name soo worthy so holy/ ne soo swete a name. Thanne the prouost was wroth and commaunded to smyte of his heed/ & so he was martyred ¶ And than Marcellinus and Marcus were sore tourmented and boūde to a pyller. And as they were so boūde they sayd lo how good and Joyefull it is bretheren to dwell togyder. Unto whome the prouost sayde. ye wretches do awaye youre madnes and delyuer your self. And they sayd we were neuer so well fedde we wolde that ỹ woldest let vs stande here/ tyl ỹ the spyryte sholde departe oute of our bodyes. And thā ỹ prouost cōmaūded that they shold be perced through ỹ bodyes w̄ speres. And so they fulfylled theyr martyrdom. After this saynt Sebastyā was accused to ỹ Emperour ỹ he was crystened wherfore Dyoclesyan ỹ emperour of Rome made hym come tofore hym/ and sayd to him I alway loued ỹ wel/ & haue made ỹ mayster of my palays/ how than hast thou be crysten pryuely agaynst my helth in despyte of oure goddes. Saynt Sebastyan sayd/ alway I haue worshypped Jhesu cryste for thy helthe and for ỹ estate of Rome. And I thynke for to pray and demaunde helpe of the ydolles of stone is agreat folye. With these wordes Dioclesyan was moche angry and wroth & cōmaūded hym to be ladde to ỹ felde and there to be bounde to a stake for to be shotte at. And tharchers shotte at hym tyl he was full of arowes as a hyrchen is ful of pryckes. And thus left him there for deed The nyght after came a cryste̅ womā for to take his body & burye it/ but she foūde hym alyue & brought hym to her hous & toke charge of hym tylle he was all hole. Many crysten men came to hym whiche

cousayled hym to auoyde ỹ place / but he was confortyd & stode vpon a staffe where the emperour shold passe by / & sayd to hỹ. The bysshoppes of ỹ ydolles deceyue you cuyll / whiche accuse ỹ cryste men to be cõtrary to the comyn prouffyte of ỹ cyte that praye for your estate / & ỹ welth of Rome. Dyocletyan sayd / arte ỹ Sebastyan whom we cõmaunded to be shotten to deth. And saynt Sebastyã sayd therfore our lorde hath rendred to me lyfe to thende ỹ I sholde tell you that euyll & cruelly ye do persecucions to ỹ cryste men. Thã made Dyocletyan hym to be brought in to pryson into his palays / & do bete hym so sore with stones tyll he deyed. And the tyraũtes threwe his body ito a great preuye / bycause the crystẽ men sholde make no feest to bury his body / ne of his martyrdome. But saynt Sebastyan appered after to saynt Lucyne a gloryous wydowe / and sayd to her in suche a prjue shalt thou fynde my body hangynge at an hoke whiche is not defoyled wt none ordour whã thou hast washed it thou shalte burye it at cathacombes by the apostles / & the same nyght she & her seruaũtes accõplysshed all ỹ Sebastyan had commaunded her. He was martyred the yere of our lorde. CC. lxxxviij. And sayt Gregory telleth in ỹ fyrste boke of his dyaloges that a womã of tuskane whych was new wedded was prayed for to go wt other women to the dedycacyon of the chyrche of saynt Sebastyan. And ỹ nyght tofore she was so moued in her flesshe ỹ she myghte not absteyne her from her husbande. And on the morowe she hauynge greter shame of ỹ men than of god went thyder. And anone as she was entred into ỹ oratorye where the relykes of saynt Sebastyan were / the fendes toke her & tourmẽted her tofore al the people And thã ỹ preest toke the couerture of ỹ awter & couered her. And than ỹ deuyll assayled the preest / her frẽdes ladde her to thenchaũtoures / ỹ they sholde enchaunte the fende. And assoone as they began to enchaunt / by the Judgmente of god a legyon of deuylles entred ito her ỹ is. vi. M. vi. C. lx. vi. And vexed her more sharpely thã tofore. And an holy mã named Formatus by his prayers heled her. ¶ It is redde i the gestes of ỹ lombardes that in ỹ tyme of kynge Gylbert all Italye was smytte with so great a pestylence that vneth they ỹ were alyue myght bury ỹ deed. And this pestylence was most at Rome and Pauye. Than the good angell was sene bysybly of many / and an euyl angell folowynge berynge a staffe. Whom he had smytte and slee And as many strokes as he smote an house so many deed persones were borne out of it. Than at ỹ last it was shewed to one by goddes grace that this pestylẽce sholde not ceasse tyll ỹ they had made an awter to saynt Sebastyã at Pauye / whiche thã was made in ỹ chirche of saynt peter And anone the pestylẽce ceased. And thyder fro Rome relykes of saynt sebastyan were brought. And saynt Ambrose i his prefface sayth thus. O lorde the blode of thy blessed martyr sayt Sebastyan was shedde for the confulyon of thy name. He hath shewed thy meruayles ỹ they profyten in fyrmyte vertue / & gyueth to our studyes prouffyte / and to them not stedfast to ỹ It gyueth ayde and helpe. Thã let vs praye to this holy martyr saynt sebastyan / that he pray vnto our lord that we may be delyuered from all pestylence and sodayne deth. And so departed aduysedly hens that we may come to the euerlastynge Joye & glorye in heuen. Amen.

¶ Thus endeth the holy and blyssed lyfe of saynt Sebastyan.

¶ Here folowyeth the lyfe of saynt Agnes and fyrst ỹ interpretacyõ of her name.

The lyfe of saynt Agnes.

AGnes is said of agna a lam be for she was humble & debonayre as a lambe. Or of agno in greke whiche is to say debonayre and pytcous. For she was debonayre and merypfull. Or Agnes of agnoscendo. For she knewe the waye of trouthe. And after this saynt Austyn sayth trouth is apposed ayenst vanytee/falsnes/& doublenes. For these thre thynges were taken from her for the trouth ỹ she had.

THe blyssed vyrgyne saynt Agnes was moche wyse & well taughte as saint Ambrose wytnesseth & wrote her passyon/she was fayre of vysage/but mo che fayrer in ỹ crysté fayth/she was yonge of aege/& aged in wytte. For in ỹ. xiij. yere of her age/she lost the deth that the worlde gyueth/& foũde lyfe i Jhesu cryst whiche whan she came fro scole/the sone of ỹ prefecte of Rome for thempyre loued her. And whan his fader and moder knewe it they offered to gyue moche ryches/with him/yf she myght haue her in mary age. And offered to saynt Agnes precyous gemmes & Jewelles/whiche she refused to take/wherof it happed that the yonge man was ardauntly espryed in ỹ loue of saynt Agnes/and came ayen and toke wt hym more precyous and ryther adournementes made with al maner of precyous stones. And as well by his parẽtes as by hymselfe offered to saynt Agnes ryche gyftes and possessyons. And al the delytes & deduytes of this worlde/and al to ỹ ende to haue her in maryage. But saynt Agnes answered to hym in this maner. Go fro me thou tardell of synne/nourysshynge of euylles/& morsell of dethe/& departe. And knowe ỹ that Jam preuented & am loued of another louer/whiche hath gyuen to me many better Jewelles whiche hath affyaũced me by his fayth & is moche more noble of lygnage than ỹ arte and of effecte. He clad me wt precyous stones & with Jewelles of golde/he hath set in my vysage a sygne ỹ J receyue none other spouse but hym/& hath shewed me ouer great treasours whiche he must gyue yf Jabyde wt hym. Jwyll haue none other spouse but hym Jwyll seke none other in no maner way. Jleue him/wt him am Jfyxme & fastened in loue/whiche is more noble more puyssaũte & fayrer than ony other whose loue is moche swete and gracyous of whom ỹ chãbre is now redy for to receyue me where ỹ virgyns syngẽ merely. Jam now enbraced of hym of whõ ỹ moder is a vyrgyn. And his fader knewe neuer womã to whom ỹ angelles do serue/ỹ sonne & ỹ mone meruayl them of his beaute whose werkes neuer fayle/whose chelle neuer mynysshe/by whose oddure deed mẽ ryse ayen to lyfe/by whose touchynge ỹ seke men bẽ cõforted/whose loue is chastyte. To hym Jhaue gyue my fayth to hym Jhaue cõmaũded my herte whã Jloue him thã am Jchaste & whan Jtouche him thã am Jpure & clene. And whan Jtake hym than am Ja vyrgyn/his is ỹ loue of my god. Whan ỹ yonge man had herde all this he was dyspayred as he ỹ was taken in blynde loue & was ouer sore tourmẽted/in somoche ỹ he laye seke in his beed for ỹ greate sorowe ỹ he had. Than came ỹ physycyens & anone knewe his malady/& said to his fader ỹ he languysshed of carnal loue that he had to some woman. Thã the fader enquyred & knewe ỹ it was this woman. And dyd do speke too saynt Agnes for his sone/& sayde to her how his sone languysshed for her loue. Saynt Agnes

answered that in no wyse she wold breke ꝑ fayth of her fyrst husbande. Upon that ꝑ prouost demaũded who was her fyrste husbande. Of whome she somoche auaũted and in his power somoche trusted. Than one of her seruaũtes sayd that she was crystened/and that she was enchaũted/ꝑ she sayd Jhesu cryst was her spouse. And whã the prouost herde ꝑ she was crysten/ꝑ prouost was moche gladde/by cause to haue power on her. For than the crysten people wyll in ꝑ were of the lorde yf they wolde not renye theyr god & theyr byleue/al theyr goodes shold be forfyted/ wherfore than ꝑ prouost made saynt Agnes too come in Justyce. And he examyned her swetely/& after cruelly by menaces. Saynt Agnes wel conforted sayd to hym. Do what thou wylte for my purpose shall thou neuer chaũce/And whan she sawe him now flaterynge and now terryble angry she scorned hym. And the prouost sayd to her beynge al angry. One of these two thynges ꝑ shalt chose/eyther to do sacrifyce to our goddes wt ꝑ wyrgyns of the goddes vesta/or go to the bourdell to be habandoned to all ꝑ thyder come/to ꝑ great shame & blame of al thy lygnage Saynt agnes answered yf thou knowest who is my god/ꝑ woldest not saye to me suche wordes/but for almoche as J know the vertue of my god. J set nothynge by thy menaces/for J haue his angel whiche is kepet of my body. Than ꝑ Judge all araged made to take of her clothes/& all naked to be led to ꝑ bordell. And thus saynt Agnes ꝑ refused to do sacrifyce to the ydolles was delyuered naked to go to the bordell/but anone as she was vnclothed god gaue to her suche grace ꝑ ꝑ heres of her heed became so longe ꝑ they couered al her body to her fete so ꝑ her body was not sene. And whã saynt Agnes entred into ꝑ bordell anone she fonde the angel of god redy to defede her & enuyrõned saynt Agnes wt a bryght clernesse. In suche wyse ꝑ no man myght se her ne come to her. There made she of ꝑ bordell her oratorye/& i makynge her prayers to god she sawe tofore her a whyte vesture/& anone therwith she clad her/& sayd J thãke ꝑ Jhesu cryst/whiche accõpteste me wt thy wyrgyns & hast send me this vesture. All they ꝑ entred made honour & reuerence to ꝑ great clerenes ꝑ they sawe aboute saynt Agnes. And came out more deuoutely & more clerer than they entred. At ꝑ last came ꝑ sone of ꝑ prouost wt a great cõpany for to accõplysshe his foule delyres & lustes. And whan he sawe his felawes come out & yssued al abasshed/he mocked them & called them cowardes/& than he all araged entred for to accomplysshe his wyl/& whan he came to the clerenesse/he auaũced hym to take ꝑ virgyn. And anone ꝑ deuyll toke hym by ꝑ throte & stragled him ꝑ he felle downe deed. And whan ꝑ prouost herde these tydynges of his sone he ranne weppynge to ꝑ bordell and began cryenge to saye to saynt Agnes. O ꝑ cruell woman why hast thou shewed thy enchauntement of my sone/and demaũded her how his sone was deed & by what cause. To whom saynt Agnes answered he toke hym into his power to whom he hadde habandoned his wyll/why bẽ not all they deed sayd he that entred here tofore him. For his felowes sawe the myracle of the great clerenes/and were aferde and wente theyr waye vnhurte/for they dyd honour to my god/whiche hath clade me with these vestymentes/and hath kepte my body/but your bylaynous sone alloone as he entered into this house began to braye and crye. And whan he wolde haue layde hande vpon me anone the deuyl slewe hym as thou seest. yf ꝑ maye reyse hym sayde he/it may wel appere ꝑ thou hast not put him to deth. And saynt Agnes answerd/how well that thy creaunce is not worthy to impetre ne get ꝑ of our lorde/neuertheles it is tyme that

the vertue of god be shewed. Go ye all out that I may make my prayer vnto my sauyour Jhesu cryst/and whan she was in her prayers the angell came and reysed hym to lyfe. And anone he went out/and began to crye with a hye voyce ỹ the god of crysten men was very god in heuen/& in erthe and in see. And the ydolles were vayne ỹ they worshypped/whiche myghte not helpe themselfe ne none other. Than the byshoppe of ỹ ydolles made a great dyscorde ymonge ỹ people so that all they cryed/take awaye this sorceresse & wytche ỹ tourneth mennes myndes/& alyeneth theyr wyttes/whā the prouost sawe these meruayls/he wold gladly haue delyuered sayt agnes bycause she had reysed his sone/but be doubted to be banysshed and set in his place a lyentenaūt named Aspasius/for to satysfye ỹ people and bycause he coude not delyuer her he departed sorowfull. This Aspasius dyd do make a great fyre ymonge all ỹ people & dyd do cast saynt Agnes therin. Anone as this was done ỹ flamme departed in two partyes/and brent them ỹ made the dystordes and she abode all hole without ferynge ỹ fyre/ỹ people wende ỹ she had done all by enchauntement. Than made sayt Agnes her orayson to god thātkynge hym that she was escaped fro ỹ peryll to lese her vyrgynyte/& also fro ỹ brēynge of the flāme. And whā she had made her orayson the fyre lost all his hete/and quēched it. Aspasius for the doubtaūces of the people/cōmaūded to put a swerde in her body & so she was martyred. Anone came ỹ crysten men & the parentes of saynt Agnes and buryed her body. But the hethē defended it/and caste so stones at them ỹ vnneth they escaped/she suffered martyrdom in the tyme of constantyne the great whiche began to reygne ỹ yere of our lorde. CCC. ix. ymonge them that buryed her body there was one emerēciana whiche had be felowe to saynt Agnes. How be it she was not yet crystened but a holy vyrgyne/she came also to the sepulcre of saynt Agnes whiche cōstantly repreued the gentyles. And of thē she was stoned to dethe & slayne. And than came a erthe quaue lyghtnynge & thonder ỹ many of the paynyms perysshed so that forthon ỹ crysten people myght surely come to ỹ sepulcre vnhurte. And ỹ body of Emerenciyon was buryed by ỹ body of saynt Agnes. ¶ It happened ỹ whan the frendes of saynt Agnes watched at her sepulcre on a nyght/they sawe come a ryght grete multytude of virgynes all clad in vestimentes of golde and with syluer. And a great lyght shynynge tofore theym. And on the ryght syde was a lambe more whiter than the snowe. And sawe also saynt Agnes ymōge ỹ vyrgynes/whiche sayd to her parētes. Take hede and se that ye bewayle me noo more as deed/but be ye Joyefull with me. For with al these vyrgynes Jhesu cryste hath gyue me moost vyrghteli habytacyon & dwellynge. And am wedded Joyned in heuen/whom in erth I loued with my thought/& this was ỹ eyght daye after her passyon. And bycause of this vysyon holy chyrch maketh me more of her/the eyght day of the feest after. whiche is called Agnetis secundo.

¶ Of her we rede an ensample that in ỹ chyrche of saynt Agnes was a preest whiche was named paulus/and alwaye serued i that chirche & had ryght great tēptacyon of his flesshe/but bycause he doubted to anger oure lorde he kepte hym fro lyste and prayed to the pope that he wolde gyue him leue for to marye. The pope consydered his symplenes/& for his boūte he gaue him a rynge/i whiche was an emeraude. And cōmaunded that he sholde go to the ymage of saynt Agnes whiche was in the chirche/& prayed her that she wold be his wyfe. This symple man dydde so and thymage put forth her fynger/& he sette the rynge theron. And thā

she drewe her fynger agayne and kepte ye rynge fast. And than anone all his temptacyon carnall was quenched and taken frome hym. And yet as it is sayd the ryng is on the fynger of the ymahe. ¶ Constaūce the doughter of Constantyne was smyten with a sore and foule lepre/whan he had herde of the bysyon of saynt Agnes at the tombe shewed soo her frendes/she came vnto the sepulture of saynt Agner. And whā she was in her prayers she fyll a slepe/and she sawe in her slepe sayn Agnes sayenge to her. Constaunce werke constantly. And yf thou wylt byleue in cryste/thou shalte anone be delyuered of thy sekenesse wherwith she awoke & foūde herselfe perfyghtely hole. And anone she receyued baptysme/and foūded a chirche vpon ỹ body of ỹ vyrgyne. And there abode i her virgynyte/& assembled there many vyrgynes bycause of her good ensample. In another place it is redde that whā ỹ chyrche of saynt Agnes was voyde the pope sayd to a preest that he sholde gyue to hym a wyfe for to nourysshe and kepe. And he went to commyse the chyrche of saynt Agnes to his cure and he delyuered to hym a rynge and bad hym to wedde thymage. And ỹ ymage put forth her fynger/& he set on it the rynge/& anone she closed her fynger to her hande and kepte the rynge and so espoused her. Of this vyrgyne sayth Ambrose in ỹ boke of vyrgynes. This vyrgyn yonge men/olde men/& chyldred prayse. There is none more to be prayed thā that may be prayed of all. Saynt Ambrose aythi i his preface that this blysted saynt Agnes despysed the delytes of noblesse/& deserued heuenly dygnyte. She left ỹ delyces of mānes felawshyp/& she founde ỹ felawshyp of the euerlastynge kynge. And receyuynge a precyous dethe for the confessyon of Jhesu cryst is made cōformable to hym/euerlastyngly to reygne in Joye in heuē to the which he brynge vs/for whose glo ryous name & faith/this glorious virgine saynt Agnes suffered martyrdome of deth.

¶ Here begynneth the interpretacyon of the name of saynt Vyncent.

VIncent is almoche to say as brēnynge vyces or ouercomyge brēnynges/& kepynges vyctorye/for he brēte & destroyed vyces by mortyfycacyon of his flesshe. He baynquysshed ỹ brēnyges of tourmentes by stedfast sufferaūce. He helde the vyctorye of the worlde by despysynge of the same/he baynquysshed thre thynges in ỹ worlde/that is to wete false errours/foule loues & wordely dredes which thynges he ouercame by wysdom by clemesse/& by constaunce. Of whome saynt Austyn sayth that ỹ martyrdomes of sayntes haue ensygned that the world is ouercomen with all errours/loues/and dredes/and some affyrme that saynt Austyn wrote & cōpyled his passyon/whiche Prudencyen set ryght clerely in werkes.

VIncent was noble of lygnage but he was more noble by the fayth and relygion. And was deken to saynt Valeryen bysshoppe/he was in his chyldeholde wher by dyuyne prouydēce he floured in double scyence moost perfoundely. That is to say in dyuynyte & humanyte. To whome saynt Valaryen bycause he was empesshed i his tongue/cōmyted to hym ỹ feates & werkes of charge/& hym selfe entended to prayer & cōtemplacyon and by the cōmaūdement of Dacyen the prouost Vyncent & Valerien were drawē to balence & there cast in pryson/& ỹ prouost had supposed they had ben almoost perysshed for hunger & peyne/he cōmaūded them to come tofore hym/& whan he sawe thē hole & Joyful he beynge wroth began to crye full strongely & sayd. what sayste ỹ Valeryen whiche vnder ỹ name

of the relygyous doost ayenst the decrees of prynces. And as ỹ blyssed Valeriã answered lyghtly saynt Vyncent said to hỹ worshypfull fader answere not to hym so wt a tymerous herte but put out thy voyce & escrye hỹ frely. And fader yf ỹ wylte cõmaũde me I shal answere to ỹ Judge To whome Valeryen sayd. Ryght dere sone it is longe syth that I haue commysed vnto the/the charge of spekỹge. And now it behoueth ỹ to answere for ỹ fayth For whiche we bẽ here. Than saynt Vyncent tourned to ỹ Judge and sayd to Dacyan. Thou hast holdẽ vnto now wordes to renye our fayth. But knowe thou that it is great felonye to ỹ wysedome of cristẽ men to blame & renye our crysten faythe. Than dacyan deynge wroth cõmaunded that ỹ bysshop sholde be put in exyle. And Vyncent as a man presumptuous & dyspytous sholde be put to be tourmẽted in ỹ place named aculo. And it was made lyke a crosse thwart of whiche ỹ two endes were fyxed in ỹ erthe. And that his membres sholde theron be broken for to fere ỹ other. And whã he was all thus to brokẽ Dacyen sayd to him. Say Vyncent now seste thou thy body vnhappy. And vycente smylynge sayd to hym. This is ỹ I al way haue desyred. Than ỹ prouost beynge wroth began to saye and menace hym with many tourmentes. And Vyncente sayd to hỹ. O vnhappy man how wenest thou to anger me ỹ more grenously that ỹ tourmẽtest me/somoche more pyte shal god haue on me. Aryse ỹ vnhappy man/ and curled & by thy wycked spyryte thou shalte be baynquysshed. For thou shalte me fynde more strõger by ỹ vertue of god to suffer thy tourmẽtes/than thou haste power to tourment me. Than ỹ prouost was angry/and began to crye. And ỹ bochers toke scourges and roddes & began to smyte & bete hym with roddes of yron And saynt Vyncent sayd. What sayest ỹ Dacyen/thou thy selfauengest me of my tourmentes. Than ỹ prouost was wood and sayd to ỹ bochers/ye wretches what do ye/ why fayle and well faynt your hãdes/ ye haue ouercomen murdrers & aduoultrers/so that they coude hyde nothỹge your tourmentes. And this Vyncent onely shall nowe surmoũt your tourmentes. Thã ỹ bochers toke kombes of yron on and began to kembe him on the sydes within the flesshe/ỹ the blode ranne downe ouerall his body. And that thentrayles and guttes appered by ỹ Joyntures of his sydes. And dacyen sayd to hỹ. Vincent haue pyte on thy selfe in suche wyse ỹ thou mayste recouer thy faders youth & wynne to spare ỹ tourmentes ỹ ben yet to come. And saynt Vyncent sayd to him O venymous tongue of ỹ deuyl. I doubte nothynge thy tourmentes/and I fere sore onely that ỹ wyll fayne to haue mercy on me. For soomoche more as I se the angry soomoche more I am reioyled. I wyll that ỹ in no wyse manysshe ne lesse thy tourmẽtes/so that thou knowe that ỹ be baynquysshed in all thynges. Than was he take oute of the tourment & was brought vnto a tourment of fyre/ and he blamed and repreued ỹ bochers of theyr longe taryẽge. Than with his good wyll he moũted vpon the gredyron and there was rosted/ boyled and brente in all his membres/and stycked with small nayles of yron/& prycked with brennynge poyntels of yron. And whan the blode ranne i to the fyre & made woundes vpon woundes/ than they cast salt into ỹ fyre that it sholde sparkle & sprynckle in the woundes of his body/on all partes of the woũdes/ ỹ it shold be more cruell & brẽne & do hym more peyne on his body/by the flammes in suche wyse that ỹ pyckes of yron myghte not holde in his membres. But on his entrayles which henge out of his body/so that he myghe not meue him. And for all this he was vnmeuable/ but he prayed our lorde Jhesu cryste wt Joyned

handes to the heuen. And whan ỹ mynystres had sayd thus to Dacyen he sayde. Alas we bē all baynquysshed & he lyueth yet. And bycause he may yet leue lenger. thyt ye hym in a moche derke pryſō. And gader togyder all ỹ sharpe stykes / & pryke them in his fete. And let hym be stretched on them wout ony humayne cōforte And whan he shall be deed come and tell me / & these ryght cruel mynistres obeyed hym as to theyr lorde ryght cruell / but ỹ kynge for whom he suffered the peyne so in humayne chaūged to hym al this into Joye. For the derkenelles were al chaced awaye out of the pryson by great lyght. And the sharpnes of ỹ shelles were tourned into softenes and swetenes of all maner floures / his fete were vnboūde / and he vsed the confort of the honoure of angelles. And lyke as he had gone vpon the floures syngynge wt angelles. The swete sowne of the songe and the swetenes & odour of ỹ floures whiche was mrruayllous was smelled out of the pryson. And whan the kepers had sene through ỹ creuaces of the pryson / this that they sawe wtin they were conuerted / & tourned to ỹ fayth. ¶ And whā Dacyen herde this he was wood and sayd / what shall we do to hym more / we be ouercomen. Now lette hym be borne in a ryght softe bedde with softe clothes so that he be not made more gloryous / and to the ende that he dye not yet but that he be made stronge agayne / & be kembed agayne in newe tourmētes / & whan he was brought in a soft bedde / & had therin rested awhyle he rendred & gaue vp his spyryte vnto god in the yere of our lorde. CC. lxxxviij. vnder Dyocleſyan and Maximyan Emperoures. And whan Dacyen herde saye ỹ he was deed he was moche sorowful / and sayd that in that wyse he was also baynquisshed / but syth I myght not ouercome hym lyuyng I shal punysshe him deed / and yf I may not haue bytorye. I shal be foyled of the peyne. Than the body of saynt Uyncent was cast into a felde for to be deuoured of the bestes and foules / by the cōmaundement of Dacyen / but it was kepte wt angelles fro touchynge of ony beest. And after came a rauen whiche droue awaye al other bydes & foules greter thā he was & chaced awaye also a wolfe with his byl and becke / & thā tourned his heed towarde the body / as he that maruayled of the keppynge of ỹ angelles / & whan Dacyen herde this thynge. I trowe sayde he ỹ I may not surmoūt hym / whan he is deed Than he cōmaūded that he sholde be cast into the see with a mynestone bounden to his necke vnto the ende ỹ he ỹ might not be destroyed vpon ỹ erthe of bestes / sholde be deuoured in the see of belus & great fyshes. Thā the maryners that ladde ỹ body into the see cast it therin / but ỹ body was soner arryued a lande than the maryners were / and was founden of a lady and of some other by ỹ reuelacyon of Jhesu cryste / and was honourably buryed of them. And saynt Austyn sayth of this holy & blyssed martyr saynt Uyncēt that he baynquysshed so in wordes he baynquysshed peynes / he baynquysshed in confeſsyon / he baynquysshed in trybulacyō / he ouercame the fyre / he ouercame ỹ water / he baynquysshed dethe / & baynquysshed lyf. This Uyncent was tourmēted for to dwell wt god / he was scourged for to be introduced / he was betē for be enstrēgthed he brent to be purged / he was gladder of the drede of god than of ỹ worlde / he had leuer please god thā the worlde / and had leuer deye to the worlde than to god. Also saynt Austyn sayth in another place that a meruaylous thynge is sette to fore oure eyen / ỹ is a wycked Judge a cruel tourmentour & a martyr not ouercomen. And Prudencyen wrote of cruelte & pyte sayē ge ỹ Uyncent sayd to Dacyen. The tourmentes of the pryson / the nayles / ỹ vngles / the straynynge combes of yron wt the

flambes of fyre & deth whiche is ỹ last ende of ỹ peynes/all these ben playes & Japes to the crysten men. Thā Dacyan as ouercomen bounde hym & dreweth his armes out of ther Joyntes. And sayd breke ye all his bones i suche wyse that all ỹ membres bedeparted to ỹ ende ỹ ỹ bleth of hym spryngē out by ỹ holes of his membres so tozne. And the knyght of god laughed at these tydynges & blamed ỹ blody hādes bycause they put not the hokes & nayles deper in his membres. And whā he was in ỹ pryson/ỹ angell of god sayd to him. Aryse vp noble martyr surely aryse vp. For thou shalte be our felawe/and be accōpanyed with saynctes. O knyght inuincyble/strongest of all stronge/now these aspre tourmētes and cruell doubte the now a baynquer/& Prudēcien sayth thou arte onely noble of thy world/thou berest onely the victorye of double batayle/thou hast deserued two crownes togyder. Praye we than to hym ỹ he impetre grace of our lorde Jhesu cryst ỹ we maye deserue to come vnto his blysse and Joye in heuen where he reygneth. Amen.

¶ Here folowyth the lyfe of saynt Basyll bysshop/& fyrst of the interpretacyon of his name.

Basylle is sayd of basis in greke/whiche is as moche to saye as a foundamente/and leos ỹ is people for he was foūdamentes of them ỹ wolde go to theyr maker or relles it is sayd of basyliseo a serpēt. For he ouercame the serpent of enemy of mankynde.

Saynt basyll was a vynerable bysshop & a solempne doctour of whome Amphylonus bisshop of yconie wrote the lyf. And it was shewed in a bysyon of an heremyte named effraym how moch holy he was. ¶ On a tyme as ỹ sayd Effraym was in a traūce he sawe in a pyler of fyre/whose heed arechyd heuēs/and a voyce therupō sayēge. Suche is Basyll lyke vnto this pyler that ỹ sest/and after this the heremyte came to the cyte for to se at ỹ daye of eppyphanye so noble a man And whā he sawe hym he was cladde wt a whyte vesture goynge honourably wt ỹ clergye. Than the heremyte sayd to him selfe. Jse well that Jhaue laboured in vayne & for nought/he that is sette in honoure maye not be suche as Jhaue sene. We that haue borne ỹ burthen & laboure of the hete of the daye in great peyne/we haue neuer suche thynge/& he here whiche is set in suche honoure/& also thus accompanyed is a columpne of fyre. Now Jhaue great meruayle ỹ this may be. And saynt Basylle ỹ sawe this in spyryte made hym to be brought to him. And whan he was comen he sawe the tongue of fyre spekynge in his mouth. Thā sayd Effrayym. Truely basyll is great/truely basyll is the pyller of fyre. And verily the holy ghost speketh i his mouth. And effraym sayde vnto saynt Basyll. Syr Jpray the that thou impetre of god that Jmay speke greke/to whome saynt Basyll sayde ỹ hast demaūded an harde thynge. Neuer thelelle he prayed for him & he spake greke. ¶ Another heremyte sawe saynt Basyll how he wente in the habyte of a bysshop/& demed euyl his thoughte how he delyted in this estate in vayne glorye/& anone there came a voyce that sayd to hỹ thou delytes the more in playenge & han delynge thy catte than Basyll doothe in al his araye and aournementes. Uelens themperour whiche fusteyned ỹ arryens heretykes toke away a chyrche fro ỹ cry

sten men/and gaue it to the arryens. To whome saynt Basyll sayde. O thou Emperoure it is wryten. Honor regis iudiciū diligit. The honoure of the kynge requyreth true Judgement/& ỹ dome of a kynge is Justyce. And wherfore than hast ỹ commaunded that the catholyke crysten men ben put out of holy chyrche. And the Emperour sayd to hym yet retournest ỹ to say bylony to me. It appertayneth not to the. To whome saynt Basyll sayd. It appertayneth well to me/and also to dye for Justyce. Than Demostenes prouost of the metes of the Emperoure vpholder of the arryens spake for them/ and made answere corrumped in langage for to make satysfaccyon. And saynt basyll sayd to hym. It appertayneth vnto the to ordeyne for the metes of ỹ Emperour. And not to enquyre of ỹ techynges dyuyne. The whiche as confused helde hym styl & said nothynge/& the emperour sayd to saynt Basyll. Now go ỹ forth & Judge ỹ bytwene them/& not for fauour ne ouer great loue that ỹ hast to ỹ one party/ne for hate ỹ thou hast to ỹ other. Than saynt Basyll wente to them/& sayd tofore ỹ arryens & to the catholykes ỹ the dores of ỹ chirche sholde be shytte fast & sealed w̄ the seales of eyther party & ỹ euerych sholde praye to god for his ryght/& that ỹ chirche sholde be delyuered to thē/at whos prayer it sholde open & thus they accorded. The arryens put them to prayer thre dayes and thre nyghtes & whā they came to the dores they opened not. Than saynt Basyll ordeyned a procellyon and came to ỹ chirche and knotked a stroke with his crosse/ sayēge. Attollite portas principes vras &c. And anone as he had sayd the verse ỹ dore opened and they entred in and gaue laude and prayse to god/and soo was theyr chyrche rendred to theym agayne. And after the Emperoure dyd promyse to saynt Basyll moche good and honoure yf he wolde consente to hym. And saynt Basyll sayd that was a demaūde to make to chyldren/for they that ben fulfulled with dyuyne wordes wyll not suffer that one onely syllable of the dyuyne scyence be corrūpte. Than the Emperour hadde great indygnacyon of hym and toke apēne for to wryte the scyence on hym/ that he sholde be exyled/and ỹ fyrst penne brake/and the seconde/ and also the thyrde. And his haude began to tremble for fere Than in great indygnacyon he all to rente the cedule. ¶ There was a ryght worshypfull man named Heradius whiche had but one doughter/whome he dysposed consacre to god/ but the fende enemy to mankynde/enflammed and made one of the seruaūtes of the same to brenne in the loue of this mayde/& whā he remembred ỹ he was but a seruaūt hȳ thought not possyble ỹ euer she sholde attayne to come to his desyre of so noble a byrgyn/he went to an enchaūtour. To whom he promysed great quātyte of money/yf he wolde helpe hym/to whom ỹ enchaūtour answered ỹ he coude not doo it/ but I shall sende ỹ to the deuyll/ whiche is my mayster & lorde/& yf ỹ do that he shall saye to the/ỹ shalt haue thy desyre/& the yonge mā sayd he wold so do. And this enchaūtour send a letter by him to ỹ deuyl/thus conteynynge. My lorde & mayster bycause that I must hastily & besyly drawe all them that I may fro the relygyon of crystendom & brynge them to thy wylle/to ỹ ende that thy partye alwaye growe & resmultyplye. I send to the this yonge man espyred in the loue of thy mayde/ and desiraūdeth that his desyres may be accomplyshed that here in I haue glorye & honoure. And ỹ frome now forthon I may gadre to the & drawe mo. Than he gaue him his letter and badde him go. And at mydnyght stande vpon ỹ tombe of a paynym & calle the deuyll/& holde vp this letter in ỹ ayre/& anone he shall come to the. And he anone went forthe and dyd as he

was boden and helde the letter in thayre
And forthwith came the prynce of derke-
nes felashypped wt a great multytude of
fendes/& whā he had redde the cedule he
sayd to the ponge man wylt thou byleue
in me/yf I accomplysshe thy desyre. And
he answered that he wolde so do. Than ỹ
deuyll sayd to hym renye thā Jhesu cryst
Whiche sayd I reney hym. And ỹ deuyll
sayd to hym ye crysten men ye be all false
& vntrue. For whā ye haue to do ye come
to me & whā ye haue ỹ ye demaūde/ano-
ne after ye renye me & retourne to youre
Jhesu cryst/and he receyueth you bycau
se he is ryght debonayre/but yf ỹ wylt ỹ
I do thy wyll make a boke of thyn owne
hande wrytynge and delyuer it to me/&
lette it conteyne that thou haste forsaken
Jhesu cryst/thy baptym/and the profes
syon of crystē relygyon/and ỹ thou be my
seruaunt/and with me at ỹ Judgement
to be dampned/and anone al this he wro
te and toke it to ỹ deuyll and put hym in
his seruytude/and anone the deuyll toke
with hym fendes that serued for forny-ca
cyon and cōmaūded them that they shol-
de go and enflambe the herte of ỹ mayde
in the loue of that ponge man/ỹ whiche
came to her and so enflamed her in ỹ lo-
ue of ỹ man that she fell downe to ỹ grou
de tofore her fader cryēge pyteously and
sayēge. Fader haue pyte on me for cruel-
ly I am tourmented for the loue of youre
seruaūt haue mercy on me/and shewe to
me your faderly loue that ye owe to me/
that ye gyue to me in maryage the pong
man ỹ I desyre. And yfye do not ye shall
se anone that I shall dye/and therof shal
ye answere at the daye of dome. And the
fader weppynge sayde. Alas wretche ỹ I
am what is to me befallē. God haue mer
cy on my doughter ỹ thus taketh away
my tresoure & quencheth ỹ lyghte of min
eyen. I wolde haue gyuē the to the spou
se of heuen and wende to haue saued the/
and thou arte dysmesured in worldly loue
and fleshely. Aryse doughter and tary ỹ
I may mary the to hym that I had pur
posed & bryngne not me in my last dayes i
sorowe/and she cryed and sayd Fader do
as I haue sayd or anone thou shalt se me
deed & so as she wepte bytterly as oute of
her wytte/ỹ fader in great desolacyon of
herte moued by the counsayll of his fren-
des and deceyued dyd her pleasure & ma-
ryed her to the ponge man/& gaue to her
all his substaunce sayenge Goo forth my
doughter very caytyfe that thou arte/&
forth she wente and toke hym to her hus-
bande/& they dwelled togyder. The hus-
bande went not to the chyrche/ne he byl-
sed hym not/ne recōmended hym not to
god. Wherof many of theyr neyghbours
noted it and sayd to the wyf. This ponge
man that thou hast takē is not crystened
ne he goth not to the chyrche. And whan
she herde that she was moche abasshed/
& for sorowe she fell downe to the groūde.
And wt her nayles began to scratche her
face & bette her breste & sayd. Alas moost
myserable wretche ỹ I am/wherto was
I borne. I wolde I had perysshed in my
byrth/& thā she tolde her husbande what
she hadde herde of hym/& he answered ỹ
it was not bynge so/thā sayd she yf thou
wylte that I byleue the thou & I shall to
morowe go to ỹ chyrche/and than I shal
knowe yf it be true ỹ thou sayest. Than
he yelded hym confused/& sawe wel that
he myght not denye/but it was so. And
tolde to her al that he had done/and whā
she had herde all ỹ case how he had done
she began to waylle and to wepe strōgly
and forthwith went to saynt Basylle and
reherced to hym all ỹ she herde of her hus
band. And saynt Basylle send for her hus
bande and sayd to hym. My sone wylte ỹ
retourne agayne to god. Syr sayd he ye
but I may not. For I haue boūde myself
to the deuyll & renyed Jhesu cryst & ther
of I haue made a wrytynge of my hande
and delyuered it to hym. And saynt Ba-

sylle sayd to hym / therfore no force our lord is debonayre & mercyfull / & shall receyue the yf thou repentest the. And anone toke the yonge man and made the sygne of the crosse on his forheed. And shytte hym in a chãbre thre dayes. After he went to se hym & demaunded sayenge my sone how is it with the / & he answered / syr I am i great peyne and in great anguysshe i suche wyse that I may not bere the clamour / the terrours / & the layde mẽtes that the fendes done to me. For they holde i theyr hande my wrytynges i accusynge me & sayẽge. I came to thé & they not to me. Thã said Basylle My sone be not aferde / but put fyrmely thy bylyue in Jhesu cryst / and saynt Basylle gaue to hym a lytell meet for to conforte hym & marked hym with the synge of the holy crosse & closed hym agayne / & he wente & prayed for hym. After certayne dayes passed he wẽt & vysyted hym agayn and asked how it was with hym / & he answered moche better thã tofore. I here theyr clamoures & theyr menaces but I se thẽ not / saynt Basylle gaue hym meet & closed the dore & blessed hym & went & prayed god for hym. And .xl. dayes after he retourned & sayd to hym. My sone how is it with the He answered / holy fader it is well with me this daye / for I haue sene the fyght for me and ouercomen the deuyll. Than he toke hym out & called al the chergye / the reiygyous / & the people & warned them that they sholde all praye for hym / & ledde the yonge man by the hande to the chyrche / & anone the deuyll with a great multytude of fendes without seynge of any man toke the yonge man & payned them to take hym out of the hande of saynt Basylle / & the yonge man began to crye / holy saynt of god helpe me and the fendes enforced them so greatly that they made saynt Basylle to meue in holdynge the yonge man. Saynt basyle sayd thou cursed & cruell fende / suffysseth not to the ynough thy perdycyõ proprie but thou must tempte the creatures of my god for to haue them lost. The deuyl than sayd herynge many. O Basylle thou greuest and enoyest me moche / than all the people cryed kyrieleyson / & saynt basylle sayd to the deuyll. Oure lorde god blame & repreue the cursed fende. And the deuyll sayd to hym Basylle thou greuest & annoyest me moche. I went not to him but he came to me he hath renyed his god & hathe confessed me to be his lord. Lo here in my hande the wrytynge that he gaue to me. And saynt Basylle sayd to him. We shall not cease to praye for hym vnto the tyme that thou shalt delyuer his wrytynge / & thus as saynt basylle prayed holdynge the hande of the yonge man / the cedule whiche he had made was brought in the ayre in the syght of all & was layde in the hande of saynt Basylle the whiche receyued it / & sayd to the chylde Broder knowest thou these letters. And he answered / syr I knowe them well for they were wryten with my hande. Than saynt Basylle brake them & ladde the chylde to the chyrche / & so ordeyned & dysposed him that he was worthy to receyue the holy sacrament / & after he beynge enlygned & taught delyuered to hym a rule how he shold kepe hym / & delyuered hym to his wyfe. ¶ Also there was a woman that had cõmysed many synnes / the whiche she al wrote / & at the ende there was one more greuous thã the other / whiche in the wrytynge delyuered to saynt basylle prayenge him to pray for her / and that by his prayers her synnes myght be forgyuen / & thã he prayed for her / & the woman opened the byll wherin she founde all the synnes defaced & put out except the greuous synne & she came to saynt Basylle & sayd / O holy saynt of god haue mercy on me / & gette me forgyuenes for this lyke as thou hast done for the other. And saynt Basylle sayd to the woman / leue & go fro me woman for I am a man synner as thou arte whiche haue nede of pardon asmoche as thou / & as she that was bely & greuous to hym / he said

to her go vnto ỹ holy man ỹ is named Effraym & demaunde of hym ỹ he may get pardon for the/and whan she came to the holy man Effraym had tolde to hȳ wherfore she was send to hym fro saynt basyll He sayd to her go fro me for I am a sȳful man/but go agayn to saynt Basylle/& it is he ỹ maye get the for gyuenes for this synne lyke as he dyd for the other/& haste ỹ to thende ỹ thou mayst synde hym alyue/& whan she came into ỹ cyte saynt Basylle was borne in ỹ chyrche for to be buryed and she begā to crye sayenge god be Judge bytwene ỹ & me. For ỹ mayst wel appease god for me and ỹ hast send me to another/and anone she threwe ỹ byll vpon the couerynge of the beere/& anone after she toke it agayne & opened it & founde it all playne & oute clene of the bylle. And than wt other she gaue thākynges to god Tofore or saynt Basyll dyed he beynge in the maladye that he dydde do come a Jewe to hym/whiche was moche expert in physyke. And he loued him bycause he sawe ỹ he wolde be conuerted to the fayth. And whā he was comen he felt his puls & sawe that he was nyghe his ende. And sayd vnto his meyny/make ye redy such thynges as behoueth for his sepulture. For he shall dye anone/whiche word sayst basyle herde & sayd to hym/thou wotest not what ỹ sayest/& the Jewe named Joseph sayd to hym/this daye shalte ỹ deye whan the sonne shall go downe in ỹ west To whō saynt basylle sayd/what shalt ỹ say yf I dye not this day to whō Joseph sayde. Syr it is not other wyse possyble Thā saynt Basylle sayd yf I lyue vnto ỹ morowe noone what shalt ỹ do/& Joseph sayd yf ỹ lyue vnto the morowe ỹ houre I shall dye. And saynt Basylle sayd thou sayst trouth/thou shalt dye/that is sȳe shall deye into the ende that thou lyue in Jhesu cryst/& Joseph sayd I wote well what thou sayeste/& yf thou lyue vnto ỹ tyme I shal do ỹ thou sayest. Than sayd saynt Basylle how wel that by nature he sholde haue dyed anone forthwith/yet he gate & impetred of god space that he sholde not thā dye/& lyued vnto the morowe at none/whiche thynge seynge Joseph meruayled moche & byleued i Jhesu cryste saynt Basylle toke herte & ouercame ỹ feblenes of the body and arose out of his bedde & went to ỹ chyrche and wt his proper handes baptysed ỹ Jewe. And after retourned to his bedde/& anone gaue vp his spyryte & rendred his soule vnto god aboute ỹ yere of our lorde. iij. C. lxx. Thā let vs praye to hym that he get vs grace of our lorde Jhesu cryste that he wyll vs forgyue all our synnes.

Here foloweth the lyfe of saynt. Johan the Elemosiner.

Saynt Johān ỹ elemosiner was patryarke of Jherusalem he sawe on a tyme in a vysyon a moche fayre mayde which had on her heed a crowne of olyue And whan he sawe her he was greatly abasshed & demaunded her what she was This mayde answered to him I am mercy whiche brought frome heuen ỹ sone of god yf thou wylt wedde me thou shalt fare the better. Than he vnderstādenge ỹ ỹ olyfe betokeneth mercy he began that same daye do be mercyfull in suche wyse/that he was called almosner/or amener/& he called alwaye ỹ poore people his lordes. Than he called his seruauntes and sayd to them go through the cyte & wryte ye all the names of my lordes/& whan he sawe that they vnderstode not wel his wordes/he sayd to theym/they ben they that ye call poore and mēdiaūtes. I calle them my lordes/and I say they bē my helpers/& trust it well ỹ they nowe helpe and get me ỹ kyngdome of heuen and by cause he wold styre ỹ people to do almesse he sayd that whan the poore men were ones togyder warmynge thē ayenst ỹ son-

ne/they began to telle who were good almesmen/& thē wolde they prayse & blame them that were euyll ymonge al other he tolde his narracyō. ¶ There was somtyme a tollar named Peter/in a cyte & was a moche ryche man but he was not pyteous/but cruel to poore people. For he wolde hūte & chace awaye poore people from his hous wt indygnacyō & angre. Thus wolde no poore man come to hym for almesse. Than was there one poore man sayde to his felawes/what wyll ye gyue me yf I get of hym an almesse this daye. And they made a wager with hym ỹ he shold not whiche done he wēt to ỹ tollars hous and stode at the gate and demaunded almes. And whan this ryche man came & sawe this poore man at his gate he was moche angry/and wolde haue caste somwhat at his heed/but he cowde fynde no thynge. Tyll at laste came one of his seruaūtes berynge a basket full of breed of rye/& i a great angre he toke a rye lofe & threwe it at his heed/as he ỹ myght not here the crye of the poore man/& he toke vp the lofe & ranne to his felowes & sayde truely that he hadde receyued that lofe of Peters owne hande. And so within two dayes after the ryche man was seke/and lyke for to dye. And as he laye he was rauysshed in spyryte/in whiche he sawe ỹ he was set in Judgemente & blacke men bryngynge forth his wycked dedes & layde them in a balaunce on ỹ one syde/& on ỹ other/he sawe some clothed in whyte mournynge & sorofull/but they hadde no thynge to laye ayenst them in that other balaunce. And one of thē sayd/truely we haue nothynge but a rye lofe whiche he gaue to god/ayenst his wyl but. ij. dayes a gone. And than they put that lofe into the balaūce. And it semed ỹ balaūces were lyke euyn. Thanne they sayd to hym. Encrease and multyplye this rye lofe/or elles ỹ muste be delyuered too these blacke mores or fendes. And whan he awoke he sayde alas/yf a rye lofe haue somoche auayled me that I gaue in dyspyte/how moche shold it haue auayled me yf I had gyuen all my goodes to poore men with a good wyll/& this ryche man wente on a daye clothed with his clothes. A poore shypman came to hym all naked/and demaunded of hym some clothynge/for the loue of god to couer hym with all/and he anone dyspoyled hymselfe & gaue to hym his ryche clothynge that he ware/& anone the poore man solde it/& he was sory ỹ he wold ete no meet/but sayd alas I am not worthy that ỹ poore man thynke on me. And ỹ nyght folowyng whā he slept he sawe one bryghter than the sonne haynge a crosse on his heed/werynge ỹ same clothe ỹ he had gyuen to ỹ poore mā & he sayd to hym why wepest thou tollenar. And whan he had tolde hym the cause of his sorowe. He sayd to him/knowest ỹ this cloth/and he sayd ye syr. And than oure lorde sayde. I haue be clothed therwith syth thou gauest it to me/& I thanke the of thy good wyl that thou haddest pyte of my nakednes. For whā I was a colde thou couerest me/and whā he awoke he blyssed ỹ poore people & said/by the lyuynge god yf I lyue I wyll be one of his poore men. And whan he had gyuen al his goodes to poore men. He called one of his secrete men & sayd to hym. I haue a secrete counsayll to tell to ỹ/& yf thou kepe it not secrete & do as I byd the. I shal sel ỹ to ỹ hethen men. And he toke hym .x. pounde in golde & badde hym go into ỹ holy cyte and bye some mercery ware. And whan thou hast so done/take me & sel me to some crystē man/& take that money ỹ thou shalte receyue for me and gyue it to poore people. And the seruaunt refused it and he sayd. Truly yf ỹ sell me not I shal sel ỹ to ỹ barbarys. And thā he toke this Peter the tollenar as he had cōmaūded hym whiche was his mayster/& clad hym in vyle clothynge/and dydde lede hym to

the market and there solde hym to arge̅ter for thyrty besaũtes. Whiche he toke & dealed not ymõge ỹ poore men. This Peter than thus solde was bounde and put in a kytchen for to do al foule werkes. In suche wyse that he was despysed of euery man or the seruaũtes. And some ofte smote hym and knocked hym aboute ỹ heed and called hym fole. Cryst appered oft to hym and shewed hym his clothynge and the besauntes and conforted hym/ and ỹ Emperour & other people were sory for ỹ losse of Peter the tollenar. And it happed that the noble men of Constantynoble came vnto ỹ place where as Peter was for to vysyte holy places/ whome ỹ mayster of Peter had to dyner/ and as they sate and ete at theyr dyner Peter serued and passed by the̅/ and they beholdynge hym sayd eche to other i theyr eeres. How lyke is this ponge man to Peter the tollenar. And as they sawe & aduysed hym. They sayde verily it is my lorde Peter. I shall aryse & holde hym/ & whan Peter vnderstode ỹ he fled away pryuely. There was a porter whiche was bothe deef & dombe & by sygnes he opened ỹ gates/ & Peter bad hym by wordes ope̅ the gate/ and he anone herde hỹ & receyued speche answered hym and Peter went his way/ and ỹ porter retourned into the hous spekyng and herynge/ wherof all they meruayled To whom he sayd/ he ỹ was in ỹ kechyn is gone out & fleeth awaye/ but know ye for certayne ỹ he is the seruaũt of god/ for as he spake & bad me ope̅ the gate/ there yssued out of his mouthe a flame of fyre/ whiche touched my tongue & myn eeres and anone I receyued herynge & spekynge. And anone they all went out & ranne after hym but they myght not fynde hỹ. Than all they of the houses repented the̅ and dydde penaunce bycause they hadde so foule entreated hym. ¶ There was a monke named Vytayle whiche wolde alsaye yf he myght reyse ony sclaũder ayenst saynt Johan/ & saynt Johan came into a cyte & wente vnto all the bordelles of the comyn women. And sayd to eche of them by order gyue me this nyght and do noo fornycacyon. Than he entred in to ỹ house of one/ & was in a corner all ỹ nyght on his knees i prayer & prayed for her. And on the morowe he went & cõmaunded to eche of them ỹ they sholde tel it to no man yet one of them manyfested his lyfe. And anone as saynt Johan had prayed she began to be tourmẽted wt a deuyll. And anone ỹ other women sayd to her. God hath gyuen to ỹ that that thou hast deserued/ by cause she entred for to do fornycacyon/ and not for none other cause. And whã it was euen/ ỹ forsayd monke vytayle sayd tofore theym all. I wyll go thyder. For ỹ woman abydeth me. ¶ Than many blamed him. And he answered & sayd. Am I not a man as another is. I haue a body as other men haue. Is god only wrothe wt monkes they ben men as other men. Thã some of them sayd to hym/ take to ỹ a wyfe & chaũge thyne habyte so ỹ thou sclaũder not. He feynynge hym self wroth sayd. Verely I shall not here you/ who ỹ wyll be sclaũdred/ let hym be sclaũdred/ & let hym smyte his forheed ayenst ỹ wall Bẽ ye ordeyned to be my Judges of god Goo ye and take hede of your selfe. For ye shall gyue none accomptes for me. And this he sayd with a lowde voys. And thã they complayned to saynt Johan of his gouernaunce. Our lorde harded so ỹ hert that he gaue no credence to his wordes/ but prayed god that he wolde shewe his werkes to some creature after his dethe. ¶ And ỹ it sholde not tourne him to synne ỹ defamed hym. By this meane he brought many to be cõuerted. And lette of the̅ many for to be closed i religyõ. In a morynge as he went fro them one of these comyn women mette with a man that entred for to do fornycacyon/ whom he gaue a buffette/ & sayd thou wycked man why

amendest thou not thy wycked lyuynge. And he sayd to hym byleue me ryght wel that thou shal haue suche a bukket/that al alysaunder shall assemble too wonder on the. ¶And after that the fende came in lykenes of a mā and gaue hym a bukkete/& sayd to hym. This is the bukket that thabbot vytayle promysed ȳ/& anone he was raupysshed with the fende & tourmēted/ so that all the people drewe to him & wondred on hȳ/but at ȳ last he was repētaūt and was heled by ȳ prayers of saynt vytale. And whan the seruaunt of god was nyghe his ende/he lefte in wrytȳge to his disciples. ¶Juge ye neuer before ȳ tyme And whan he was deed the women confessed whan he had done. And all they gloryfyed god/and namely saynt Johan sayenge/wolde god that the ylke bukkete that he toke/I had taken. ¶There was a pore man in the habyte of a pylgryme came to saynt Johan and demaunded almesse And he called to his dyspenser and badde hym to gyue to that poore man. vi. pens whiche receyued it and went his waye/& chaunged his clothynge/& came agayne to the patryarke and asked almesse. And he called his dyspēser/& bad hym to gyue hym. vi. pens of golde. And whā he had gyuen to hym and was departed/the dyspenser sayd to his lorde. Fader at your request this man hathe receyued twyes almesse this daye/and hath chaūged his habyte twyes Seynt Johan seyned as he had not herde it. And the poore mā chaūged his clothȳge the thyrde tyme & came agayne to saynt Johan and asked yet ȳ thyrde tyme almesse. And thā the dyspēser tolde his lorde prpuely that he was ȳ same begger. To whō saynt Johan sayd gyue to hym. xii. besauntes lefte it be my lorde Jhesu cryst that wyl preue me whether he myght more take or I gyue. On a tyme it happed that one Patricꝰ had certayne money of the chyrche/whiche he wolde put in marchaundyse/but the patryarke wolde in no wyse cōsente therto. But wolde it sholde be gyuē to poore people. And they coude not accorde. But departed all wrothe. And after cuēlonge tyme ȳ patryarke lēd to ȳ archeprest Patricius sayēge. Syre ȳ soñe is nyghe gone downe. And he herȳge ȳ/anone wepte and came to hym and asked forgyuenes. ¶On a time the neuew of the patryarke suffred wrōge of a tauerner. And cōplayned lamētably to the patryarke/and coude not be cōforted. And ȳ patryarke sayd to hym. Who is soo hardy that dare saye agaynst ȳ/or open his mouthe agaynst ȳ Byleue me sone/that I shal this daye do for the suche a thynge that all Alysaunder shall wonder on it. And whan he herde that/he was well conforted/wenynge that the tauerner sholde haue ben sore beten. And saynt Johā seynge that he was well conforted/kyssed his breest and sayd Sone yf thou be veryly ȳ neuewe of myne humylyte. Make the redy to be scourged and to suffer of euery man betynges chydynges/& wronges. For very affynyte is not onely of flesshe and blode. But it is knowen by the strengthe & vertu. And anone he sende for that man & made hym free of all pensyon and trybute. And all they that herde this wōdred greatly. And thenne vnderstode they that he had sayd tofore/that he wolde so do ȳ al Alysaūder sholde wonder therof. The patryarke hyrynge the custome that is whan thempetour is crowned/there shall come to hym ȳ makers of sepulcres & bringe stones of marble of dyuers colours & demaūde thē perour of what stones he wyll haue hys graue made/or of what metall/saynt iohan remembred this cōmaundement to make his sepulcre/but yet he dyde not all but lefte it vnperfyte vnto his ende & he ordeyned ȳ at euery fest whā he was wȳ clergye one sholde come to hym and saye. Syr the monument or sepulcre is not all made. But imperfyte commaunde that

it maye be made. For ꝯ woteſt not what houre ꝯ ſhall dye/ne whā ꝯ dethe cometh ¶There was a ryche man whiche ſawe ſaynt Johā haupnge in his bedde but by le clothes and not ryche. For he had gyuē all his good to poore men. He boughte for hym a moche ryche couertour for his bedde/& gaue it to ſaynt Johan. And in a nyghte as he lay vpon his bedde/ he cowde not ſlepe. For he thoughte thre. C. of his lordes nyghte well haue bē couered wt al and made all that nyght moche lamentacyon ſayenge. A lorde how many ben there of my lordes now in the myre/how many in the rayne/how many ſo colde that they tethe beten togyder. And how many that ſlepen in the market place/& ſaid to hymſelfe. And ꝯ wretche deuoureſt ꝯ great fyſſhes and reſtes in thy chābre wt thy wyckednelle vnder a couertoure of. xxvi. poūdes to warme thy carayn. And after he wold neuer be couered therwith But on the morowe he dyd do ſell it/and gaue the money therof too poore people. And whā ꝯ ryche man ſawe it he bought it agayn & toke it to ꝯ byſſhop of ſaynt Johan/and deſyred hym no more to ſell it/but kepe it for hymſelfe. And anone after ſaynt Johan ſolde it agayne/and gaue the money therof to the poore people. And whan the ryche man wyſte it/yet he bought it agayne & brought it too ſaynt Johan full godly and ſayd too hym. we ſhall ſe who ſhall fayle of vs/or ꝯ in ſellynge or I in byēge/& thus it was ofte boughte & ſolde The ryche mā ſeyge wel ꝯ he myght wel miniſſhe his richeſſe in this maner wout ſynne to gyue to ꝯ poore people/and they bothe ſholde wynne i this maner/ ꝯ one i ſaupnge of his ſoule/and that other in getynge reward/& ſaynt Johā wolde drawe men to do almeſſe. In this maner he was accuſtomed to telle of ſaynte Serapyon/whan he had gyuen his mantell to a poore man/& after mette with another that had colde/he gaue hym his cote and hymſelfe ſate all naked. And one demaūded of hym. Fader who hath dyſpoyled ꝯ and he had in his hande the boke of the euaūgelyes & ſayde this hath dyſpoyled me. And anone he ſawe another poore mā & than he ſolde the boke of the goſpelles. & gaue the pryce therof to poore mē. And whan he was demaūded where the boke of the goſpelles was/he anſwered & ſayd That the goſpell cōmaundeth and ſayth Go & ſell all that thou haſt & gyue it to ꝯ poore. I had this goſpel & I haue ſolde it lyke as he cōmaūdeth. On a tyme he gaue to a poore mā. v. beſauntes/& ꝯ poore mā had dyſdayn therof & begā to chyde & dyſpyſe hym in his vyſage. Bycauſe he had no more almeſſe/and whan his ſeruauntes ſawe that they wolde haue betē hym & than ꝯ bleſſed Johan defended thē ſayenge/ſuffer ye him brethern & let hym curſe me. Lo I haue this fourty yeres blaſphemed by my werkes cryſte/& maye I not here one blame or one vyce of this man/& he cōmaūded ꝯ a ſacke of money full ſholde be brought tofore the poore man ꝯ he ſholde take almoche as he wolde. ¶On a tyme after the goſpell was redde in the chyrche ꝯ people went out & ydle tales/& this holy patrpatke apperceyued thē/& folowed after & ſate downe ymonge thē/ & ſayd to them. Sones there as the ſhepe ben there muſt ꝯ ſhepeherd be alſo. & therfore eyther ye muſt entre with me in to ꝯ chyrche. Otelles I muſt abyde with you here/& thus he dyd twyes/ and therby he taught ꝯ people to abyde and ſtande in ꝯ chyrche. ¶Another tyme there was a pōge mā had rauyſſhed a nonne & the clerkes repreued ꝯ ponge mā therof to ſeynt Johan. And ſayd he ought too be curſed therfore/bycauſe he had loſt two ſoules. His owne & the nonnes. Than ſeynt Johan withſtode theyr ſentēce ſayēge. Not ſo my ſones not ſo. I ſhal ſhewe to you ꝯ ye cōmyſe two ſynnes. Fyrſt ye do ayenſt the cōmanndement of god/whiche ſayth

Juge ye not/ & ye shall not be iuged. Secondly ye wote not for certayne whether haue synned into this day & haue not they be penitente/and haue repented theym. It fyll many tymes ỹ seynt Johan was rauysshed in his prayers/ and was in a traūce. And he was herde dysputewith our lorde in these wordes. O good lorde Jhesu cryst so I in partỹge & thou in my nystrynge let vs se who shall ouercome. ¶ On a tyme whan he was seke and vexed with the feuers/and saw that he approched his ende/he sayd. I yelde to the thākynges for ỹ hast herd my wretchydnes prayenge thy goodnes ỹ at my dethe shold be founde with me but one besaunt or one pece of monye. And ỹ yet I cōmaunde to be gyuen to ỹ poore. And than he yelded his soule vnto almyghty god and his venerable body was put i a sepulcre where the bodyes of.ij. bysshops were buried And ỹ two bodyes by myracle gaue rome & place to ỹ body of saynt Johā. For they remeued eche fro other/and lefte the myddle vayd for his body. ¶ A lytell tyme to fore his deth there was a woman had cōmysed a great and horryble synne/ & durste not be shryuen therofne shewe it to no man. Saynt Johan badde her wryte it & seale it and bryngeit to hym. And he wolde praye for her/she assented therto. She wrote her synne & dylygently closed & sealed it/ & delyuered it to seynt Johan. And anone after seynt Johan wexed seke and deyed. And whan she herde ỹ he was deed she supposed herselfe confused & shamed For she wende that he had delyuered it to some other man. And she came to his tombe/& there wept and cryed mochelamentably sayēge. Alas alas I supposed to haue eschewed my confusyon & now I am made confusyon to all other/ and wepte bytterly prayenge saynt Johan that he wolde shewe to her wher he had lefte her wrytynge. And sodaynly saynt Johan came & appered to her in ỹ habyte of a bysshop/on eyther syde of hym a bysshop/ & sayd to the woman. Why troublest ỹ me somoche/and these sayntes with me and sufferest not vs to haue rest. Lo here our clothes ben all wete of thy teres. ¶ And than delyuered to her her scrowe agayne sealed as it was tofore sayēge to her. Se here thy seale/open thy wrytynge & rede it. Whiche anone she opened/ and all her synnes were defaced and clene out/ & she foūde therin wryten. All thy synnes is forgyuen/ & put awaye by the prayer of Johan my seruaunt. And than she rendred thākynges to our lorde god and to saynt Johan. And than saynt Johan with the. ij. bysshoppes retourned into theyr sepulcre. ¶ This holy man saynt Johan floured in the yere of our lorde. vi. C. and. v. in the tyme of Foke the emperoure.

¶ Here foloweth the lyse & conuercyon of saynt Poule. And of the name of conuercyon.

¶ Of the conuercyō of saynt Poule. And of ỹ name of conuercyon.

COnuercion is sayd of conuertor/ I am torned. Or is almoche as togyder tourned fro synnes & euylles. He is not cōuerted but shryueth him to ỹ preest of one synne/ & hideth another. It is sayd cōuercyō/for saỹt Poule this day was cōuerted to ỹ fayth/leuỹge his vyces/ why he is sayd Poule it shalbe sayd afterwarde

THe cōuercyon of saynt Poule was made the same yere that cryst suffered his passyon. And saynt Stephē was stoned also/not in the yere naturally but apperynge for our lorde suffered dethe/ ỹ

viii. kalendes of Apryl. And saynt stephē
suffered dethe ỳ same yere/ỳ thyrde daye
of August/& was stoned. And saynt poule
was cōuerted ỳ. viii. kalentes of feuerer
And the reasones bē assigned wherfore ỳ
cōuercion of saynt Poule is halowed mo
re than of other sayntes. Fyrst for thē sam
ple/bycause that no synner what somcuer
he be sholde dyspayre of pardon whan he
seeth hym that was in so great synne to be
in so great Joye. Secondly for the Joye
forlyke as the chyrche had great sorowe
in his persecutiō. So had she great sorow
in his cōuerciō. Thyrdely for ỳ myracle ỳ
our lorde shewed whan of so cruell a per-
secutour was made so true a precher. the
cōuercyon of hym was meruaylous by rea-
son of hym ỳ made hym/& of hym that or
deyned him/& of the pacyent ỳ suffered it
by reason of hym ỳ made hym to be con-
uerted/that was Jhesu cryst whiche she
wed there his meruaylous puysaunce.
In ỳ he sayd it is harde to ỳ to stryue ayē
ste the nayle or pryche. And ī that he chaū
ged hym so sodaynly. For anone as he was
chaūged he sayd/lorde what wylte thou
ỳ I do. Upō this worde sayd saynt austyn
The lābe slayn of ỳ wulfes/hath made a
wulfe a lābe. For he was redy for to obey
that tofore was so wode for to persecute.
¶ Secondly he shewed his meruaylous
wysdom/his meruaylous wysdom was
in that/ỳ he toke from hym ỳ smellynge of
of pryde ī offerynge to hym ỳ inwarde thyn
ges of humylyte/and not ỳ heyght of ma
geste. For he sayd I am Jhesus of nazar-
eth/& he called not hymselfe god/ne ỳ so
ne of god/but he sayd to hym/take thyne
Inkyrmytes of humanyte & caste awaye
ỳ squames of pryde. Thyrdely he shewed
his pyteous debonayrte & mercy whiche
is sygnyfyed in that/that he that was in
dede and in wyll to persecute/he conuer-
ted. How be it he had euyll wyll. ¶ As
he that delyred all ỳ menaces and the threte
nynges and hadde euyll purpose/as he
that wente to the prynce of preestes as he
that had a Joye in his euyll werkes that
he ladde the crysten men bounden of Jhe
rusalē. And therfore in this Journaye he
was ryght euyl/& yet neuertheles ỳ mer
cy of god conuerted. Secondly the cōuer-
cyon was meruaylous of hym that ordey
ned it/that is ỳ lyght that he ordeyned in
his cōuercyon/& it is sayd that this lyght
was dysposytyf/sodeyne & celestyal/and
this lyght of heuē aduyrōned hym sodeynli
Poule had ī hym thre vices. The fyrst was
hardenes whiche is noted whā it is sayd
that he wente to ỳ prynce of preestes and
as the glose sayth not called/but by his
owne wyll and enuye ỳ entyced hym. The
seconde was pryde and that is sygnifyed
by that he desyred & sought ỳ menaces &
thretenynges. The thyrde was ỳ entente
carnall & the vnderstandyge that he had
in the lawe/wherof the glose sayth vpō ỳ
word I am Jhesus. &c. I god of heuē spe
ke/the whiche ỳ suppolest to be deed/by ỳ
consent of the Jewes. And this lyght dy
uyne was sodeyne/it was great & of mes
sure for to throwe hym downe/that was
proude & hye into the dytche or pytte of ỳ
humanyte. It was celestyall/bycause it
tourned & chaūged his stedfastly vnderstā
dynge into celestyal. Or it may be sayd ỳ
this ordynaūce or dispositiō was in thre
thynges/that is to wete in ỳ voyce cryen
ge/in the lyght shynynge/& in the vertue
of puissaūce. Thyrdly it was meruailous
by the vertu of ỳ sufferynge of ỳ pacyen-
ce of Poule in whom the conuercyon ma-
de. For these thre thynges were made in
hym meruaylously woute forth/that is
to wete that he was betē to the erthe/he
was blynd & fasted thre dayes/and was
smyten downe to the groūde for to be rep
sed/& seynt Austyn sayth he was smyten
downe for to be blynde/for to be chaūged
& for to be send. He was sende for to suffer
dethe for trouth. And yet sayth saynt Au
styn. He ỳ was oute of ỳ fayth was hurte

for to be made byleue/the persecuter was hurte to be made a precher/the sone of ydycyon was hurte for to be made the vessell of electyon. And was made blynde for to be enlumyned/ & this was touchynge his derke vnderstandynges. Than in the thre dayes that he abode thus blynde he was lerned and enfourmed in the gospel For he neuer lerned it of man ne by man as he hymselfe wytnesseth/but by ỹ reuelacyon of Jhesu cryst. And saynt Justyn sayth thus I saye that saynt Poule was the very champyon of Jhesu cryst taught of hȳ redressed of hym/ crucyfyed w̄ hym and gloryous in hym. He was made lene in his flesshe that his flesshe sholde be dysposed to ỹ effecte of good operacyon. And fro than forth his body was establysshed and dyspoſed to all good. He coud well suffer hungre and haboūdaūce and was in fourmed and instructe in al thynges and al aduersytes he gladly suffred. Crysostome sayth he ouercame tourmentours tyrauntes & people ful of woodnes/lyke as flyes & the dethe. The tourmentes & al ỹ peynes ỹ myght be done hym. He coūted them but at the playe of chyldren. All thē he enbraced w̄ a good wyll. And he was ennobled in hȳselfe to be boūde in a stronge chayne more than to be crowned with a crowne. And receyued more gladly strokes and woundes than other worldly gyftes. And it is redde that i hym were thre thynges ayenst those thre thȳges ỹ were in our formest fader Adam. For Adam erected & adressed hym ayenst god our lorde. And in saynt Poule was cōtrarye/ for he was throwen downe to the erthe. In Adam was the openynge of the eyen/and Poule was in the contrary made blynde And Adam ete the fruyte defended. And saynt Poule contrary was abstynent of of couenable meet.

Thus endeth the conuercyon of saynt Poule.

Here foloweth the lyfe of saynt Pawlyne the wydowe.

Saynt Pawlyne was a moche noble wydowe of Rome. Of whome saynt Jerome wrote ỹ lyfe & sayth fyrste thus. yf all my membres were torned in tongues. And al my arteries sholde resowne in humayne voyce yet I myght not worthely wryte ỹ vertues of saynt Pawlyne I take wytnes of god and of his holy angelles. And also of the angell ỹ was keper of this woman/that I shall saye nothynge for prayſynge/but that same ỹ I shall saye shalbe lesse thā appertayneth to her vertues. She was borne ymonge the nobles of the senatoures of Rome & of ỹ lygnage of the noble Gracchois/ryche of good & puyssaunt of seygnorye at Rome. She was the moost humble of all other. For lyke as the sonne surmounteth ỹ clerenesse of the sterres so surmounteth she ỹ beaute of other by her great humylyte. Whan her husbāde was passed out of this worlde she abode of all the goodes & rychesse. It happed that at the maūdement of ỹ emperour many bysshops came to Rome/ymonge whom were ther Paulinus the patryake of anthyoche and Epyphanus bysshop of Cypre. Of whom she was espryſed in good vertues so that she gaue largeli of her goodes for goddes sake. Her parentes ne her frēdes ne her owne chyldren coude not torne her / ne to make her to chaūge her purpose. But that she wolde become ỹ pylgrime of Jhesu cryst. For the amerous desyre that she had to Jhesu cryst surmounted the loue that she had to her chyldrē. Onely ymōge all her chyldren she had put her affeccyon in Eustochium her doughter/whome she ladde w̄ her into this pylgrymage. She toke ỹ see and sayled soo ferre that she came to the holy lande of Jherusalē. O how great deuocyon she had to vysyte the holy sepulcre of Jhesu cryst/and the other holy places

and how al weppynge she kyssed them there can noo man reherce all. All the cyte of Jherusalem coude speke of it. And yet best of all knewe the lorde. For whose loue she had forsake all thynge. She had be at rome so pupssaunt and soo noble that euery man coueyted to do to her honour for her great renowme. But she that was so foũded vpõ humplyte sought ỹ humble places and relygyons/and came at ỹ last to Bethleem. And whan she had at the laste deuoutly vysyted ỹ place. In whiche the vyrgyn Mary infanted & chylded Jhesu cryst she kyll in a vysyõ. And as she sware to me that she sawe in ỹ vysyon ỹ chylde wrapped in pore clothes lyenge in a cryb be or in the racke. And how ỹ thre kynges worshypped hym. How ỹ sterre came vpon the house. And how ỹ shepeherdes came to hym / and how herodes made persecucyon vpon the Innocẽtes. And how Joseph bare ỹ chylde ito egypt. And this vysyon she sayd all in weppynge & in laughynge & sayd Jsalew ỹ Bethleẽ wherin he is borne that descended fro heuen. Of the prophecyed Myche the. xb. chappytre that of the sholde be borne the god that sholde gouerne ỹ people of Jsrahell. And the lygnage of Dauyd shold endure in ỹ vnto ỹ tyme ỹ the gloryous vyrgyn sholde enfante Jhesu cryst/& wretche as vnworthy to repute me to kysse the crybbe/in whiche our lorde wepte as a chylde/& the vyrgyn chylded. Here I shal take my reste and my dwellynge. For my sauyour chose this place in bethleem/she mad there her habytacyon with many vyrgynes that serued god. And how well that she was lady of all. Neuertheleſſe she was ỹ mooſt humble and meke in spekynge in habyte / and goynge / in suche wyse that she semed seruaunt of all the other. She neuer ete after ỹ dethe of her husbande wno man how good that he was/she vysyted as it is sayd tofore in holy places & the monkes of Egypte ymonge whome were many of the auncyent faders & many holy men. And her semed ỹ she sawe Jhesu cryst ymonge them. And after she foũded in Bethleem an abbaye in whiche she assembled vyrgyns/as wel of noble estate as of myddle and lowe lygnage. And departed them in thre congregacyons/so that they were departed i werke/in meet/& in dryncke. But in sayenge theyr psalter & adourynge were they togyder at houres/as it apperteyned. And so enduced and enfourmed al the other in prayer in werke by ensample gyuynge. She was neuer ydle/& all they were of one habyte. And they had no shetes/ne lynnẽ cloth but to drye theyr handes. And they myght haue no lysence to speke to men/and them that came late to the houres / she blamed debonayrly or sharpely. And after ỹ they were suffered not ỹ ony of them shold haue ony thynge saue the lyuynge and clothynge for to put awaye auarycc fro theym / she appeased them swetely ỹ stroue. And also she brake & mortyfyed ymonge the yonge maydens theyr flesshely desyres by contynuall fastynge. For she had leuer haue them good sufferynge sorowe & sekenes than theyr herte sholde be hurte by flesshly wyll/and she chastysed theym that were nyce and quaynte/sayenge that suche nycete was fylth of ỹ soule/and sayd also that a worde sownynge to ony ordure or fylthe sholde neuer yssue oute of the mouth of a vyrgyn. For by the wordes outwarde is shewed the coũtenaũce of the herte within/and she that so spake & was rebuked therfore yf she amẽded it not at the fyrst warnynge/ne at the seconde/ne at the thyrd she sholde be dysseuered fro ỹ other in etyge & in dryckynge/by whiche she sholde be ashamed/and thus sholde be amended by debonayr correccyon/& yf she wolde not/she shold be punissshed by ryght great moderacyon. She was meruaylous debonayre & pyteous to them that were seke & conforted them/and serued theym ryght

beleiy/and gaue to the largely for to ete
suche as they asked but to herselfe she was
harde in her sekenes/& scarse. For she re-
fused to ete flesshe how well she gaue it to
other/& also to drynke wyne/ she was oft
by theym that were seke/& layde ther py-
lowes aryght and ī poynt/& kroted theyr
fete/& chaufked water to wasshe theym/
and her semed that the lasse she dyde to ỹ
seke in seruyce/somoche lesse seruyce dyd
she to god and deserued lesse meryte. And
therfore she was to them pyteous/and no
thynge to herselfe. In her ryght great se-
kenesses she wold haue no soft bedde but
laye vpon ỹ strawe or vpon ỹ grounde &
toke but lytell rest. For ỹ moost parte she
was in prayers both by daye & by nyght
And she wepte somoche that it semed of
her eyen a fountayne/so many teres ranne
fro them. And whan we sayd to her ofty-
mes that she sholde kepe her eyen fro we
pynge somoche she sayd ỹ vysage ought
to be lyke ỹ sowle / bycause it hath so-
moche be made faire & gaye ayenst ỹ cōmaū
dement of god/and the body ought to be
chastysed that hath had somoche solace
in this worlde & ỹ laughynges ought to
be recompensed by weppynges/& the softe
bedde & the shetes ought to be chaunged
into sharpenes of hayre. I ỹ was acusto-
med to please men & the worlde. I desyre
now to please Jhesu cryst. And what shal
I say of chastite/in whiche she was exem
ple vnto all ladyes of tyme passed/whan
she was yet secuter. For she conuersed in
suche wyse that they that were enuyous
durste not adupse on her ony euyll fame/
she was debonayr & curteys vnto all. For
she cōforted ỹ poore / & warned the ryche
to do well/ but in largesse she passeth soo ỹ
no poore man complayned of her & this
dyde she not by the great habundaūce ỹ
she had of goodes but by her wyse gouer-
naunce/& whā I sayd to her ỹ she sholde
haue mesure in doynge almes after that
the apostle sayth/that the almesse that is
done to another / be not greuous to hym
that dothe it. But she sayd that for ỹ loue
of our lorde she dyde all. And that she de-
syred to dye beggynge / in suche wyse that
she sholde not leue one peny to her dough
ter after her/and that she might be wrap
ped in a stronge shete whan that she shol-
de dye. And at the last she sayd/ yf that I
sholde demaunde oughte I sholde synde
ynough that wold gyue to me/and these
beggers yf I gaue to thē nought & they
so departed and dyed for pouerte/of who-
me sholde god demaunde this. Ofte sayd
she so. They ben happy that bē mercyfull
and almes quēcheth synne / as the water
quencheth the fyre/but for to do almes it
cometh not alway to perfeccyon. For ma
ny do almesses that abyde in theyr carna
lytes/they seme to be good withoutforth
but withī they be mortal. Pawlyne was
not suche one she affebled her body ryght
sore in fastynge & in labourynge/ that vn
neth she set her eyen to her meet without
etynge flesshe/ne mylke/egges or whyte
mete. In whiche many wene to do great
abstynence wout etynge flesshe. For oure
lorde gaue to her in aduersarye ỹ stymu-
lacyon flesshely/by whiche she helde her
in humylyte wout sauourynge ony thyn-
ge of pryde for the foyson of her vertues.
And also that she thoughte not to be hyer
thā other womē. She had alwaye in her
mynde the holy scryptures agaynst ỹ de-
ceyuaūces of ỹ kende. And specyally this
that Poyses sayth. God assayeth you yf
he loue you. And this that ysaye sayth ỹ
prophete/ye that haue ben at the solas &
Joyes of the worlde. And now be wōdra-
wen fro them & left them/loke after none
other thynge/but to suffer trybulacyon vp
on trybulacyon. And knowe ye by tryb-
lacyon is had paseyence. And by paseyence
is had pouerte. Jt it sayd Job.i.capitulo
whan it was shewed to hym the losse of
his patrimoni. He answered I yssued na
ked fro the bely of my moder/and I shall

naked retourne agayne into ỹ erthe/lyke as god may be pleased/so it be done/his name be praysed and blissed/he lerned vs that we sholde not loue the worlde. For ỹ worlde shal fynysshe in her couetyse whã one tolde her that her chyldren were tyghte seke. She sayd who loueth his sone or his doughter more thã god is not worthy to be with god. A man that semed to be her frende sende her word on a tyme ỹ she had great nede to kepe wel her braine For bycause of the odour that she had in vertues/she semed to be out of her wytte and she answered in this worlde we ben reputed as foles for ỹ loue of Jhesu cryst And our lorde sayd to his apostles. The world hateth you. For ye be not of ỹ worlde/yf ye were of the worlde that is to saye of the conuercyon of the worlde/the worlde sholde loue you. Fayre lorde god we mortyfy ourselfe alwaye/and we ben reputed as shepe that be brought to dethe/bycause that wout playnynge we mortyfye our bodyes. In suche pacyence was she vnto ỹ dethe/& suffered humbly ỹ enuye of them ỹ were euyll. She had in her mynde ỹ holy scryptures/& she helde her more to ỹ spyrytual vnderstandynge thã to ỹ hystoryes of ỹ scrypture. She coude perfytely hebrewe greke latyn & frenshe. And redde courtsably ỹ scryptures in these foure langages/who may recoũt with out weppynge the deth of this woman she fell in a maladye mortall/and sawe well that she sholde dye. For all her body became colde. And she kelte ỹ her spyryte helde her in her brest. Than sayd she woute playnynge & without haupnge ony charge saue to god. Fayre swete lorde J haue coueyted the beaute of thy hous for to be in thy habytacyon ỹ is so fayre. My soule hath desyred to be ỉ thy realme. And whã J demaunded her wherfore she spake no more/and she wolde not answere me and J alsed yf she suffered great peyne. She sayd to me in grekes tonge that she was well and in good peas. And anone she lefte spekynge to me and closed her eyen in sayenge to god/lorde lyke as the harte desyreth to come to the foũtayne so desyreth my soule to come to the. Alas whan shall J come to ỹ fayre lorde god. And in sayenge these wordes she made a crosse vpõ her mouth. There were bysshoppes/prestes clerkes/chanones & monkes wout nõbre And at the laste whan she herde her spouse Jhesu cryst whiche called her/sayenge Aryse & come to me my swete loue & fayre espouse/for ỹ wyter is passed/she answered gladly. The floures bẽ shewed in our coũtree. And J bylcue ỹ J shall see ỹ goodes in ỹ realme of heuen of my lorde Jhesu cryst. And thus she rendred her soule & passed out of this worlde/and anone all ỹ congregacyon of byrgyns made noo crye in weppynge as done the people of ỹ worlde/but redde deuoutly theyr psalter/not onely vnto ỹ tyme that she was buryed/but all the daye and all the nyghte & with great peyne coude not Eustochiũ her venerable doughter the byrgyn be withdrawen fro her. But she kissed her and enbraced her pyteously in weppynge the dethe of her moder. And Jhesus wytnesseth ỹ saynt Pawlyne lefte not one peny to her doughter/she had so gyuen almesse of all her great ryches. Many gyue largely for goddes sake/but they gyue not somoche but some abydeth. Whan she was passed as said is her lyppes ne her face were not pale. But was as reuerent to loke on/as she had ben yet alyue. She was buryed in a sepulture in bethleem with tyght grete honoure/by the bysshoppes/preestes/clerkes/mõkes/byrgyns and all ỹ poore people of the countre/whiche playned ỹ they had lost theyr good moder that had nourysshed them. She lyued in Rome holy.xxxiij.yere/& in Bethleem.xx.yere & al her age was.liij.yere.vij.monethes & xx.dayes. Fro ỹ tyme of Honoure ỹ emperoure of Rome. Than let vs pray to this

holy woman that she praye for vs.

Here foloweth the lyf of saynt Julyen the bysshop/and fyrst the interpretacyon of his name.

Julyen is asmoche to saye as Julyus/syngynge/& ana/that is an hye and therof Julyen as goynge to hye thynges in syngynge. Or it is sayd Julyus ỳ is asmoche to saye as not wyse/& anus ỳ is olde. For he was old in ỳ seruyce of god and not wyse in reputacyon of hymselfe

Saynt Julyē was bisshop of Cenomanence. It is sayd ỳ it was he ỳ was sayd Symon the lepre whome our lorde heled of meselry & bad Jhesu cryst to dyner. And after the ascencyon of oure lorde he was ordeyned of ỳ apostles bysshop of Emaus/full of great vertues. He appered to ỳ worlde/he reysed thre dead men/& after he ended his dayes in great prayenge of god. Of this saynt Julyen some saye ỳ this is he ỳ pylgryms & way faryng men call & requyre for good herbowe/bycause our lorde was lodged in his house/but it semeth better ỳ it is he ỳ slewe his fader & moder ygnorauntly/of whom ỳ hystory is here after. Ther was another Julyen born in almane/whiche was of noble lygnage & yet more noble in fayth & in vertu/whiche for the great desyre that he hadde to be martyr/he offerd hymselfe to the tyrauntes where he had not forfayted. Now it happed ỳ Crispin⁹ whiche was one of ỳ gouernours of Rome sende to hym one of his mynysters for to put hȳ to deth/anone as ỳ minyster came to hym/he yssued out of his place and came tofore hym & offerred to hym to suffer dethe. And his heed was smyten of/& they toke the heed and shewed it to saynt Feryell ỳ was his felowe and sayde they wolde so do of hym/yf he sacrifyed not/& bycause he wolde not obeye to them/they slewe hym and toke the heed of saynt Julyen and the body of saynt Feryel and buryed them bothe in one pyt. And a great whyle after saynt mamartyne bysshop of Vyane founde ỳ heed of saynt Julyen betwene the hādes of saynt Feryel also hole as it had be buryed that same daye. ymōge the other myracles of saynt Julyen it is sayd that a dekē toke al ỳ whyte shepe that were of the chyrche of saynt Julyen And ỳ shepeherdes defended them/but he sayd to them ỳ saynt Julyen ete neuer no moton. And anone after a feuer toke him so great and hote that he knowleged ỳ he was of ỳ martyr soo brente/and he dyde water to be cast on hym for to cole hȳ and anone yssued out of his body suche a fume and smoke/and therwith so great a stynke/that all they that were present were constrayned to flee/and anone after he dyed. Another myracle happed of a man of a vyllage/that on a sondaye wolde ere his landes/and whan he toke the share to make clene his coltre/It cleued to his lāde and two yere after/at ỳ prayer of saynt Julyen in ỳ chyrche he was heled. Ther was another Julyen whiche was broder to one named Julie. These two brederne wente to themperour Theodose/whiche was a very cryſten man/and they prayed hym that they myght destroye all thydolles ỳ they myght fynd/and that they myght edyfy chyrches/whiche thynge themperour graunted theym/and wote that all men sholde obeye them and helpe thē vpon peyne to lese theyr hedes. Now it happed that they edyfyed a chyrche/and all men by ỳ commaundement of the emperour obeyed and helped thē. It happed that there were somme men that ladde a carte whiche wolde palle by/& thought how they sholde do and passe without ate synge for to helpe them/they thought ỳ one of them sholde ly on ỳ carte/as he were deed/& therby they wolde excuse them and soo they dyde/and bad hym that laye

in the carte to hold his eyen cloos tyl they were passed the place. And whan they came in the place wher they espyed ỹ chyrche Julyē and Julye his brother sayd to them. My sones tary a whyle and come helpe vs to werke/they answered ỹ they myght not. For they carryed a deed man. Saynt Julyen sayd to them. Why lye ye so. They answered. Syr we lye not/ it is soo as we saye to you. And saynt Julyen sayd to thē/so mote fall to you as ye saye. And anone they droue forthe theyr oxen and passed forth. And whā they were passed a lytell they called theyr felawe/that he wold aryse/and dryue forth ỹ oxen for to go ỹ faster. And he answered not one worde. And they called hym agayne on hye and sayd/art thou out of thy wytte/aryse and dryue forth ỹ beestes/ and he moued ne spake not one worde. They went vp & dyscouered hym and foūde hym deed/as saynt Julyen had sayd to them. Thanne toke they suche drede and fere that after ỹ they ne none other that herde of ỹ myracle durste kyr no more tofore the holy seruaunte of god. Another Julyen there was ỹ slewe his fader & moder by Ignorāce And this man was noble and ponge and gladly wente for to hunte. And on a tyme ymōge al other he foūde an herte whiche retourned towarde hym/& sayde to hym thou hunteſt me that shall sle thy fader & moder. Hereof was he moche abaysshed & aferd. And for drede that it sholde not happen to hym/that the herte had sayd to hym he went pryuyly awaye that no man knewe therof & foūde a prynce noble & great to whom he put hym in seruyce/and he prayed so well in batayle and in seruyces in his palays that he was somoche in ỹ prynces grace that he made hym knyght. And gaue to him a ryche wydowe of a castell & for her dowre he receyued the castel. And whan his fader and moder knewe that he was thus gone/they put theym in ỹ way for to seke hym in many places. And so lōge they went tyll they came to the castell/ where he dwelled/but than he was gone out/and they founde his wyfe. And whā she sawe thē/she enquyred dylygētly who they were/and whan they had sayde & recoūted what was happened of theyr sone she knewe veryly that they were ỹ fader and moder of her husbāde. And receyued them moche charytably. And gaue to thē theyr owne bedde. And made another for herselfe. And on ỹ morowe ỹ wyfe of Julyen wente to the chyrche. And her husbāde came home whyles she was at ỹ chyrche. And entred into his chābre for to awake his wyfe & he sawe twayne in his bedde. And had wende that it had ben a man that had lyen with his wyfe. And slewe them bothe with his swerde. And after wente out & sawe his wyfe comynge fro ỹ chyrche. Thā he was moche abaysshed & demaūded of his wyfe who they were ỹ laye in his bedde. Thanne she sayd ỹ they were his fader & his moder/ whiche had longe sought hym. And she had them layed in his bedde. Thanne he sowned and was almost deed. And began to wepe bytterly & cry. Alas caytyfe that I am what shall I do that haue slayne my fader and moder. Now it is happened that I supposed to haue eschewed. And sayd to his wyf. Adieu. And fare wel my ryght dere loue. I shall neuer reste tyll that I haue knowlege/yf god wyll pardon and forgyue me this ỹ I haue done & that I shall haue worthy penaunce therfore. And she answered. Ryght dere loue god forbede ỹ ye sholde go woute me/lyke as I haue had Ioye wt̄ you/so wyll I haue peyne & heuyneſſe. ¶ Thā departed they & wente tyll they cam to a great ryuer ouer whiche moche folke passed/where they espyed an hospytall moche great for to herborowe pore people/& ther dyd theyr penaūce in berynge men ouer that wolde passe. After longe tyme saynt Julyen slepte aboute mydnyght sore trauayled/& it was

frosen & moche colde. & he herde a voyce lamentynge & cryenge that sayd. Julyen come and helpe vs ouer. And anone he arose and wente ouer & foūde one almoost deed for cold/anone he toke hȳ & bare hȳ to ȳ fyre and dyd great labour to chaufe and warme hym. And whan he sawe that he coude not be chauffed ne warme/ he bare hym into his bedde/ & couered hym the best wyse ȳ he myght. And anone after he that was so seke & appered as he had be meselle he sawe all shynynge assendynge into heuē. And sayd to seynt Julyen his hoste. Julyen our lorde hath sende me to the. And sendeth the worde that he hathe accepted thy penaūce. And a whyle after saynt Julyē & his wyfe rēdred vnto god theyr soules & departed out of this world. ¶ Another Julyē there was but he was no saynt/but a cursed man and was called Julianus apostata. This Julyē was fyrst a monke & shewynge outwarde sygnes of great relygyon & of great holynesse. After ȳ/ ȳ mayster Johan beleth recyteth. There was a woman ȳ hadde thre pottes full of golde. And bycause ȳ golde wolde not be seen/ she had put the mouth of ȳ pottes abouen allhes/ and delyuered them to this Julyē to kepe other monkes for to kepe whom she reputed an holy mā but she sayd not to hȳ ȳ they were full of golde/ whan he had these pottes he loked what was therin/ & he foūde that it was golde and toke it out al/ & fylled them ful of allhes/ and fledde withall too Rome. And dydde somoche/ that he was of the councellours and gouernours of Rome. ¶ But the woman whan she wolde haue agayne her pottes/ she coude not preue ȳ she had delyuered to hym in keppynge golde for she made no mēcyon therof tofore ȳ mōkes. And therfore he reteyned it/ and procured with all thoffyce of a consull of the gouernaūce of Rome. And after that he procured somoche that he was institu ed emperour whiles he was yōge he was taught in the arte of enchaūtement/ and of the inuocacyons of fendes. And gladly he studyed and it pleased hym moche/ & had with hȳ dyuerse maysters of ȳ scyence. ¶ Nota it happed on a daye that his mayster was out/ he began alone to rede ȳ inuocacyons/ and a great multitude of fendes came about hym/ and made hym aferde/ and he made ȳ sygne of the crosse and anone they vanyshed away. ¶ And whan his mayster was retorned he tolde hym what was happen to hȳ/ but his mayster sayd to hym. ¶ That alway he had hated and fered that sygne. ¶ Whan thanne he was emperour he remembred therof/ and bycause he wolde vse ȳ crafte of ȳ deuyll/ ouer all where he foūde the sygnes of the crosse/ he destroyed them & persecuted crysten men. Bycause that he knewe well that other wyse the fendes wolde not do for hym. ¶ Now it happed that he descended into a regyō that is called Perssyde/ and fro thens he sende into ȳ occydent a deuyll for to haue answere of that he sayde to hym. And this deuyll went and abode. x. dayes in one place wt out meuynge. Bycause there was a monke contynually in prayer nyght and day And whan he myght not do he retorned. ¶ Than Julyen demaunded hym where he had ben so longe. He answered I haue ben in a place where I foūde a monke nyght and daye prayenge/ and I supposed for to haue troubled hym that he sholde nomore pray/ & al this whyle I coude neuer tourne hym fro his prayer/ & thus I am retourned woute doynge one thynge. Thā Julyen thapostata had great indygnacyon/ and sayd whan he came thyder he wolde auenge hym of the monke. And whan he went into Perse the deuyles promysed hym that he sholde haue victory of a cyte. The maister of enchauntemens whiche deuyned by ȳ deuyll for hȳ sayd to a crysten man/ what doth the smyth this sone? He sayd ȳ he made a sepulture

for Julien his maister. And as it is redde in thystorye of saynt Basylle. He came in cesaree of capadocr. And saynt Basyll came agaynst him and presented thre loues to hym/whiche he send to hym & Julyen had great indygnacion of this yefte. And for the breed he sende to saynt basylle hey sayenge. Thou hast sende to me meet for dombe beestes/therfore take this that I sende to the. Saynt basylle sayd we haue send to the suche as we ete/and thou sendest to vs that thou nourysshest thy beestes w̄. Of whiche answere Julyen was wroth and sayd. Whan I shal haue done in perse. I shall destroye this cyte in suche wyse ꝑ it shalbe better ordeyned for to ere and sowe than people to dwell in & ꝑ nyght sewynge saynt Basylle sawe in a vysyon in the chyrche of our lady that a great multytude of angelles/& in the myddle of thē a womā beynge in a trone whyche sayd to them. Call to me Mercurye/ whō Julyē thappostata hath slayne whiche blasphemed me & my sone Mercurye was a knyght ꝑ for the fayth of god had de be slayne of Julyē and was buryed in ꝑ same chyrche. ¶ Thā anone Mercurye with all his armes that were kepte was present/and at the commaundement of ꝑ lady he wente to batayle. Saynt Basyll awoke all afrayed. And wente to ꝑ tombe where the knyght was buryed in/ and opened the sepulcre but he founde neyther body ne armes. ¶ Than he demaunded of the keper/who had take away the body & he swate that in the euen tofore it was there. Saynt Basyll after on the morne retorned and founde the body and the armures and the spere al blody. And anone came one fro the batayle/ whiche sayde ꝑ Julyen thappostata and emperour was in ꝑ batayle/& thyder came a knyght vnknowen al armed with his spere/whiche hardely smote his hors with his spores/ and came to Julyen themperour & brandysshed his swerd & smote hym thorugh the body and sodaynly he departed & was neuer after sene togyders. And yet whā he sholde dye he toke his hāde ful of blode and caste it into the ayer sayenge. Thou hast baynquysshed men of galyle/ꝑ haste ouercomē/& in crycge thus myserably he espyred/and neyed in great peyne & was leift without sepulture of all his mē/ and he was slayne of ꝑ perses & of his skynne was made to the kynge of Perses a vndercouerynge & thus deyed cursedly.

¶ Here foloweth the lyfe of saynt Ignacyen bysshop/& fyrste of the interpretacyon of his name.

IGnacyē is sayd as one fullerynge fyre and brennynge. For he was enseted and all espryled of the diuine & brennynge loue of god.

SAynt Ignacyen was dyscyple of saynt Johā euangelyst. And was bysshop of antyoche/& after that as somme saye he send a letter vnto our lady or an epystle in this wyse Vnto mary ꝑ bygyn ꝑ bare Jhesu cryst in her body I hūble ignacien her seruaunt send gretynge I that am yet a nouyse in the fayth and disciple to Jhesu cryst and to Johan thy dere frende desyre to haue of the some confort and cōsolacyon of some good ensygnement and techynge. For of Jhesus thy sone I haue herde saye many meruayles of whiche I am enioyned to here onely of ꝑ whiche hast ben alwaye in his cōpanye ꝑ knewest well ꝑ secrete desyres of hym ꝑ hast be playnly enformed/& they ꝑ bē yet yonge in ꝑ fayth w̄ me trust moche too be endoctryned of ꝑ/& enformed in theyr creaūce & byleue lady god salewe ꝑ & to this letter answered ꝑ glorys̄ bygyne mary in this manere. Ignace good dyscyple of Jhesus & his especyal frēde/ꝑ humble hāde mayde of Jhesu cryst sendeth to ꝑ gretinge I do the wyte ꝑ al that Johā hath sayd to the of Jhesu cryst. And all ꝑ ꝑ hast

lerned of hym is trewe doctrine & thynge certayne. Goo alwaye in good creaunce & byleue & kepe hyrmely the promes of ỹ crystē fayth & do thy werkes accordynge to ỹ same. I shall come wt Johan for to vysyte the & other crysten mē with ỹ / holde ỹ alwaye well in ỹ fayth & in good werkes And let no persecucyon ne aduersyte that thou shal suffer moeue ỹ fro thy fayth ne fro thy creaunce / but haue solace & affyaūce i Jhesu crist thy sauyour. This was ỹ answere of this letter. Saynt Ignacie was a mā ryght wel lerned / and the thyrde bysshop after saynt Peter the apostle of the chyrche of Anthyoche and moche desyred to be a martyr of ỹ fayth of Jhesu cryst. ¶ It happed that Trayane whiche was Emperoure of Rome palled by Anthyoche / to whome Ignace shewed to hym and blamed of this that he persecuted crysten men / wherfore ỹ Emperoure dyd hym to be takē and put in yrons and in that wyse by ten knyghtes to be ladde to Rome. ¶ There he was presented to fore the Emperoure and all the senatoures of Rome / and was cōstrayned by promesses / by menaces / and by tourmentes many great and horryble for to adoure ỹ ydolles. Saynt Ignace shewed to them clerely that theyr goddes hadde ben theues / vbaudes / and men abhomynable and of ruyll lyfe / & that they were dampned in helle / and that they hadde ben in great errour in this that of so cursed men they made theyr goddes. And worshypped deuylles and had forsaken god / whiche had made and created all the worlde and his byssed sone whiche in humayne nature hadde redemed & saued ỹ worlde. Fynable after this that he had be tourmēted by fyre and by betynge / and pryson. The emperoure dyde sende for the Romayns in a place / and there dyd do set seynt Ignacyen and dyd do brynge thyder two lyons for to deuoure hym / but he hadde neuer drede for dethe ne for other tourmētes of whiche he hadde suffered manye. But was alwaye confortyd for to dye for for the loue of Jhesu cryste / and he sayde at the laste. I am wheet of Jhesu cryste / whiche ought to be grounden bytwene ỹ tethe of these beestes / by whiche I maye be pure breed. For to be presented to my lorde. And anone the lyons came and strāgled hym without terynge of his flesshe. Or ony thynge hurtynge it. Wherfore trayane had great meruayle and departed fro the place. It is redde that saynt Ignace in all his tourmentes and all ỹ peynes of martyrdome that he suffered that his tongue neuer ceased to name the name of Jhesus / and whan that they that tourmented hym demaunded hym wherfore he named this name soo ofte. He answered knowe ye for certayne ỹ I haue in my herte this name wryten / and therfore I maye not leue to name this name ofte and bycause hereof whā he was deed they that herde these wordes opened his body and drewe out his herte and cut it open. And they foūde within the name of Jhesu / wryté with fayre letters of golde. For whiche myracle many receyued the fayth of Jhesu cryste. ¶ Of this saynt sayth saynt Bernarde vpon the psalme. Qui habitat. Saynt Ignace martyr of god glorious is of great meryte / whiche was mynister to the dyscyple that Jhesu somoch loued / and in epystles whiche he sende to the glorious vyrgyne Marye / he salewed her as moder that hadde borne Jhesu cryste. And she resalewed hym agayne. In sygne that he was a persone of great honoure / of great dygnyte / and of great auctoryte. The body of whome was honourably buryed of crystē men / to ỹ worshyppe of Jhesu cryst / wiche is blessed in secula seculorum. Amen.

¶ Here foloweth the puryfycacyon of our lady.

Postquã implẽti sũt dies purificationis marie secundum legẽ Moysy tulerũt Jhesũ in hierusalem. Luce secũdo capitulo. ¶ Thauncient lawe had his cours vnto the tyme that god had suffered dethe for vs/ & whã he deied on ỹ crosse/ he sayd Johannes nono capitulo. Consũmatũ est. That is to saye. All thynge is fynysshed & ended that hath be wryten of me whiche lawe he kepte durỹge his lyfe as it is wryten. I am not comẽ for to breke the lawe in whiche he gaue vs exemple of humylyte/ and of obedyẽce/ lyke as sayntPoule sayth. In lyke wyse our ladi for to obey to the law/ bare her swete sone Jhesu cryst vnto ỹ temple of Jherusalẽ after ỹ. xl. dayes of his byrthe for to offer hym to god/ & to gyue offerynge for hym such as in ỹ lawe was ordeyned/ ỹ is too wete a payre of turtles/ or douues was ỹ offrynge of poore folke/ lyke as it is wrytẽ. Our lorde whiche in al caas came to make our saluacõn dayned not onely to humble hym selfe and descende fro his realme/ and became man mortall semblable to vs. Also he dayned not to be born of a poore womã And was poor for tenrychе vs & draw vs oute of the myserye of this worlde/ to the ryches permanable/ and we that bẽ poore bycause of our synne/ & without rychesses of good vertues. Do worthely sholde we come & be at ỹ feest of our lord we sholde offer to hym ỹ whiche hy ỹ offerynge is sygnyfyed ỹ doune whiche is of her nature symple & without galle and ỹ turtle naturally chast. For whã she hath lost her make she wyll neuer haue other make/ & with that she toke ỹ weppynge for her songe/ we ought to offer to our lorde in stede of two douues one symple wyll/ & a good intencyon without reteynynge in our herte ony galle of angre/ or of hate towarde our neyghboure. For as our lorde sayth/ yf thyne eyen ben symple/ al thy werkes shalbe in lyghte. And hereof sayth saynt Johã ỹ euangelyst in thapocalypse. The tyte ne dothe no soñe ne mone to shyne in it/ for ỹ clerenes of god shall enlumyne in it/ & his lãterne in lambes/ ỹ lambe is the lyght/ by ỹ lãbe whiche is symple/ is sygnyfyed to vs a syple cõscyẽce & ryghtwys whiche maketh true Jugemẽt of thyntẽcyon. For all werkes ben good or euyll. yf they bẽ done in euyl entencyon or by ypocrysye/ they ben withoute profyte. Lyke as sayth Jhesu cryst/ yf thyne eyen ben euyll all thy body shalbe derke/ by ỹ eye is vnderstanden thentencyon with goodnes/ symple/ & debonayre sygnyfyeth ỹ douues/ we oughte also to offer a payre of turtles to our lorde/ that is to say a chaste lyfe. And a very entencyon too leue all our synnes/ ỹ whiche is sygnyfyed to vs by ỹ chastyte of the turtle. And by her we pynge/ ỹ contrycyon. As Bede sayth. Cõtricyon ought to begynne in drede & ende in loue. For the soule faythfull whan she remembreth her synnes in her cõscyence/ she wepeth for the drede of the peynes of hell ỹ she hath deserued & thy offereth she to god a turtle. And whã she hath wepte there cometh to her an hope to haue mercy and pardon of her synnes. And this hope cõceyued of drede in hym a loue of god to serue and to be in his companye. So ỹ that soule that ought to syge wepeth for loue/ whiche hath delyuered her so soone fro the perylles & myseryes of this worlde/ and for to come to the swete cõpanye of our lord. ¶ And thus offereth she that other turtle in weppynge with Dauyd ỹ prophete the longe pylgrymage/ that she hath made in the myseryes of this worlde sayẽge. Heu me quia incolatus meus prolongatus est. For whan she begynneth to thynke after the Joyous company of angels/ and of the soules that ben in heuen.

And what ioye and cõsolacyon that they haue in the delyte & syght of Jhesu cryst. ¶ Thanne all the worlde greueth them And desyren to be delyuered fro ỹ faytes of the body for to goo into the company of these holy soules. And also that seynt Simeon whiche by reuelacyõ of ỹ holy ghost came into the temple of Jherusalem in the same hour ỹ the blessed vyrgyn brought her dere sone for to offer hym. And the holy ghost had shewed to hym that tofore ỹ he sholde dye corporally ye sholde se Jhesu cryste come into the erthe/the whiche byrth he knewe longe before to be shewed by the prophetes. And whã he sawe Jhesu cryst brought into the temple/and one he knewe hym by the holy ghost/to be very god and very man/and toke hym by twene his armes/& sayd. Fayre lorde god lete thy sergeaunt and seruaunt from hẽs forth be in peas/and suffer that after this reuelacyon shewed to me I may departe and depe/for to be delyuered from ỹ euyls of this world. For myne eyen corporal and spyrytual hathe seen thy blyssed sone Jhesu cryst/whiche shall saue the creatures humayne fro theyr synne/the whiche thou hast made redy and ordeyned tofore the face of all creatures humayne. For to be lyghte to all people by his doctryne ten lumyne/and to take away al derkenesses that is to saye of theyr ydolatry. ¶ After this that ysaye ỹ prophete hath prophecied of hỹ. Populus gentiũ qui ambulabat in tenebris. The people of gẽtiles or paynyms whiche walked in derkenes to worshyppe ydolles and deuylles for very god sawe a great lyghte whan they yssued fro theyr synnes by ỹ doctryne of Jhesu cryste whiche came also to the glory of ỹ Jewes. ¶ For they receyued his lyght bodely lyke as was promysed thẽ. By the wytnesse of ỹ prophetes/by whiche they myght glorifye them of this ỹ theyr ryghtfull kynge was borne ymonge them & cõuersed bodyly in theyr countre. And seynt Symon sayd. Nunc dimittis seruũ tuũ domine. &c. Syre let thy seruaũt in peas after thy worde for my eyẽ haue sene thy helthe/whiche thou hast made redy tofore the face of all people that is lyghte to ỹ reuelacyon of paynyms. And to the glory of thy people of Jsrahell. Jhesu cryst is called peas/helthe/lyghte/& Joye. Peas bycause he is our meane and our aduocate. Helthe/for he is our redemer. Lyght/for he is oure enlourmer. And glorye/for he is our gouernour. This feest is called Candelmas/& is made in remembrãce of ỹ offrynge ỹ our lady offered in ỹ tẽple as sayd is. And eueryche bereth this day a candell of waxe brẽnynge/whiche repre senteth our lorde Jhesu cryst. Lyke as ỹ candell brẽnynge hath thre thynges in it ỹ is to wete ỹ waxe/ỹ weyke/& the fyre rpght so ben thre thynges in Jhesu cryst that is the body/the soule/& the godheed. For the waxe whiche is made of ỹ bee purely without cõpany and myxcion of one be with another/sygnyfyeth the body of our lorde Jhesu cryst. And the fyre of ỹ cãdle sygnyfyeth ỹ diuinite of Jhesu cryst/whiche enlumyneth all creatures/& therfore yf we wyl appere ī this feest tofore ỹ face of god pure & acceptable we oughte to haue thre thynges in vs/whiche bẽ syg nyfyed by the candell brennynge/that is good dedes true faith/with good werkes And lyke as ỹ candell without brẽnynge is deed. Ryght so fayth is deed without werkes as sayne James sayth. For to by leue in god without obeyenge his cõmaũ demẽtes profyte nothynge. And therfore sayth seynt Gregorye. The good werke ought to shewe without forthe/ỹ thyntencyon abyde good within forth the herte without sechynge within ony vayne glorye to be alowed & prayed. And by the fyre is vnderstanden charyte. Of whiche god sayth. I am comen to put fyre in the erth. This feest is called ỹ purifycacyon of our lady. Not for that she had nede ne

ought to make her purysycacion. For she was pure & clene without hauynge of ony tatche of deedly synne ne venial. Lyke as she that had without cõpany of ony man by the vertue of the holy ghost cõceyued the sone of god/and was delyuered without lesynge of her vyrgynyte. So she came with her blysled sone at the.xl.dayes after his natiuite for to obeye the cõmaũdement of ỹ lawe. After ỹ maner of other women/whiche had nede of purysycaciõ ¶And also for to shewe to vs ỹ example of humylyte he is very humble ỹ is worthy to be prayled for his vertues. This gloryous lady is quene of heuen & lady of angels. Neuertheless she is pure & humble ymonge ỹ women/lyke as a poore woman without makynge ony semblaũt of her humylyte/ne of ỹ hye maieste of her sone. Wherof sayntt Bernard sayd in this maner. O who maye make vs to vnderstande gloryous lady the thought of thyherte/that thou haddest ymonge ỹ seruyte that ỹ madest to thy blysled sone in gyuynge hym soube/in layenge downe & reysynge/ whan ỹ sawest a lytell chylde of ỹ borne on that one parte/& of ỹ other syde thou knewest hym to be god almyghty/& now thou byleuest & seest hym creat that had created all ỹ worlde. Now thou seest hym feble as a chylde/whiche is almyghty and all puyssant. Now thou fedest hym that al the world fedeth. And now ỹ seest hỹ not spekynge that made man & speche O who is he ỹ myght shewe here vpõ ỹ secretes of thyne herte how sauoured thy courage whã ỹ heldest thy chylde bytwene thyne armes/whom ỹ louedest as thy lorde/and kyssedest hym as thy sone/who shold not meruayle of this myracle whã a vyrgyne & a clene mayde had enfanted and chylded her maker and lorde of all ỹ worlde. ¶To hỹ let vs adresse our thoughtes & enbrace we this chylde of one very bileue/whom we ought to loue/by cause he had humbled hymselfe for vs and to doubte hỹ/bycause he is our Juge & our lorde. To whose cõmaundemẽtes we ought to obserue and obeye yf we wyl be saued. ¶We rede an ensample of a noble lady whiche had great deuocyõ in ỹ blysled vyrgyne Marye/and she had a chapell in whiche she dyde doo say masse of oure lorde dayly by her chapelayne. It happed ỹ the daye of the purysycacyon of our lady her chapelayne was oute/so that the lady myght that daye haue no masse/ and she durste not go to another chyrche/ bycause she had gyuen her mantell too a poore mã for the loue of our lady. She was mochе sorowfull bycause she myght not here masse. And for to make her deuocyons she wente into the chapell/ & tofore ỹ awter she kneled downe for to make her prayers to our lady. And anone she fell a slepe in whiche she had a vysyon. ¶And her semed that she was in a chyrche/ and sawe come into the chyrche a great companye of vyrgynes/tofore whom she sawe come a ryght noble vyrgyn crowned ryght preyously. And whan they were all set echе in order came a company of yonge men. whiche sate downe eche after other in order/lyke ỹ other/after entred one that bare a burthen of candelles. And departed theym to theym aboue fyrste/& so to echе of them by order he gaue one. And at last came this man to this lady a forsayd and gaue too her also a candell of waxe. The whiche lady sawe also come a preest a deken and a subdeken all reuested goynge to ỹ awter/as for to saye masse. And her semed ỹ seynt Laurence & seynt Vincent were dekẽ & subdekẽ & Jhesu cryst ỹ preste & two angels berynge tofore them candelles. And two yõge angelles began Introite of the masse/ and all the companye of the vyrgyns songe the masse/and whã the masse was songe vnto the offerynge. Her semed that ỹ same vyrgyne so crowned wente tofore. And after all the other folowed and offered to the preest kneelynge

moche deuoutly theyr candelles. ¶ And whan the preest taryed for this lady that she sholde also haue comē to ꝑ offerynge the glorious quene of byrgynes send too her to saye/that she was not curteys too make the preest so longe to tarye for her. ¶ And the lady answerde that the preest sholde procede in his masse forth. For she wolde kepe her candell & not offer it. And ꝑ glorious byrgyn sende yet ones to her. And she sayd she wold not offer her cādel ¶ The thyrde tyme the quene sayd to ꝑ messāger/go & praye her that she come & offer her candell/orels take it frome her by force. Thā ꝑ messāger came to this lady & bycause in no wyse she wolde not come and offer vp her candell/he sette hande on ꝑ candell/that this lady helde/and drew fast. And so longe he drewe & haled that the candell brake in two preces. And ꝑ one halfe abode styll in ꝑ hande of ꝑ lady aforsayd/whiche anone awoke and came to her selfe. And foūde the pece of the candell in her hande. Wherof she moche meruayled and thāked our lorde & ꝑ glorious byrgyne marie deuoutly/whiche had suffered her that day not too be without masse. And all the dayes of her lyfe after she kepte that ppece of that candel moche precyously lyke an holy relyke. And al they that were towched therwith were guarysshed/and heled of theyr maladyes and sekenes. Let vs praye than humbly vnto the glorious byrgyn mary/whiche is confortе to theym ꝑ forsake theyr synnes ꝑ she wyll make our peas to her blyssed sone and impetre and gette of hym remyssyon of all our synnes. And after this lyfe to come to the glorye and Joye of heuen. Amen.

¶ Here folowyth the lyfe of sayntBlase and fyrste of his name.

BLase is as moche to say as glosynge. Or it is said as belacus of belawhiche is habyte/and sius/whiche is to saye lytell/and thus he is sayd glosynge by ꝑ swetenesse of his worde/meke by habyte of vertues/and lytel by humblyte of maners and of conuercyon.

SAynt Blase was soo swete/holy & humble in maners that the crystē men of capadoce of the cytee of Sebaste/chose hym too be a bysshop. The whiche whan he was bysshop sawꝑ Dyocleyan ꝑ emperoure made so many persecucions to crysten men that saynt Blase sought & wolde dwell in an hermytage in a dytche In whiche place ꝑ byrdes of heuen brought to hym meet for to ete. And it semed to hym that they came to serue hym and accōpanyed hym. And wold not departe fro hym tyll he had lyft vpō his hande & blessed them. And also seke men came to hym and anone were cured and heled. ¶ Now it happed ꝑ the pryncе of this regyon sēd his knyghtes for to hūte/and they coude take nothynge/but by aduenture they came vnto ꝑ deserte place where saynt blase was/where they foūde great multytude of bestes whiche were aboute hym of whom they coude take none wherof they were all abasshed/& shewed this to theyr lord. The which anone send many knyghtes for hym. And cōmaūded to bryngе hym and all the crysten men with hym/and ꝑ nyght Jhesu cryst appered to hym thryes whiche sayd to hym. Aryse vp and make to me sacrifyce. Lo here ben ꝑ knyghtes that come to serche the at commaūdemēt of the pryncе. And the knyghtes sayd too hym/come out fro this place/ꝑ prefyxt calleth the. And saynt blase answered my sones ye bē wel com. Jse by you now wel that god hath not forgoten me/he wente with theym & cōtynually preched/& dyde many myracles tofore theym. There was a woman ꝑ had a sone deyenge/in whose throte was a bone of fysshe/the whiche enstrāgled hym & she brought hym tofore his fete/prayenge hym ꝑ he wolde mas

ke her sone hole. And saynt blase put his hande vpon hym & made his prayers to god ỹ this chyldren all they ỹ demaũded benefytes of helth in his name that they sholde be holpē & optayne it and anone he was hole & quarysshed. Another woman there was ỹ was poore whiche had a swyne/whiche ỹ wulfe had borne away/& she hũbly prayed to saynt blase ỹ she myght haue agayne her swyne. And he began to smyle & sayd. Good womā angre the not. And anone the wulfe brought agayne to the woman whiche was a wydowe her swyne. And anone after he was entred in to the cyte/the prynce commaũded to put hym in pryson. And after another day he made hym to come tofore hym/whom he salewed by fayre wordes sayenge to hym Be thou Joye full blase the frende of god Saynt blase answered to hym. Be ye Joyous ryght good prynce/but call not thē goddes whom thou worshyppest but fendes. ¶ For they be delyuered to fyre perdurable with them that serue & worshyppe theym. Than was the prynce moche wrothe/& made to bete saynt Blase with staues/and after to putte hym in pryson. ¶ Than sayd saynt blase. O madde mā wenest thou by thy tourmentes and peynes to take awaye fro me the loue of my god/whom I haue with me & is my helper. And whā this good wydowe whiche by saynt Blase had recouered her swyne herd herof. She slewe it/and ỹ heed and the feet with a lytell breed and a candell she brought to saynt blase and he thanked god and ete therof. And he sayd too her ỹ euery yere she sholde offer in his chyrche a candelle. And knowe thou that to the & to all them that so shall do shall well happen to theym. And so she dyde all her lyfe and she had moche great ꝓsperyte. ¶ After this that the ryght cruell prynce had broughte hym tofore his goddes/and in no wyse myght make hym enclyne for to adoure to theyr goddes he made hȳ to be hanged on a gybet/and his body to be torne with combes of yron. And this done he was remysed agayn to pryson. And there were. vij. women that sewed hym/whiche gadred vp ỹ dropes of his blode/whiche women anone were taken/& cõstrayned to sacrifyce to theyr goddes/the whiche sayde. yf thou wylt that we worshyp thy goddes/and that we doo too theym reuerẽce/sende theym to ỹ water/to wasshe and make clene theyr vylages/to the ende ỹ we may more cleniyer worshyppe them. Than the prynce was ryght glad and Joyous/& anone send them to ỹ water. And the women toke theym & threwe theym in the mydle of stagne or ponde and sayd. Now shall we se yf they be goddes. And whan the prynce herde this/he was out of his wytte for anger. And smote hymself al wroth sayẽge. Wherfore reteyned not ye our goddes that they sholde not haue throwen them in the botome of the water. The mynisters answered thou spake shrewedly to the women and they call theym into the water/to whom ỹ women sayd. The very god maye not suffer iniquite ne falsnes/for yf they had ben very goddes they had well eschewed ỹ they had not be throwen ther & had sene what we wolde haue done. Than the tyraunt became wrothe/& dyd do make redy therfeed molten and yren combes/and seuen cotes of yron brẽnynge as hote as fyre on that one syde. And on ỹ other he dyde do bringe smockes of lynnen clothe/& sayde to thē that they sholde chese whiche they wolde. And one of theym ỹ had. ij. smale chyldren ranne hardely and toke ỹ smockes of lynnen clothe & threwe them in thē in ỹ fournays/for to go after her selfe/yf she had sayled. And ỹ chyldren sayd to ỹ moder lete vs not after ỹ/but ryght swete moder lyke as ỹ haste norysshed vs wt thy mylke/so replenysshe vs wt ỹ realme of heuen. Than the tyraunt dyde do hange thē/and wt hokes & corchettes of yron

dyde doo tere theyr flesshe/& al to rente it Of whō ỹ flesshe was as white as snowe & for blode they gaue out mylke. And as they suffered these great tourmentes the angel of god descēded fro heuē & cōuerted theym/& sayd to theym/haue ye no drede the werke is good/that wel begynneth & wel endeth/& who deserueth good rewarde shall haue Joye. And for his werke cōplete he shall haue his meryte/and fro labour he shall haue rest/and ỹ shalbe ỹ rewarde. Thā ỹ tyraunt dyde do take thē downe/and dyde do throwe theym in too ỹ brennynge fornays/whiche women by ỹ grace of god yssued out without takynge harme. And the fyre was extynce and quenched. And the tyraunt sayd to them Now leue ye your arte of enchaūtemēt & adoure ye our goddes. And they answerde do ỹ ỹ hast begon/for we be now called to ỹ kyngedom of heuen. Than he cōmaūded that they shold be byheded. And whā they sholde be byheded they begā to adoure god kneelynge on theyr knees sayēge lorde god whiche hast departed vs fro derknelles and into this swete light hast brought vs/and of vs haste made thy sacrifyce/receyue our soules and make vs to come to the lyfe perdurable. And thus had they theyr hedes smytē of. And syth theyr soules wente to heuen. After this the pryce made sayte Blase to be brought tofore hym & sayd to hym. Hast thou now worshypped our goddes or not. Saynt Blase answered ryght cruell man I haue noo drede of thy menaces/do what thou wylt I delyuered too ỹ my body hole. Thā he toke him and dyd hym to be cast in a ponde and anone he blessed the water. And ỹ water dryed all awaye. And soo he abode there saufl. And than saynt Blase sayd to hym/yf your goddes dē verye & true goddes lete theym now shewe theyr vertu/& myght/& entre ye hyther. Than there entred is too it.lvb.persones/& anone they were drowned. And an egle descended fro heuē/& sayd to saynt Blase. Blase go out of this water/& receyue ỹ crowne ỹ is made redy of god for the. And whan he was yssued out of ỹ pōde/ỹ tyraunt sayd to hym Thou hast determyned in all maners not for to adoure our goddes. To whom sayt Blase sayd/pore caytyf knowe thou that I ỹ seruaūte of god adoure not ỹ fendes as ye do. And anone ỹ tyrauntes dyde do smyte of his heed. And saint blase prayed to our lorde tofore his dethe/ỹ who somemer delyred his helpe for ỹ infyrmyte of ỹ throte/or requyred ayde for ony other sykenes or infyrmyte ỹ he wolde here hym & myght deserue to be guarissht & heled And ther came a voyce fro heuē to hym sayenge ỹ his petycyō was graūted/& shold be done as he hadde prayed. And than wt the two lytell chyldren he was byheded about the yere of our lorde.iij.C.lxxxvij.

Here folowet h the lyfe of laynt agathe And fyrst ỹ interpretacyon of her name.

AGathe is sayd of agyos/whiche is almoche to saye as holy & theos that is god/that is to saye the saynt of god. And as Crisostome sayth thre thynges make a man holy/whiche thre were perfytely in her/that is clennes of herte the presence of the holy ghost. And plente of good maners. Or she is sayde of a wyche is to saye wytte/& of geos/erthe/& of theos god as goddesse without erthe ỹ is without erthly loue. Or she is sayd of ana ỹ is to say spekynge/& of tha/ỹ is perfeccyon that she was spekynge and accomplysshynge moche perfytely. And that appered wel in her answeres. Or she is sayd of gaaty that is seruyce/and thaas souerayn/whiche is a souerayne seruyce. And bycause she sayd ỹ seruage is souerayne nobles/or she is sayd of he/ỹ is solempne & of than/that is perfeccyon. For the perfeccyon was ryght solempne. Lyke as it appered by ỹ angelles that buryed her.

SAynt agathe ỹ virgine was right fayr noble of body and of herte/ & was ryche of goodes. This gloryous virgyne serued god in the cyte of gathanẽce ledynge a pure & holy lyfe. Quincien the prouost of Cecile beyge of a lowe lignage was lecherour/ auarycyous/ & a mysercreãt & paynym. And for to accõplysshe his euyl desires fleshely & to haue ryches/ dyd do take saynt agathe/ to be presented & brought tofore hym. And began to behold her wt a lecherous syght/ & for to haue her hym selfe. he wolde haue induced her to make sacrifyce vnto ỹ ydolles/ & whã he sawe her fyrme in her purpose/ he put her in ỹ kepyge of a womã named affrodysse whiche had .x. doughters ouer fowle lyke vnto the moder. This dyde he for to enduce saynt Agathe to his wyll wtin .xxx. dayes affrodisse & her doughters entreated ỹ holy vyrgyne to cõsent to ỹ wyl of ỹ prouost ỹ somtyme they made to her great promises of tẽporall goodes & of great ease/ & sõtyme they made to her menaces of greuous tourmẽtes to suffer & great peynes To whiche saynt Agathe answered freely My courage & my thought ben so fyrmly foũded vpõ ỹ fyrme stone of Jhesu cryst/ ỹ for no peyne it may not be chaũged/ your wordes bẽ but wynde/ your promyses bẽ but rayne & your menaces bẽ as ryuers ỹ passe. And how wel ỹ al these thyges hurtle at foũdamẽt of my courage yet for ỹ it shall not moue. ¶ In this maner answered she & alway wept i makynge her prayers & moche great desyre had she to come to Jhesu cryst by martyrdom & by tormẽtes/ whan affrodisse sawe well ỹ in no wyse she wolde be moued/ she went to ỹ prouost Quincianus/ & sayd to hym. Soner sholde ỹ stones were softe & torne agayn to softe leed/ thã tourne ỹ courage of this mayden or take fro her ỹ crysten fayth. J & my doughters haue do no other thynge this nyght ne daye/ one after another but to labour how we myght torne her herte to your cõsent thyge. J haue promysed her in youre name/ your precyous abourmẽtes clothes of golde houses lãdes townes seruaũtes & great meynes/ & al these she dysprysseth & reputeth them as no valewe Whã Quincian herde this/ anone he made her to come tofore hym in Jugemẽt & demaũded her of her lygnage. And at last he wolde constrayne her to make sacrifyce vnto ỹ ydolles. And sayt agathe answered ỹ they were no goddes/ but werẽ deuylles ỹ weren in ỹ ydolles made of marble & of woode & ouergylte. Quincianus sayd chose one of two/ or do sacrifyce too our goddes/ or ỹ shalt suffer peyne & tourmentes. Saynt agathe sayd/ thou sayest ỹ they ben goddes bycause thy wyfe was suche one as was venus ỹ goddesse/ and thou thy self as Jupiter/ whiche was an homycyde and euyl. Quincianus sayd it appereth well that thou wylt suffer tourmentes in that thou sayste to me vylonye Saynt agathe sayde. J meruayle moche that one soo wyse a man is suche a foole become ỹ ỹ sayst of theym to be thy goddes/ whose lyke thou ne thy wyfe wyll solowe. yf they be good J wolde thou and thy wyfe folowe vnto them. And yf thou refuse their lyke. Than arte thou of one accorde with me. Say than they be euyll and foule/ and forsake their lyuynge and not of suche lyf as thy goddes were. Quincianus sayde/ what goest ỹ thus vaynly spekynge/ make sacrifyce vnto ỹ goddes or yf thou do not J shall make the to deye by diuers tourmetes. ¶ Saynt Agathe abode fyrme and stable in the fayth. Thãne Quincianus dyd do put her in a derke prysson/ and she wente also gladly and with as good wyll as she had ben prayed to go to a weddyge. On ỹ morne Quincianus made her to be brought tofore hym in Judgemẽt. And sayd to her. Agathe how arte thou aduysed for thy helthe. She answered. Cryste is my helth. Quincianus sayd. Reny cryst thy god/ by whiche thou

mayst escape thy tormentes. Saynt aga the answered. Nay but reny thou thyne ydolles whiche ben of stones and of wood and adoure thy maker ꝑ made heuē and erthe. And yf thou doo not / thou shalt be tourmented in the perpetuall fyre of hell. ¶ Thanne in great yre Quincianus dyd her to be drawen and stratched on a tre ⁊ tormēted ⁊ sayd to her, Refuse thy vayne opynyon and that thou haste sayd / and ꝑ shalt be eased of thy peyne. And she an swered I haue as great delectacyō in these peynes as he ꝑ hath founde great tresour And lyke as the wete maye not be put in the garner vnto the tyme that ꝑ chaffe be beten of. In lyke wyse my soule may not entre into the realme of heuē / but yf thou wel tourmēted my body by thy ministers Thanne Quincianus dyde her to be tour mented in her brestes and pappes and cō maunded that her brestes and mamelles sholde be drawen and cut of / whan ꝑ my nisters had accomplysshed his commaū dement saynt agathe sayd. O thou ouer felon and cruell tyraunte haste thou noo shame too cut of that in a woman whiche thou dydest souke on thy moder / ⁊ wherof ꝑ was nourysshed / but I haue my pap pes yet hole in my soule / of whiche I nou rysh all my wyttes. The whiche I haue ordeyned to serue our lorde Jhesu cryste syth ꝑ begynnynge of my youthe. After Quician⁹ dyd do put her in pryson ⁊ cō maūded ꝑ none shold entre for to hele her ne none sholde gyue to her meet ne drynke ⁊ whā she was fast closed in ꝑ pryson ther came an auncient noble mā ⁊ tofore hym a chylde berynge a lyght ⁊ dyuerse oyntmē tes in his hande. This noble man sayd ꝑ he was a surgien / ⁊ in cōfortynge he said how well ꝑ the tyraūt hath tourmēted ꝑ bodily / neuertheles ꝑ hast more tormēted hym ī his herte by thy answeres. I was there whan he made thy pappes to be cut of / ⁊ sawe how I myght well hele them. Than sayd she I knewe neuer of medycy ne corporall ⁊ it were shame to me to take it nowe ꝑ whiche I haue auowed ⁊ kepte to my lorde syth my infancye / yet I shal kepe it yf it plese hym. The aūcient noble man answered. I am also crystē ⁊ a good mayster and leche / be not ashamed / I am auncyent ⁊ of great age. And she answe red wherfore sholde I be ashamed / how well ꝑ I be a yonge mayde neuertheselle my body is degeted by ꝑ tourmētes ꝑ the woūdes suffer nothyng to entre into my thoughte wherof I sholde be ashamed ⁊ not for ꝑ I thanke ꝑ sayne fader ꝑ ꝑ arte so dyligent to hele me / but knowe ꝑ my bo dy shall receyue no medycyne of no man. And this noble mā sayd. Wherfore suffe rest ꝑ not me ꝑ I may hele ⁊ guarysshe ꝑ she sayd bycause I haue Jhesu cryst my saupour ꝑ whiche w a worde heleth all / ⁊ yf he wyll he may hele me / ⁊ the good mā smylynge sayd / and he hath send me hy ther for too hele ꝑ. I am his apostle / and knowe verily ꝑ ꝑ art holy in ꝑ name of hy And anone the apostle vanysshed awaye Thā she fyll downe in prayers ⁊ sayd lor de Jhesu cryst I yelde to ꝑ thākynge ꝑ ꝑ hast remēbred me ⁊ hast sēd thyn apostle sapt peter to me whiche hath cōforted me ⁊ heled my woūdes / ⁊ after ꝑ orayson mā de / she sawe that her pappes were agayn restored to her and al her woundes heled And all that nyght was the pryson fulfyl led w̄ great clerenes ⁊ lyght / so ꝑ the kei pers stedde / for the great drede ꝑ they had ⁊ lefte the pryson all open. ¶ Than sayd to her ꝑ other prysoners ꝑ were in ꝑ pry son that she sholde go her waye ⁊ she sayd that shall neuer happen ꝑ the kepers of ꝑ pryson shall suffer eny harme for me / ne ꝑ I shall lese my crowne I shal abyde in ꝑ fayth of Jhesu cryst my lord whiche hath conforted ⁊ heled me. After foure dayes quicianus made her to be brought tofore hym in Judgemente / ⁊ sayde to her ꝑ she shold do sacrifyce to ꝑ ydolles. she answe red / these wordes be vayne. And thy com

maũdemẽtes/euyl they make the ayer to stynke he is moche meschaunt ꝑ bylcueth in a stone ⁊ without entẽdement/ and leueth our lorde ꝑ veri god that hath heled me/and hath restored to me agayne my pappes. Quinctianus demaũded her who is he ꝑ hath heled ꝑ/she sayd Jhesu cryst Quinctianus sayd: nameste ꝑ yet Jhesu crist/she answered. J shal haue i my hert thesu cryst as longe as J shal lyue. Quĩctianus sayd/yet shalt ꝑ se yf he maye helpe and hele the/and than he made her all naked to be rolled vpon brennynge brondes. And anone ꝑ grounde whece ꝑ holy vyrgyne was rolled on began to tremble lyke an erthe quaue/ ⁊ a parte of ꝑ walle fyll doune vpon syluyan counseyllour of Quinctianus ⁊ vpon kastyon his frẽde by whos counseyl she had be so tourmented/ ⁊ than all ꝑ cyte of Cathanẽce was abasshed. And the people came rẽnynge vnto ꝑ house of quinctianus sayenge in a great bruyte ꝑ the cytee was in great peryll for ꝑ tormẽtes that he dyde to saynt Agathe Quictianus redoubted ꝑ bruyte of ꝑ people/ ⁊ wẽte out bchꝑde ⁊ cõmaũded ꝑ she shold be remised in myson/whã she came into ꝑ pyson she Joyned her hãdes holdynge them vp to heuen warde/ ⁊ sayd in prayenge, Lord Jhesu cryst whiche hast created me of nought/ ⁊ syth my youthe hast kepte me/ ⁊ hast suffered me to lyue wel in my youth whiche hast take fro my herte ꝑ loue of ꝑ worlde/ ⁊ haste made me to ouercome ꝑ tormentes ⁊ hast lend me pacyence/ymonge ꝑ paynyms J pray ꝑ that ꝑ wylt take my spyryte. For it is tyme ꝑ ꝑ make me to departe fro this worlde/ ⁊ to come to thy merey. This oryson ⁊ prayer made she an hye tofore many persones/ ⁊ anone after she gaue vp ꝑ ghoste ⁊ rẽdred her soule. The yere of our lorde. ij. C. ⁊. lvij. in the tyme of Decius ꝑ emperour of Rome. After this the crysten people take the body for to bury it worshypfully. And whyles they arayed it w̃ oynt-

mentes for tenbawme ꝑ corps/ anone came there a yonge mã clade in sylke ⁊ wel a hondred ꝑ folowed hym rychely clothed whiche were neuer tofore seen in ꝑ cytee/ ne neuer after also. This yonge mã whõ foloweth ꝑ fayre cõpany set hym on ꝑ one syde of ꝑ tombe/in whiche the body sholde be put. ¶ And whan ꝑ body was enbamed within ꝑ tombe this yonge man set at ꝑ heed of ꝑ body a shorte table of marble stone in whiche was wrytẽ this scrypture. Mentem sanctã spontaneã honore deo ⁊ patrie liberationẽ/whiche is as moche to saye. The holy saynt agathe hadde alway holy thought ⁊ pure/and gaue honour to god w̃ a fre wyl in al her werkes ⁊ purchaced by her prayers peace ⁊ deliueraũce to al ꝑ coũtrey. After ꝑ the table cõteynyge this scripture was sette at her hede/ ⁊ ꝑ yõge man ⁊ al his cõpany departed fro ꝑ tombe beyge closed wout apperyge ony more after ward/ wherfore it is supposed ꝑ this yonge mã was her good angel/this was publysshed ouer al/ wher of ꝑ Jewes and saralyns began to synge. And worshypped the sepulcre or ꝑ tombe of saynt agathe. Quincian⁹ ꝑ prouost dyed an euyll deth/in the waye as he went for to seche the goodes ⁊ rychesses of sayt agathe. And also for to haue take her parẽtes/ ⁊ neuer after coude be knowen where his bodi became/and for to preue ꝑ she had prayed for the saluacyon of ꝑ coũtre. At ꝑ begynnynge of feurer ꝑ yere after her martyrdom there arose a great fyre/ ⁊ came fro ꝑ moũtayne towarde the cyte of Cathanence/and brente ꝑ erthe ⁊ stones it was so feruent. ¶ Than ranne the paynyms to ꝑ sepulcre of saynt Agathe ⁊ toke ꝑ cloth that lay vpon her tombe/ ⁊ held it abrode agaynste the fyre/ ⁊ anone on the. ix. dayes after/whiche was the daye of her feste cealled ꝑ fyre as soone as it cã to ꝑ cloth ꝑ they brought from her tombe shewynge ꝑ our lorde kepte ꝑ cyte from ꝑ sayd fyre by ꝑ merites of sayt agathe. To

whom pray we ỹ she by her prayers may get & ipetre grace of our lorde to be kepte frō all perylles of fyre i this worlde Amē.

¶ Of saynt Amande and fyrst of the interpretacyon of his name.

AMande is almoche to saye as amyable. For he had i hȳ thre thynges that make a mā amyable. The fyrst is to be courteys & gracyous i company as Salamon sayth in his ꝓuerbes ỹ. xix chapitre. Vir amabilis ad societatē. The seconde is to be honeste in cōuersacyō/as it is sayd of Hester. ij. Quod omnib⁹ oculis amabilis videbat. The thyrde is to be vertuous i fayth of prowesse as it is sayd in ỹ boke of Paralypomenō/ỹ secōde chapytre. saul & Jonathas amabiles & decori

SAynt Amand was borne of noble fader & moder. On a tyme he entred into a monastery. And as he walked & wente in ỹ chyrche he foūde a great serpent/whom by the vertue of his prayer & wt the sygne of the crosse he made hym to yssue out. And to entre into the great pytte out of which he neuer yssued after and after saynt amande came to ỹ sepulcre of saynt Martyn/ and there abode. xv. yere wher he lyued wt barly breed & water/& ware alwaye the hayre. After he went to Rome and went into the chyrche of saynt Peter/& abode there by nyght/ỹ keper of the chyrche put hȳ out ryght rudely. And saynt Peter appered to hym as he laye & slepte tofore ỹ chyrche dore. And sende hȳ in legacyon into fraūce/where he foūde ỹ kynge Dagobert the whiche he reproued strongly of his synnes. The kynge was angry/& put hym oute of his realme. After whan ỹ kynge had no sone/ he made his prayer to god that he myght haue one/& god send hym one. And whan he was borne he thought moche & sorowed who shold baptyse hym/and it came to his mynd ỹ he wolde ỹ saynt amande was sought & brought to ỹ kynge/& assone as he was come/ỹ kynge fyl downe to his fete/& prayed ỹ he wolde pardon hȳ of ỹ he had trespaced to hym/& ỹ he wold baptyse his sone. And saynt Amande graunted benygly to ỹ kynge his requeste. The fyrst petycyō/but not ỹ seconde requeste. For he dred ỹ he wolde haue desyred hȳ aboute sōme worldly occupacōn or seculer thynges/of whiche he wolde not gladly intermyt/& went his waye & departed but at last as vaynquysshed by ỹ prayers of ỹ kynge he graunted hym. And thus than as he baptysed the chylde with a clere voyce anone answered ỹ chylde and dyde saye. Amen. And after this the kynge promoted hȳ to be bysshop of sēce/and whā he sawe that ỹ worde of god in predicacōn was despysed and not set by/ he wente into gascoygne/wher he sawe a Jogeler mocked his wordes. The fende toke hym/& with his owne tethe he tare hym/& confessed ỹ he hadde done Jnturi to the persone of god & anone dyed myserably. ¶ Now it happed on a tyme ỹ he walshed his handes/& a bysshop made the water too be kepte of whiche water a blynde mā had his syght agayne. Jn happed that in ỹ place by the wyl of the kynge he wolde edyfy a monastery of monkes. Than a bysshop ỹ was of ỹ nexte cyte toke it greuously and was moche angry therwith/& commaunded his seruauntes too caste hym out or elles they sholde slee hȳ. And anone they came to hym & sayd to hym in gyle & in treasō/ that he sholde go wt them & they wold shewe to him a place apte and good/& water ynough for to edyfye vpon a monastery for mōkes/and he ỹ knewe theyr malyce and theyr euyll purpose went wt them vnto ỹ toppe of an hye moūtayne where as they wolde haue slayne hym. And he desyred moche ỹ martyrdom for ỹ loue of our lorde/and for to come into his companye But anone sodaynly descēded fro heuē suche a tempest of rayne & of horage that it co

ucred all ỹ moũtayne so moche ỹ/ toat one coude not se ỹ other/ and supposed to haue deyed sodeynly. And they fyl downe to ỹ erthe on theyr knees prayenge hym too pardone them/ & ỹ they myght departe thens alyue. For whō he put hymselfe to prayer & anone ỹ stormme was appeysed & ỹ wether fayr. They went to theyr place And saynt amande thus escaped fro this peryll/ & many other myracles he shewed & dyd in ỹ honour of our lord/ & fynysshed in holy vertues his lyfe & departed out of this worlde in ỹ tyme of Heraclyus thẽperour about ỹ yere of our lorde. vi. C. liij.

Here folowethe the lyfe of saynt Uedaste.

Saynt Uedaste was ordeyned bysshop of arras by ỹ hande of saynt Remyge. And saynt Uedaste was of moche great holynesse & clennesse. For whan he came to ỹ gate of arras he founde there. ij. poore men of whom that one was lame/ & ỹ other blynde. These. ij. poore mẽ demaunded of hym somme almesse. And saynt Uedaste answered to thé & sayd I haue neyther gold ne syler. But this ỹ I haue I gyue to you. Than he made thẽ bothe hole by ỹ vertu of his prayer. It happed on a tyme he came into a chyrche destroyed & founde ther a wulfe ymonge ỹ bussches. And he cõmaũded hỹ ỹ he shold go his way & anone he obeyed to hym & fledde/ so ỹ syth that tyme/ he was not sene. At last whã he had cõuerted moche people by his worde & predycacyon to ỹ fayth of god. And also bi good ensamples shewed euidently to ỹ people/ in ỹ fourty yere of his bysshoprych he sawe a doue of fyre ỹ came fro heuen to his hous. And by ỹ he vnderstode wel ỹ he shold finisshe & passe out of this worlde/ and so he dyd. For he dyed anone after about ỹ yere of our lorde. b. C. l. whan his body sholde be trãslated. Saynt omer whiche was blỹde for age was sory that he myght not se the body of saynt Uedaste and anone our lorde enlumined hym & rẽdred to hym his syght & sawe the body of saynt Uedaste. But anone after he was blynde agayn as he had ben tofore/ let vs pray to hym. &c.

Here begynneth the lyfe of saynt Ualentyn. And fyrst the interpretacyon of his name.

Ualentyne is asmoche to say as cõtelnynge valour ỹ is perseueraũt in great holynesse. Ualẽtyne is sayd also as a valiaũt knyght. For he was a ryght noble knyght of god. And the knyghte is sayde valyaunt that fleeth not/ and smyteth and defẽdeth valyauntly and ouercometh moche puyssauntly. And soo saynt valentyne withdrewe hỹ not fro his martyrdom in fleynge/ he smote in destroyenge ỹ ydolles/ he defended the fayth. He ouercame sufferynge.

Saynt valentyne frende of our lorde/ & preest of great auctorite was at Rome. It happed ỹ Claudius themperour made hym to come tofore hym/ & sayd to him in demaũdinge what thynge is that whiche I haue herde of the valentyne/ why wylt ỹ not abyde in our amyte and worshyppe ỹ ydolles and renounce ỹ vayne oppynyon of thy creaunce. Saynt valentyne answered hym yf ỹ haddest very knowlege of the grace of Jhesu cryste ỹ sholdest not saye this ỹ thou sayest but sholdest reny ỹ ydolles/ and worshyp very god. Than sayde saynt Ualentyne to a prynce whiche was of the counseyle of the emperoure what wylt ỹ saye of our goddes & of theyr holy lyues. And saynt Ualẽtyn answered. I say none other thyng of them. But ỹ they were men mortal and mesthaũte and full of all ordure and euyll. Than sayd Claudius thẽperoure yf Jhesu cryst be god verily/ wher fore sayst thou not the trouth. And saynt Ualentyn

sayd Certeynly Jhesu cryst is onely very god. And yf thou byleue in hym verayly/thy soule shalbe saued/thy realme shall multyplye. And he shall gyue too the alwaye victorye of thyne enemyes. Than Claudius tourned hym vnto all them that were there & sayd to the. Lordes Romayns here ye how wysely & resonably this man speketh. Anone the prouost of the cyte sayd Themperour is deceyued and betrayed/how maye we leue that/whiche we haue holden & acustomed to holde sythoure ne-fancye. With these wordes themperoure tourned and chaūged his courage. And saynt Valentyne was delyuered in the kepynge of the prouost. Whan saynt Valē-tyne was brought in an hous in pryson. Than he prayed to god sayenge. Lorde Jhesu cryst very god whiche art very lyght enlumyne this hous in suche wyse/that they that dwell therin maye knowe the to be very god. And the prouost sayd I merualye me that thou sayst thy god is very lyght. And neuertheles yf he may make my doughter to here and se/whiche longe tyme hath ben blynde. I shall do all that thou commaūdest me/and I shall byleue in thy god. Saynt valentyne agayne put hym in prayers and by his prayers the doughter of the prouost receyued agayne her syght. And anone all they of the hous were conuerted. After the emperoure dyd do smyte of the heed of saynt valentyne the yere of our lorde. ij. C. lxxx. Than let vs praye to saynt valentyne/that he get vs pardō of our synnes. Amen.

Here foloweth the lyfe of saynt Julyane & fyrst the interpretacyon of her name.

Julyen is almoche to saye as brennyge playnly/for she brēte her selfe agaynst the temptacyon of the deuyll/whiche wolde haue deceyued her and she helped many other to byleue in the fayth of our lorde Jhesu cryst.

Saynt Julyane was gyuē in marya ge to the prouost of nycomede whiche was named elongius. And he was a paynym. And therfore she wolde not assēt too the maryage ne assemble with hym. But yf he wolde fyrst take the fayth of cryst and be baptysed and whan her fader sawe this. Anone he dyde do her to be naked & made her to be beten sore. And after delyuered her to the prouost. And after whan the prouost helde her/and sawe the great beaute in her. He sayde to her. My moost swete Julyane why hast the me brought in confusyon the I am mocked bycause that the refusest to take me. She sayd yf the wylte adoure my god. I shall assente & agree to to take the. And other wyse shalt thou neuer be my lorde/to whom the prouost sayd Fayre lady the may I not do for thēperour sholde thā smyte of my heed. And she said yf the doubtest somoche the emperour whiche is mortall/why sholde I not doubte myn emperour Jhesu cryst whiche is immortall doo what the wylt. For thou mayst not deceyue me. Than the prouost dyd her to be betē moost cruelly with roddes. And halfe a daye to hange by the heeres of her heed/and molten leed too be caste on her heed. And whan he sawe that this greued her not/he made her to be boūden in chaynes & to be set i pryson. To whom the deuyl came thanne in the lykenesse of an angell whiche sayd to her in this manere. Julyane I am the angel of god whiche hath sente me to the to warne & say that thou make sacrifyce to the ydolles/for to escape the tourmētes of euyll deth. Than she began to wepe & made too god this prayer. Lorde god suffer not me too be loste. But of thy grace shewe to me what he is that maketh to me this moniciō/the same tyme came to her a voyce the sayd/that she sholde set hāde on hym/& that she constrayne hym to confesse what he was. And anone she toke hym and demaūded hym. And he sayd that he was the deuyl and that his fader had sent

te hym thyder for to deceyue her. She demaunded hym / who is thy fader and he answered belzebub whiche sendeth vs for to doo all euyll. And maketh vs greuously to be betē / whā we come vainquysshed of the crysten people / & therfore I am certayn I shall haue moche harme bycause I maye not ouercome ỹ. She sayd to hỹ of what crafte is thy fader belzebub / the deuyll sayd he conteyneth al euyll / & whā we come into hell / he sendeth vs for to tēpte the soules of the people. She demaunded what tormētes suffereth he ỹ cometh vainquysshed of a crysten creature. The deuyl sayd. We suffer thā moche greuous tourment. And bycause whā we be vainquysshed of a good mā we dare not retourne. And whan we be sought & can not be founden / than cōmaundeth our mayster to other deuylles that they tourment vs whersomeuer they fynd vs / and therfore we must obeye to hỹ as to our fader. And of what crafte art thou. I take solace in ỹ shrewdnes of ỹ people. I haue homicide luxurye / batayle. And make debate and warre / & she demaunded hym gooest ỹ neuer to do good werkes & profytable. the deuyll answered. Madame to the ende ỹ I answere ỹ trouth / to my gryght great harme & euyll I am come hyther / for I had well supposed to haue deceyued ỹ / & made the to make sacrifyce to ỹ ydolles & to renounce thy god. Whan we come to a good crysten man / and we fynde hym redy to do seruyce to god / we sēde to hỹ many thoughtes vayn & euyl and also many euyl desyres & torne his thought by this ỹ we let tofore hỹ & we sende errours in ỹ thoughtes & we let hym not perseuer in his orysons / ne in no good werkes / yet yf we se ony ỹ wyl go to ỹ chyrche or ī other place for ony good anone we ben in theyr wayes & cast ī theyr hertes dyuers thoughtes & occasyons by whiche they be destorned for to do wel But who soeuer may vnderstāde our temptacyons & appercey-

ue them to thende ỹ he put away fro hym ỹ euyll cogytacyōs and thoughtes / & wyl make his prayers & doo his good werkes and here the worde of god and the diuine seruyce of hym. Of hym we be caste oute And whan they receyue ỹ body of Jhesu cryst / we departe forth with fro them / we set our entent to nothyngе / but to deceyue good persones / ỹ lede an holy lyfe. And whan we se them do good werkes / we sende in theym bytter & greuous thoughtes for to leue all & do our wyl / saynt Julyen sayd. O thou espyryte how art ỹ so hardy to tempte ony crystē persone. And the deuyll answered. How darst ỹ thy holde me yf it were not ỹ ỹ affyest in Jhesu cryst ryght so trust I in my fader whiche is a malefactour & I doo ỹ pleaseth hym I haue peyned me to do many euylles. And somtyme I come to myne intente and accomplisshi desire. But at this tyme I haue fayled I wolde I had not comen hyther Alas how vnderstode my fader of this ỹ sholde not happpe. Madame let me go & gyue me leue to go into somme other place. For it is no nede ỹ I accuse the too my fader. At the last she lete hỹ go. On ỹ morne the prouost commaunded ỹ saynt Julyane sholde be brought tofore hym ī iugement. And whan he sawe her so well guarysshed & her bylage so fayre and soo shynynge / than sayd the prouost to her Julyane who hath taughte the & how mayste thou vainquysshe ỹ tourmentes and she sayd herkē to me & I shal say to ỹ. My lorde Jhesu cryst hath taught me to adoure ỹ fader ỹ sone & ỹ holy ghost. For I haue ouercomē & vainquysshed sathanas thy fader & al his other deuylles / for god hath sende his angell for to conforte me and to helpe me mischaunt man / knowest ỹ not that the tourmentes ben made redy for ỹ euerlastynge / where ỹ shalt be tourmented perpetually ī derkenes and obscurete Anone the prouost made to be brought a whele of yron bytwene two pylers & four-

horses to drawe it forth/& four knyghtes at one syde & four for to drawe ỹ whele so that all ỹ body was to broken in suche wyse that ỹ mary came out of ỹ bones. And the whele was all blody. ¶ Thã came an angel of god and brake the whele & heled ỹ woundes of saynt Julyane & heled perfytely. And for this myracle were conuerted al they ỹ were presẽt. And anone after for ỹ sayth of Jhesu cryste were byheded men & women to the nombre of. C. & xxx. persones. After cõmaũded the prouost ỹ she sholde be put in a great pot full of boyled leed. And whan she entred into ỹ sayd pot all the leed became colde so that she felte none harme. And ỹ prouost cursed his goddes bycause they myght not punissh a mayde ỹ so vanquyssched thẽ. And thã he cõmaunded to smyte of her heed. And whan she was ledde to be byheded the deuyll appered too the prouost in fygure of a yonge mã & sayd. Spare not good people/& of her haue no mercy. For she hath blamed your goddes/& done moche harme/& me she hath betẽ this nyght passed Therfore rẽdre to her that she hath deserued. With these wordes Saynt Julyane loked behynde her for to wyte who sayde suche wordes of her. Anone ỹ deuyll sayd alas alas caytyfe ỹ I am I doubte me/ỹ yet she wyl take & bynde me & so he vanyssched awaye. After this ỹ he had admonested ỹ people to loue Jhesu crist/she prayed theym all to praye for her. ¶ And than her heed was smyten of. The prouost entred into a shyppe with. xxxiiij. men for to passe an arme of ỹ see. Anone came a grete orage and a tempest which drowned ỹ prouoste and all his companye in the see And the see threwe theyr bodyes to the ryuage. And wyld beestes cam thyder & ete thẽ. ¶ Thus this holy vyrgyne saynt iulyane suffered martyrdom for our lorde ỹ xiiij. kalendes of the moneth of Marche. Than lette vs praye/that by her merytes we maye obtayne ỹ Joyes of heuen.

¶ Of the chayerynge of saynt Peter the apostle.

¶ The chaier is sayd in. iij. maners that is the chayer ryall/as it is sayd in the boke of kynges Dauyd sytynge in chayer/and there a chaier of prestes/as Regũ primo. Hely ỹ preest sytt̃ge vpõ a chayer. And the thyrde is ỹ chayer for a mayster/as is sayde. Mathei. xxiii. vpon ỹ chayer of Moyses. Than saynt Peter sate in a chayer ryall For he was prynce of ỹ apostles. And he sat in ỹ chayer of preestes. For he was lorde of all ỹ preestes. And in ỹ chayer of the maister/for he was a great doctour of cristẽ mẽ/ỹ fyrst was of equyte/ỹ seconde of quãtyte/& ỹ thyrde of trouth & of vertue.

HOly chyrche haloweth the feest of saynt Peter ỹ apostle and this day was saynt Peter honourably enhaũced in the cyte of antyoche/& set in ỹ chayer as a bysshop. Many causes there be wherfore this feest is halowed & stablysshed. Of whom ỹ fyrst is as it is sayd in a sermõ of this feest/ỹ whan saynt peter went for to preche ỹ worde of god/& foũded holy chyrche by his predicatiõ. Niceta & aquila shewed vnto ỹ cyte of anthyoche/ỹ peter the apostle of god came thyder/wherfore the people and also ỹ nobles of the cyte came agaynst hym/& knowleged theym self culpable of ỹ they had holde of ỹ predication of symõ magus whiche was an enchaũtour. And they dyd to be brought before him al suche people as were vexed with diuerse maladyes and sekenesses/of whõ

there were so many ꝑ they myght not be nombred. Sayꝭ Peter behelde theyꝛ repẽtaũce/ & also that they byleued fyrmely in ꝑ name of god. And anone lyfte vp his hãdes vnto heuẽ & made his prayer to god sayenge. O god fader almyghty I yelde to ꝑ thãkynges in this ꝑ ꝑ hast worthyly fulfylled ꝑ promyses of thy blessed sone/ by whiche all creatures maye knowe ꝑ ꝑ art onely god in heuen and in erthe. And After he ascẽded vp ito an hye place. And all ꝑ multytude of sekemen were brought tofore hym/ & sayd to them in this maner re. Ye ꝑ se me a mortal man as ye ben/ we ne ne suppose not that ye by me may be he led/ but by hym ꝑ is descended from heuẽ to erthe/ whiche gyueth to all theym that byleue in hym ful helth of body & of soule this ought ye to bileue to ꝑ ende ꝑ al may knowe ꝑ ye that thꝰ byleue entyerly wt all your hert in ihesu cryst maye be made hole & guaryssched by hꝰ. And anone al they ꝑ were seke wt an hye voyce sayd/ we byleue ꝑ Jhesu cryst is very god. Sodaynly a lyght appered there. And all ꝑ seke peo ple were heled & guaryssched of what some euer malady they had. And that same day ꝑ holy ghost shewed so greatly his grace that fro the leest vnto ꝑ moost all byleued in our lorde Jhesu cryst/ & thet were bap tysed in eyghte dayes more than ten thou sande of men women and chyldren. And also Theophilus the lorde and prouost of ꝑ cyte. To whom saynt peter had reysed his sone/ whiche had .xiiij. yere ben deed Some saye that of his palays he made a chyrche/ in ꝑ whiche all the people set vp a chayer for saynt Peter too sytte in more hyer for too prechye the doctryne of Jhesu cryst/ and the better to be herde and sene. ¶ And of ꝑ exaltynge thus of saynt Pe ter in his chayer/ this feest taketh ꝑ name of ꝑ chayerynge of saynt Peter. And i this chyrche was saynt peter seuẽ yeres And fro thens he wente to Rome and go uerned the chyrche of Rome .xxv. yeres.

¶ That other reason why this feest was establissched/ was for ꝑ reuerẽce of ꝑ crow ne or tonsure of his heed/ whiche yet cler kes bere & haue. For lyke as some saye/ at this tourney was fyrst foũde ꝑ crowne of the clerkes. For whan peter prechyd at ꝑ fyrst tyme in the cyte of anthyoche ꝑ pay nyms share hym vpõ his heed aboue lyke as fooles in despysynge crysten law. And bycause ꝑ this was done too saynt Peter for to do hꝰ despyte & shame. It was syth stablyssched that the clergye sholde haue theyꝛ crownes shauẽ in sygne of great ho nour & auctoryte. ¶ And it is to wete ꝑ in ꝑ crowne ben thre thynges. Fyrste ꝑ heed is dyscouered & bare aboue & of ꝑ heyre is also discouered & bare aboue. And the hey res cut awaye and the crowne is rounde There ben thre reasones why the heed is bare of whiche saynt Denys assygneth ꝑ twayne/ & sayth the rasure and cuttynge of/ of ꝑ heyre sygnyfyeth pure lyfe & clene without ony arayenge wit houtforth. For lyke as heyres bẽ naturally for to aourne the heed/ ryght so dysforme they the heed whã they ben cut of by mockery or other wyse. Also good maners whiche ought to aourne ꝑ clene lyfe desforme the holy con uersacyon whã they bẽ lefte & takẽ away by habytes couetous & prowde. Also ꝑ ra sure or shaynge whiche is on the ouere ste parte of ꝑ heed sygnyfyeth ꝑ bytwene god & them ought be nothynge ne meane that sholde dysplease god. But theyꝛ loue sholde be in god without ony lettynge and empesshemẽt/ & shold adresse in him theyꝛ thoughtes. ¶ The secõde thynge that is in theyꝛ crowne/ is ꝑ ꝑ heyres ben shauen clene awaye/ by that is sygnyfyed ꝑ ꝑ cler kes ought to take awaye fro theyꝛ hertes all bayne thoughtes whiche myght let & empesshe ꝑ seruyce diuine and also ought to be withdrawen fro all temporall besy nesse/ saue onely to haue theyꝛ necessites. The thyrde thynge is ꝑ is ꝑ crowne is ꝑ it is roũde & this sygure semeth good by

many reasons. The fyrst is ỹ a rounde fygure hath neyther begynnynge nor endynge. The seconde is in a rounde crowne bē no corners/ & saynt Bernarde sayth/ where as bē corners/ there is gladly sythe/ & ỹ is to be vnderstande/ ỹ ỹ clerkes ought not to haue i theyr hertes no corners where ỹ sylth of synnes myght assemble/ but to haue a clene conscyence. And also they oughte to haue trouth in theyr mouthes. For as saynt Jherom sayth/ trouth seketh no corners. The thyrde reason is/ for lyke as ỹ fygure of a crowne is most fayr ymōge all other soo ỹ cōuersacyō of clerkes or prestes ought to be best aourned of good maners ymōge al other laye people. The fourth reason is for lyke as a crowne hath but one waye rounde & no fygure/ lyke as saynt austyn sayth. Ther is none so symple a fygure as ỹ whiche hath but one waye. Also ỹ clerkes ought to be symple i theyr conuersyon wout hypocrysy & pryde. And it is to wyte ỹ holi chirch haloweth of saȳt peter thre festes in ỹ yere for. iij. pektes/ ỹ he hath power to gyue to the people. The fyrst is ỹ chayre/ for he gyueth absolucyō of synnes. The seconde feest is called aduincula/ ỹ is the fyrst daye of August/ for he by his power translumeth ỹ peyne perpetual due for synnes mortal into peyne tēporall. The thyrde fest is of his martyrdome. For he hath power to release some peynes of penaūce enioyned for ỹ synnes confessed/ & for these thre causes he is dygne & worthy honourably to be serued and worshypped. Let vs than praye to hym that he maye impeter and get vs remyssyon of all our synnes.

¶ Of saynt Mathy the apostle/ & fyrst the interpretacyon of his name.

Mathyas in hebrew is asmoche to saye as gyuen to our lorde/ or a yefte of our lorde. Or elles humble or lytell. For he was gyuē of our lord whā he was chosen fro the worlde/ and was sette & entred ymōge the. lxxij. disciples. He was also gyuen of our lorde whan he was chosē by lotte/ and nombred ymōge ỹ apostles He was lytell for he had alwaye bery mekenes in hym & humylyte. Ther ben thre maner of humilites as saynt ambrose sayth/ that the fyrst of ỹ affliccyō by whiche a man is made humble The second is cōsyderacyon of hym selfe. And ỹ thyrde is of the deuocyon/ whiche is of ỹ knowlege of this maner. Saynt mathy had ỹ fyrst i sufferyge martyrdom. The secōde was in dysplynge hym self. And he had ỹ thyrde in a meruaylynge ỹ mageste of our lorde. For mathy is sayd as doynge good for euyll. For he beynge good was set in the place of Judas ỹ traytre. And his lyfe is redde i holy chyrche. And bede wyteth it as many holy men bere wytnesse.

Saynt Mathy the apostle was in ỹ place of Judas the traytre/ and therfore fyrst we shal reherce here the byrthe and begynnynge of Judas.

¶ It is red in an hystory though it be named apocrypha/ that there was a man in Jherusalem named rubē and by another name Simyon of ỹ kynrede of dauid. Or after saynt Jerom of the tribe of ysachar whiche had a wyf named Ciborea/ & on ỹ nyght that iudas was cōcepued/ his moder had a meruaylous dreme/ wherof she was sore aferde. For euer her semed that she had conceyued a chylde that sholde destroye her people/ and bycause of the losse of all theyr people/ her husbande blamed her moche and sayd to her. Thou sayste a thynge ouer euyll/ or the deuylles wyll deceyue the. She sayd certeynly yf soo be ỹ I shall haue a sone I trowe it shalbe soo as I haue had a reuelacyō/ & none illusyon/ whā the chylde was borne/ ỹ fader & moder were in great doubt and thought what was best to do for they durst not slee the chylde for ỹ errour ỹ they sholde haue therin. Neyther they wyst not how they

myght norysshone ꝑ shold destroye theyr lignage. Than they put hym into a lytel fyl shell or basket wel pytched & set it in ꝑ see and abandoned hym to dryue whyder it wolde. And anone the flodes and wawes of ꝑ see brought and made hym aryue in an yslande named Scarioth/and of this name he was named Judas Scarioth. Now it happed that the quene of this countree wente to playe on the ryuage of the see/& beheelde this lytel vessell & a chylde therin whiche was fayre/and than she syghed & sayd/o lorde god how sholde I be ealed yf I had suche a chylde. Thanne at leest sholde not my realme be without heyre/thā cōmaūded she the chylde sholde be take vp and be nourysshed/& she fened her selfe to be great with chylde/and after publisshed ꝑ she had borne a fayre sone/whā her husbād herde say herof/he gad great Joy and all ꝑ people of the countre made great feest. The kynge and ꝑ quene dyde doo norysshe and kepe this chylde lyke as the sone of a kynge/anone after it happed the quene conceyued a sone. And whan it was borne & growē Judas bete fore that chylde/for he wende ꝑ he had ben his broder/& ofte he was chastysed therfore. But alway he made hym to wepe so lōge that ꝑ quene whiche knewe well that Judas was not her sone. And at last she sayd the trouth/and tolde how Judas was founden in the see. And yet or this was knowen Judas sleewe the chylde that he supposed to be his broder and was sone to the kynge. And in eche wynge ꝑ sentence of dethe/he fledde anone/& came into Jherusalem/and entred into ꝑ courte of pylate whiche tho was ꝓuost. And he so pleased hym ꝑ he was great with hym/& had in great chyerte/& nothynge was done vō out hym. ¶ How it happed on a day ꝑ pylat wente for to dysporte hym by a gardyne belongynge to ꝑ fader of Judas/and was so desyrous to ete of ꝑ fruyte of ꝑ apples ꝑ he myght not forbere them. And ꝑ fader of Judas knewe not Judas his sone. For he had supposed ꝑ he had be drowned in the see longe tofore me the sone knewe not the fader. ¶ Whan pylate had tolde to Judas of his dethe. He spraūge into ꝑ gardyne of his fader & gadred of ꝑ fruyte for to bere to his mayster/but the fader of Judas defended hym. And ther begā bytwene them moche stryf & debate fyrst by wordes & after vō fyghtynge so moche ꝑ Judas smote his fader vō a stone vpon ꝑ heed ꝑ he slewe hym/& after brought ꝑ apples vnto pylate/& told hym how he had slayne hym that ought ꝑ gardyne. Than ne send pylate to seasle al ꝑ goodes that ꝑ fader of Judas had/& after geue his wife to Judas i maryage & thus Judas wedded his owne moder. ¶ Now it happed on a day ꝑ ꝑ lady wepte & syghed moche strōgly & sayd alas how vnhappy that I am/I haue lost my sone & my husbande. My sone was layd on ꝑ see/& I suppose that he be drowned & my husbād is deed sodeynly. And yet it is more greuo⁹ to me ꝑ pylate hathe remaryed me agaynst my wylle. Than demaunded Judas of this chylde/& she tolde hym how he was set in ꝑ see. And Judas told to her how he had be foūde in the see/in suche wyse that she wyste that she was his moder & that he had slayn his fader/& wedded his moder wherfore than he wente to Jhesu cryst/whiche dyd soo many myracles & prayed hym of mercy & forgyuenes of his synnes. Thus ferre it is redde i thystorye whiche is not autētyke. Our lorde made Judas one of his apostles & reteyned hym in his cōpany & was so pryue vō hym ꝑ he was made his procuratour/& bare ꝑ purse for all ꝑ other/& stale of that whiche was gyuen to cryst. Than it happed that he was angry for ꝑ oyntmēt ꝑ mary mawdeleyne poured on ꝑ heed & fete of our lorde ihesu cryst & sayd ꝑ was worth. CCC. pens & sayde ꝑ so moche he had loste & therfore solde he thesu cryst for. xxx. pens/of ꝑ mo

ney vsual of whiche eche peni was worth x.pens/and he receyued.CCC.pens. Or after ỳ some say ỳ he ought to haue of all ỳ gyftes ỳ was gyuen to Jhesu cryst the tenth peny. And so he recouered.xxx.pēs of ỳ he solde hȳ. And neuertheles he brought theym agayne to ỳ temple/& after he hanged hymselfe in despayre. And his body opened & cleft ysonder/& his bowelles fell out. And so it appered well that it shold be soo. For the mouthe whiche god had kyssed ought not to be defoyled towchȳge/& also he ought not to deye on the erth bycause all erthly creatures ought to haue hȳ. But ỳ ayre where deuylles & wycked spyrytes be/bycause he had deserued to be in theyr companye. Thā whan ỳ tyme came betwene ỳ alcēcyō & whytsonty de/saynt Peter beheld ỳ nōbre of ỳ apostles was mynynlshed/he arose vp in the mydle of ỳ dyscyples & sayd. Fayre brethrē knowe ye how our lorde Jhesu cryst had chosen.xij.men for to bere wytnesse of his resurrecyon/& Judas was gone ỳ cuyll waye. Jt behoueth to accōplysshe ỳ nōbre of.xij.of such as hath bē w̄ hȳ/& syth they chosē.ij.of theym ỳ were there ỳ one was named Joseph surnamed iust⁹/& ỳ other was mathy/& than they made theyr orayson & sayd. Lord god whiche knowest ỳ hertes of al ỳ persones/shewe to vs whō we shal chese of thes twayne here/& after they cast lottes/& ỳ lotte fylle on mathy. whiche forthwith was nōbred with the other.xi.& than were they.xij. But ỳ holy saynt denis sayth ỳ ỳ lotte was a raye & a shynynge whiche came & shone vpō hym & anone he begā to preche & had his predicacyō aboute therusalē/& was moche vertuous & dyd many myracles as is wrytē of hym/of whome the legēde is founde at Tryre in Almayn.

Saynt mathy whiche was sette in ỳ place of Judas/was borne in bethleem of ỳ trybe of Juda. He was set to scole/& in a lytell tyme he lerned al the scyence of the lawe and of the prophetes. He was aferd of flesshly lustes/and he passed his youth in good maners his courage was enclyned to all vertues. For he was hūble & debonayr/and alwaye redy vnto do mercy. And was not proude in prosperyte ne frayle in aduersyte. He dyde ỳ whiche he preched. He made the blynde to se/and heled the seke mē. He reysed the dead mē/& dyd great myracles in the name of Jhesu cryst/& whā he was accused herof tofore ỳ bysshop of Jherusalem/Jt was demaūded of hym that he sholde answere therto. And he sayd it behoueth not moch to answere herto bycause for to be crysten men it is no thynge crympynall/but it is a gloryous lyfe. ¶ Than sayd ỳ bysshop ỳ he wolde spare hym & gyue hym respyte to repent hym. And saynt mathy answered. God forbede that Jshold repente of ỳ trouthe that Jhaue truely foundē & become an apostate. He was fyrme in ỳ loue of god/& clene of his body/& wyse in speking ge to all the questyons of scrypture. And whā he preched ỳ worde of god many beleued in Jhesu cryst by his predycacyon. The Jewes toke hym and brought hym to Justyce & had gotē two fals wytnesses agaynst him & for to accuse him/ỳ which cast on him fyrst stones/and ỳ other after and so was stoned. And he prayed that ỳ stones myght be buried/that the fals witnesses had cast vpō hym. For to bere wytnesse agaynst them that had stoned hym And fynably he was slayne w̄ an axe after ỳ maner of romayns. And he held vp his handes/& cōmaunded his spyryte to god & after it is sayde his body was brought to Rome. And fro Rome it was translated vnto Tryre. Another legēde sayth that his body lyeth at Rome/and buryed vnder a stone of pourphyre/in ỳ chyrche of saynt Mary the maior.

¶ Of saynt Gregorye the pope.

Gregory is sayde of grey whiche is to saye a flocke / and of grete / whiche is to say a prechour. Than gregory is too saye as a prechour to an assembled flock of people. Or it is sayde as a noble doctour or prechour / or Gregory is to say in our language as awaked. For he awoke to hymselfe to god & to ỹ people. He awoke hymselfe by keppynge of clēnesse to god by good cōtemplacyon. And to ỹ people cōtynuall predicacyon. And by this is deserued the vysyō of god. And saynt austyn sayth in ỹ boke of order / that he seeth god that well lyueth / well studyeth / & well prayeth. And poule thystoriographe of ỹ lōbardes wryteth his hystory & lyfe of hym the whiche Johan the deken afterwarde moche dylygētly cōpyled & ordeyned.

Saynt gregorye was borne of ỹ patrēte le of senatours of rome / whose fader was named Gordiane / & his moder Saluia. And whā he had somoche lerned that he was a mayster in philosophy & also was ryche of patrymonye. He thought that he wolde leue all the rychesse that he had / and wolde entre into religyon. For to serue god. But in this that he put his thought in respyte. He cōceyued another purpose / that was that hym semed ỹ he shold better serue god in a seculer habyte in doynge the office of ỹ prefecture of ỹ prouost of Rome. For to gyue to eche mā duely reason / after ỹ ryght of his cause / but he fonde in this office so great seculer besines that it begā to displease him bycause by this great besynesse he withdrew hym ouer ferre fro god. In this meane whyle his fader and moder deyde. In suche wyse that he was ryche of patrymonye / and puyssaunt ỹ at ỹ begynnynge he founded & endowed with rentes. vi. abbayes in cesyll. And the seuenth he founded within the walles of Rome In ỹ honour of saynt Andrewe the apostle. In the whiche he became a mōke. And ỹ remenaūt of his patrymony / he gaue for goddes sake. So ỹ he that before wente clothed in clothes of golde and of sylke & aourned with precyous stones in ỹ eyte / whā he was monke serued in a poore habyte the monkes. He was at ỹ begynnynge of his cōuersacion of soo perfyte a lyfe / that it myghte be sayde well that he was all perfyghte. He had put out of his herte all seculer thynges / soo that his conuersacyon and all other desyres weren of heuen. For he had adressed all his desyre for to come too the Joye euerlastyngly. ¶ On a tyme it happed that saynt gregorye in his celle of the same abbaye / wher as he was abbot wrote some thynge. And an angel appered to him in semblaunce of a maryner / whiche semed as he had escaped fro ỹ tempest of the see. And prayed hym wepyge to haue pyte on hym. ¶ Than saynt gregorye cōmaunded ỹ ther sholde be gyuen to hym vi. pens / and thanne he departed. The same daye ỹ angel came agayne in lyke wyse as he dyd tofore / & sayd that he had lost all his good / & prayed hym ỹ he wolde yet helpe hym on whō saynt gregory had pyte / & dyd to be gyuē to him. vi. pens more. Yet at thyrd tyme he came & made grete crye & wepte / & prayed hym ỹ he wolde yet helpe him to ward his great losse / so ỹ saynt gregory cōmaunded his prouost ỹ he sholde yet gyue to this poore mā an almesse. And ỹ prouost sayd ỹ there was no more syluer in al ỹ abbaye but a dysshe of syluer / in whiche his moder was wont to sende hym potage. And saynt gregory commaunded anone ỹ / ỹ dysshe of syluer sholde be gyuen to hym. And ỹ angell toke it with great Joye. And a lytell whyle after this

angel appered to laynt gregory/& layd to hym that god had lend hym to hym. It happed afterwarde as layt Gregory passed thorughe the market of Rome/& sawe ther two fayr chyldre whyte & rody of vysage & fayr yelowheer whiche were for to selle & laynt gregory demaũded fro whẽs thei were & the marchaunt answered of englãde. After layt gregory demaũded yf they were crystened/& he answered nay/but they were paynyms. ¶ Thã syght laynt gregori & layd alas/what fayre people hathe the deuyll in his doctryne & in his dominacyon. After he demaũded how these people were called he answered y they were called englysshmẽ. Than he layd they maye well be so called/for they haue y vysage of angelles. And for y gregory went to y pope/& bi great prayers he impetred and had graũt y he was lend into englande for to conuerte the people of y same coũtree. But whã the Romayns herde say y gregory was lend into englande. Anone they went to y pope & sayde to hym. Thou hast angred laynt peter/y hast destroyed all Rome & hurte al holy chyrche in this y that thou haste lete gregory goo oute of of Rome. Of whiche word y pope was angry and moche abasshed. And lend anone his messãgers after laynt gregory. And cõmaũded hym to retorne/& come agayn to Rome. Whiche thã was gone in his iournay.iij.dayes. And for his noble & good nome/y pope made hym cardynall deken. After for y corrupcyon of y ayre y pope pelagi⁹ dyed & thã was laynt gregori electe of all the people too be pope. But he refused it & layd. That to that dygnite he was not worthy/& for y ryght great mortalyte or y he was sacred pope he made to y people a sermon & layd. Byght dere bren we ought well to haue doubte of the scourge of god/or y we fele it & yet we oughte to fere it & to torne & forsake our synnes/so ye may beholde y people deye/or they bywepe theyr synes. Thynke ye thã in what poynt he cometh in y presence of y Judge/y hath had no tyme to bewayle his synnes. The howles bẽ voyde y chyldren deyen in the presence of fader and moder sodaynly/so that they peyne lytell tyme to dye/wherfore euery mã amende his lyfe/whyles he hathe tyme for to repẽte hym of his euyll dedes and synnes or y the Judge call hym fro the mortal body/he sayth by y prophete. I wyl not y dethe of a synner/but I wyll that ye retourne and lyue. Moche soone y Judge hereth y synner whan he conuerteth fro his synes & amendeth his lyfe. By suche maner admonested he to y people theyr helth. And he ordeyned to make processyon in all the chyrche moche solempnly for too impetre & get mercy for this mortalyte. Whan the processyon was done/he wolde haue gone preuyly out of Rome for teschewe thoffyce of papalyte/but agaynste that y gates were kept/so that he myght not yssue. At laste he dyd do chaunge his habyte. And somoche dyde with the marchaũtes that they brought hym out of Rome i a towne vpon a carte. And whan he was ferre out of y towne/he yssued out of the carte/and hyd hym in a dytche. And whã he had bether.iij.dayes/the people of rome sought hym all aboute. And they sawe a pyler shynynge descende fro heuẽ streyght vpon y dytche in whiche laynt gregory was. And a recluse a holy man sawe y by that pyler angelles descẽde fro heuẽ to laynt gregory/& after went vp agayne. Anone laynt gregorye was taken of the people. And after y ordinaũce of holy chyrche/he was ordeined & sacred pope against his wyl. For he was moche debonayr/humble & mercifull to ryche & poore/& to great & smale/wel may he apperteyne y redeth his wrytynges how oft he cõplayned of this great charge that he was charged w̃ all to whiche he sayde he was not worthy therto/& also he myght not here y one sholde praysse hym/ne in letters ne in wordes. And al

way he was ī great humylyte & accõpted hymselfe more meke and lowe after that he was pope than tofore in somoche that he was the fyrste of the popes that wrote Seruus seruorũ dei. That is seruaunt of the seruaũtes of god. He had great cure & was busy to conuerte synners. He made & compiled many fayr bokes/of whiche the chyrche is gretli ēlumined. He was neuer ydle/how wel that he was alway seke he cõuerted the englysshe people to ỹ crystẽ fayth by thre holy men and good clerkes that he send thyder. That is to wete Augustyne/Mellitus/and Johan/for to prechethe fayth. And bycause the mortalyte ceassed not. He ordeyned a processyon in ỹ whiche he dyd bere an ymage of our lady whiche as is sayd saynt Luke the euãgelyst made/whiche was a good paynter. He had corsen it and paynted after ỹ lykenesse of the glorious vyrgyne mary. Anone the mortalyte ceased/and thayr became pure & cleue/& aboute theymage was herde a voyce of angelles that songẽ this anthem. Regina celi letare. &c. And saynt Gregory put therto. Ora pro nobis deum alleluya. ¶ At ỹ same tyme saynt Gregory sawe an angel vpõ a castel/whiche made clene a swerde all blody/& put it into ỹ shethe. And therby saynt Gregory vnderstode that the pestylence of this mortalyte was passed. And after that it was called ỹ castel angel. Saynt Gregory dyd euery daye so great almesse/ỹ many in the cõtre aboute were norysshed bi hym. whom he had my name wryten/and also the mõkes ỹ dwelled in the mount Synay had of hym theyr sustenaũce. ymõge al other almesses ỹ he dyd he gouerned thre thousande virgines to whõ he send euery yere foure score pouñde of golde and also he foũded to thẽ an abbeye ī Jherusalẽ and sent to them that therin were suche thynge as they lacked/euery daye had he poore mẽ to diner. ¶ On a tyme it happed ỹ he toke ỹ labour for to gyue water to a pylgryme for to wassh his hãde by great humilite/& anone ỹ pylgryme vanysshed away wher of saynt gregory had meruayle/ỹ nyghte after oure lorde appered in a vysyõ & sayd to hym. The other dayes thou hast receyued me in my membres/but yesterdaye ỹ teteyned me in my persone. Another day saynt gregory cõmaunded to his dispenser ỹ he sholde bringe to dyner. xij. poore men. And whan saynt gregory & ỹ poore men were set at meet/he tolde at ỹ table sytt̃ge. xiij. poore pylgrims & demaũded of his dispẽser why he had done aboue his cõmaundement/to bringe in mo thã. xij. persones/& anone ỹ dyspẽser all abasshed went and tolde the poore men and founde but. xii. and sayd to sayntgregori/holy fader there be no mo but. xij. & so many shal ye fynde & no mo. Thã consydered sayntgregorye ỹ one of ỹ pylgryms ỹ sat nexte to hym ofte chaunged his vysage. For ofte he semed yonge/& after olde/& after dyner sayntgregory toke hym by ỹ hande & brought hym into his chambre/& prayed hym ỹ he wolde tell his name. And he answered/wherfore demaũdest ỹ my name whiche is meruaylous/neuertheles know ỹ well ỹ I am ỹ same poore marynet to whome ỹ gauest thy dysshe of syluer in whiche thy moder was wonte to sende ỹ potage/& knowe for certayn ỹ syth ỹ day that ỹ dydest to me ỹ almesse god hath destynyed ỹ to be pope/& sayd more ouer. I am ỹ angell of god/& he hath send me hyther to the to be thy defender & procurer of ỹ whiche ỹ woldest demaunde & impetre of hym/& after this ỹ angel vanisshed awaye. And in that tyme there was an hermyte an holy man whiche had left & forsaken all ỹ goodes of ỹ worlde for goddes sake & had receyued nothynge but a cat wt̃ whiche he played ofte/& held it in his lappe delycyously. On a daye it happed ỹ he prayed god deuoutely ỹ he wolde vouchesauf to shewe to hym to what sayntshe sholde be in lyke Joye in heuẽ bycause for his

loue he had left al ꝑ world & renouced vpō this god shewed hym in a vysiō ꝑ saynt gregory & he shold haue lyke Joye in heuē/& whā he vnderstode this he syghed sore/& prayed lytell his pouerte whiche he had lōge suffered & borne yf he sholde haue lyke meryte whiche haboūded so greatly in seculer riches/vpō this ther came a voys to hym whiche sayd ꝑ ꝑ possessyō of rychesse maketh not a mā ryche in this world/but the odour of couetyse. Than be styll ꝑ/dare st ꝑ compare thy pouerte to the ryches of saynt gregory/whiche louest more thy catte with whō thou cessest not to stroke & playe than saynt gregory dothe all his ryches/for he cesseth neuer to gyue almesse for goddes sake. Than ꝑ heremyte thāked almyghti god and prayed ꝑ he myght haue his merite and rewarde with saynt gregory in the glory of paradyse. ¶ On a day it happed ꝑ saynt gregori sāge masse in ꝑ chyrche of saynt mary maior. And whā he had sayd. Pax domini sit semper vobiscum. Anone ꝑ angell sayd. Et cū spiritu tuo. And fro thā forthō ꝑ pope ordeyned a stacyon in ꝑ chyrche euery yere on ester daye. And whan thā he sayd in his masse. Pax dñi sit semper vobiscum. None shall answere in remembrauñce of this myracle. In ꝑ tyme ꝑ trayane thēperour regned/& on a tyme as he wente towarde a batayll out of Rome it happed ꝑ in his waye as he sholde ryde a woman a wydowe came to him weppynge & sayd. I pray ꝑ syre that ꝑ auenge ꝑ deth of one my sone/which innocētli & without cause hath ben slayne. Thēperour answered/yf I come agayne fro the batayll hole & sounde/thā I shall do Justyce for ꝑ deth of thy sone. Than sayd the wydowe. Syre & yf ꝑ deye in ꝑ batayll/who shall than auenge his deth. And thēperoure sayd/he ꝑ shall come after me. & ꝑ wydowe sayd/is it not better ꝑ ꝑ do to me justice/& haue ꝑ merite therof of god/thā another haue it for ꝑ Than had trayan pyte & delyuered fro his hors & dyde justyce in auengynge ꝑ dethe of her sone. On a tyme saynt Gregori wēt by ꝑ market of Rome/whiche is called ꝑ marked of trayan. And thā he remēbred of the justyce & other good dedes of trayā & how he had ben pyteous & debonayr/& was moche sorowfull ꝑ he had ben a paynym/& he tourned to the chyrche of saynt Peter wayllynge for ꝑ horrour of ꝑ mysere aunce of trayan. Than answered a voyce fro god sayēge/I haue nowherd thy prayer & haue spared trayan fro the peyne perpetually. By this thus as somme saye ꝑ peyne perpetuall due to trayan as a myscreaunt was somme dele take away/but for all ꝑ was he not quyte fro ꝑ prysson of helle. For the sowle maye be well in helle and fele there no peyne by ꝑ mercy of god And after it is sayde ꝑ ꝑ angell in his answere sayd more to this/bycause ꝑ haste prayed for a paynym god graunteth the to chese of.ij.thynges/ꝑ one whiche thou wylt. Or ꝑ shalt be.ij.dayes i purgatory in peyne/or elles all the dayes of thy lyfe thou shalt languysshe in sekenesse. Than answered saynt Gregory/ꝑ he had leuer to haue sekenesse al his lyfe in this world than to fele by.ij.dayes the peynes of purgatory. And euer after he had cōtynually the feuers or axes/or the gowte in his fete/& thereof hymselfe maketh mēcyon in one his epystle & sayth I am somoche tormēted of ꝑ gowte in my feet & of other sekenesses ꝑ my lyfe is to me a great peyne euery daye/me semeth ꝑ I ought to deye And alwaye I abyde the deth. Somme tyme my peyne is lytell & somtyme ryght great/but it is not so lytell ꝑ it departeth fro me/ne so great ꝑ it bryngeth me to deth And thus it is that ꝑ am alwaye redy to dye am wdrawen fro deth. It happed ꝑ a wydowe was wōte to bryng euery sōday hostes to synge masse whiche shold on a tyme be houseled & cōmuned And whā saynt Gregory sholde gyue to her the holy sacrament/in sayenge. Corpus domini nostri.

That is to saye/the body of our lorde Jhesu cryste/kepe ỹ into euerlastynge lyfe. Anone this woman began to smyle tofore saynt Gregory/and anone he withdrewe his hande/& rempsed ỹ sacrament vpon ỹ aulter. And he demaunded her tofore ỹ people why she smyled/& she sayd bycause ỹ the breed ỹ I haue made w̄ my owne handes/ỹ namest the body of oure lorde Jhesu cryst. Anone saynt gregory put hym selfe to prayer w̄ the people/for to pray to god/ỹ hereupō he wolde shewe his grace for to confyrme our byleue. And whā they were ryscn fro prayer/saỹt gregory sawe the holy sacrament in fygure of a pyce of flesshe as great as the lytell fynger of an hande. And anone after by the prayers of saynt gregory the flesshe of the sacramēt tourned into the semblaūce of breed/as it had ben tofore. And ther with he houseled ỹ woman whiche after was more relygyous and the people more fyrme in ỹ fayth Saynt gregory made & ordeined ỹ songe of ỹ offyce of holy chyrche/& establysshed at Rome two scoles of songe/ỹ one beside the chyrche of saynt Peter. And ỹ other by the chyrche of saynt Johan Latran. Where the place is yet where he laye and taught the scolers/& ỹ rodde w̄ whiche he menaced thē/& the anthyphoner on whiche he lerned them is yet there. He put to ỹ canon of ỹ masse these wordes. Diesq; nostros in tua pace dispona[illegible]s/atq; ab eterna dānatione nos eriptas/& electorū tuorū iubeas grege numerari. At the last whan saynt Gregory had ben pope. xiiii. yere. vi. monethes & x. dayes/he beynge full of good werkes departed out of this worlde/in the yere of oure lorde syxe hondreth and syxe yere/in the tyme whan Foca was emperoure of rome. Let vs praye to saynt gregory that he gette vs grace ỹ we maye amēde so our selfe here/to lyue in heuen. Amen.

¶ Here begynneth ỹ lyfe of saynt longi⁹.

LOngius whiche was a puyssaūt knyght was with other knightes by ỹ cōmaūdement of Pylate on ỹ syde of ỹ crosse of our lorde/& perced ỹ syde of our lorde with a spere/& whan he sawe ỹ myracles/how the sonne lost his lyght/and great erthe quauynge that ther was whā our lorde suffered dethe & passyō in ỹ tree of the crosse. Thanne byleued he in Jhesu cryst. Somme saye ỹ whan he smote our lorde w̄ that spere in the syde/ỹ precyous bloode aualed by ỹ shafte of ỹ spere vpon his handes. And of auenture with his handes he touched his eyen/& anone he ỹ had be tofore blynde sawe anone clerly/wherfore he refused all chyualry and abode w̄ the apostles/of whome he was taught and crystened and after he abandoned to lede an holy lyfe/i doynge almesses & i keppynge ỹ lyfe of a monke aboute xxxbiij. yere ī cesaree & in capadoce. And by his wordes and his example many mē cōuerted he to ỹ fayth of cryst. And whan this came to the knowlege of Octauyan the prouost he toke hym & wolde haue cōstrayned hym to do sacrifyce to ỹ ydolles And saynt Longius sayde. There maye no man serue two lordes whiche bē cōtrary to other/thyne ydolles bē lordes of thy malyces/corrūptours of all good werkes & enemyes to chastyte/humylyte/& boūte/and frendes to all ordure of luxurie of glotonye of ydelnesse of pryde & of al auaryce. And my lorde is lorde of sobrenesse ỹ bryngeth the people to the euerlastynge lyfe. ¶ Thā sayd ỹ prouost. It is nought that thou sayest. Make sacrifyce to ỹ ydolles. And than thy god shal forgyue the by cause of the cōmaūdement/that is made to ỹ. Longius sayde yf thou wylt become crysten/god shall pardone the thy trespaces. ¶ Than the prouost was tyght angry/and made the tethe of saynt Longius to be drawen oute of his mouthe and dyde to cutte his mouthe open and yet for all that lōgyus lost not his speche but

toke an axe ꝑ he there foũde/and hewed & brake therwith ꝑ ydolles & said now may we se yf they be very goddes or not. And anone the deuylles yssued out & entred in to the body of the prouost/& his felawes. And they brayed lyke beestes/& fyl doune to ꝑ feet of saynt longius & sayd we know well that thou art seruaũt vnto the souerayne god. And saynt longius demaũded of the deuylles why they dwelled in these ydolles. And they answered/we haue foũden place in these ydolles for vs. For ouer al where Jhesu cryst is not named ne his sygne is not shewed/there dwell we gladly. And bycause whan these paynyms come to these ydolles for to adoure & make sacrifyce in the name of vs. Than we come & dwell in these ydolles. Wherfore we praye the man of god that ꝑ sende vs not in ꝑ abysme of hell. And saỹt lõgius sayd to ꝑ people ꝑ ther were. What say ye wyl ye haue these deuylles for your goddes & worshyp them. Or haue ye leuer ꝑ I hũte thẽ out of this world in ꝑ name of Jhesu crist. And ꝑ people said wt an hye voyce Moche great is ꝑ god of crysten people/holy mã we pray ꝑ ꝑ ꝑ suffer not the deuyles to dwell in ꝑ cyte. Than cõmaũded saynt lõgius to ꝑ deuylles ꝑ they sholde yssue out of this people. In suche wyse ꝑ ꝑ people had great Joye/and byleue in our lorde. A lytell tyme after ꝑ euyll prouost made saynt lõgius come to fore hym And sayd to hym ꝑ all ꝑ people were departed & by his enchaũtemẽt had refused the ydolles/yf ꝑ kynge knewe it/he sholde destroye vs & also ꝑ cyte. Afrodilius answered. How wylt ꝑ yet tourment this good mã whiche hath saued vs & hath done so moche good to ꝑ cyte. And ꝑ prouost sayd he hath deceyued vs by enchaũtry. Afrodilius sayd his god is great/& hath none euyll in hym. Than dyd ꝑ prouost cut out ꝑ tõge of Afrodilius. wherfore saynt Lõgius syghed vnto god. And anone ꝑ prouost became blynde & lost all his mẽbres. Whan Afrodilius sawe ꝑ he sayde. Lorde god ꝑ arte iuste/& thy iudgement is very table. ¶ And ꝑ prouost sayde to Afrodilius. Fayre broder praye to saynt Lõgius that he praye for me. For I haue done yll to hym. ¶ And Afrodilius sayd. Haue I not well tolde it to the do no more so to longius/seest not thou me speke without tongue. And ꝑ prouost sayd I haue not only lost mi eyen/but also my herte & my body is in great peyne. And saynt lõgius sayd yf thou wylt be hole & guaryshed/put me apertly to dethe/& I shall praye for ꝑ to our lorde after ꝑ I shalbe deed ꝑ he hele ꝑ And anone than ꝑ prouost dyd do smyte of his heed. And after he came & fyll on ꝑ body of saynt Longius & sayde all in wepynge. Syr I haue synned I knowlege & confesse my fylthe. And anone came agayne his syghte & he receyued helthe of his body. And buryed honourably ꝑ body of lõgius. And ꝑ prouost byleued in Jhesu cryst. And abode in ꝑ cõpany of crysten men & thanked god & dyed in good estate All this happed in Cesaree of Capadoce to the honour of god/to whome be gyuen laude and honour in secula seculorum.

¶ Here foloweth ꝑ lyfe of saynt Maure.

The yere ꝑ saynt benet dyed. He sẽt saỹt Maure & four felawes wt hym into fraunce/ꝑ is to wete Fuscien/Simplicyen/Antonyen/and Constancyne/at prayer of baryeam the bysshop of Maulx for to founde an abbaye/whiche the sayde bysshop sholde make of his owne good/& gaue to saynt Maure a boke in whiche he had wryten the rule of his hande. And as they passed ꝑ moũtaynes of mongus surgus one of their seruaũtes fyl fro his horse vpon a great stone & his lyfte fote was all to frusshed/but as sone as Maure had blessed it & made his oraylon he was guaryshed & all hole. After this he came into the chyrche of saynt Mauryce. And there

was at ỹ entre a blynde man beggynge ỹ had sytte ther. xi. yere & was named Lyuen whiche for ỹ longe vsage ỹ he had bē there he knewe all ỹ offyce of the chyrche by herynge ỹ he had lerned therby wōute more he conjured saynt Maure by ỹ vertue of ỹ martyrs that he wold helpe hym Whā anone he was guarysshed and had a gayne his syght by his prayer. And than saynt maure cōmaūded hym ỹ he sholde serue al his lyfe ỹ chyrche as he had done. ¶ On a nyght this holy mā & his felawe herberowed in ỹ house of a wydowe whiche was named Tymere / ỹ whiche had a sone that was so seke ỹ eche man sayde ỹ he was deed. And this holy mā heled hȳ And he was hole / he sayde to saynt Maure. Thou arte / ỹ by merytes & by ỹ teeres hast me delyuered fro ỹ Judgemēt wher I was condēpned to ỹ fyre of hell. Thus as they helde theyr waye on the good fryday in ỹ abbaye of whiche saynt Romayn was abbot. And saynt Maure sayd to saynt Romain. Saynt benet shal departe out of this worlde to morowe. On ỹ morowe after ỹ houre of tyerce as saynt maure was in his prayers / he sawe ỹ waye by whiche saynt Benet moūted into heuen & he was aourned wt̄ palles & great foyson of clerenesse. And this bysyon sawe two other monkes. Also whan saynt Maure & his felawe came to orlyaūce / they herde saye ỹ the bysshop Varycam of Maulx was deed. And he that was in his place wolde not receyue thē. Thā saynt Maure & his felawe went into a place ỹ is ealled resis. And there founded he fyrste an house for to adoure god ther in ỹ honoure of saynt martyn and cōmaunded that he wolde be buryed therin. A clerke ỹ was there named Langiso fyll downe an hye steyer vpon an hepe of stones & was all to frusshed / but saȳt Maure heled hȳ anone & after Glocus whiche was one of ỹ greatest frendes of ỹ kynge had hym in so grete reuerēce / ỹ he durst not aproche / but yf he bad hym. Thre werkemen ỹ wrought in ỹ house began to say shrewdly of saynt Maure & sayde ỹ he coueyted ouer moche vayne glorye / but anone they soo raged ỹ the one of thē loste forthwt̄ his lyfe / & the other. ij. tare thēselfe wt̄ theyr tethe. The holy mā anone put his hāde ī theyr mouthes. And made ỹ fende to go out byneth / & after he reysed the thryde to lyfe whiche had ben deed & commaunded hym yf he wolde lyue ỹ he sholde no more entre into ỹ hous & this cōmaunded he for to shewe ỹ fauour of ỹ worlde. Theodeberts kynge of Fraūce came for to vysyte hym / & prayed to saynt Maure & ỹ bredren that they wolde praye for hym. And he gaue to thē of that house ỹ fee. Ryall of ỹ buscage and all the rentes therto belongynge & ỹ townes. On the morne saynt Maure went to se ỹ gyfte ỹ the kynge had gyuen & there he heled one haupnge ỹ palaseye / whiche had beseuen yere seke. The seconde yere ỹ this house was foūded / came many noble men of the countree / whiche cōmaunded that theyr chyldrē myght be clothed & receyued into ỹ relygyō. And ther came so many / that the. xxvi. yere of the foūdacyon of the abbaye ther were an hondred & forty bredren. And saynt Maury commaunded that they sholde abyde in that nombre without more or lesse. And not to encreace ne mynysshe that nombre. ¶ After this Clotayre the kyng came into this abbaye / and gaue therto ỹ chyef of blasō and the towne longchamp therwith. And after this tyme saynt Maure wolde noo more yssue out of the abbaye / but he went and abode in a syde of the chyrche of saynt Martyn / where he hadde made an house for hym / and had with hym two mōkes for to serue hym. But he ordeyned after hym / that bercules sholde be abbot after hym / whan he hadde ben in ỹ house that two yere and an halfe. The deuyll appered to hym on a tyme / whiche was in his orayfons / and sayd to hym ỹ there sholde

be great destruccyon of his bredren. But the angell of oure lorde came after hym. whiche reconforted hym & than he came vnto ỹ bredren & sayd to them ỹ he & many of thē there within sholde passe out of this worlde. ¶ And it happed ỹ vnto a moneth after there deyed. C. and. xvi. monkes of ỹ abbaye & of all the nombre ther abode no more alyue. but. xxiiij. And thā dyed Anthonyn & Constantyn that were comē wt hym. A lytell whyle after deyed saynt maure of the peyne of his syde the. xli. yere after he was comen thyder the. xviij. kal. of Febzuary. And he died tofore the aulter of saynt martyn/ wher he was couered with an heyr. The other of his felawshyp retourned to moūt Cassyn. And thus accōplysshed this blessed saynt his lyfe/ in the tyme of Lowys the Emperoure the seconde. And the body of saynt Maure was borne fro ỹ abbay in Angio named gaunefull for fere of the normans vnto the abbaye of salles/ wher his body is nowe/ whiche abbaye fōnded saynt Bonolanis dysciple to saynt Collonbayne. His feest is the. xv. daye of Janyuere.

¶ Here begynneth ỹ lyfe of saint Patryke & fyrst ỹ interpretacyon of his name.

PAtryke is asmoche to saye as knolege. For by the wyll of god he knewe many of the secretes of heuen and of ỹ Joyes there. And also he sawe a party of the peynes of hell.

SAynt patryke was borne in brytayne/ whiche is called Englāde/ and was lerned at Rome. And there flowred in vertues/ & after departed out of ỹ partyes of Italye where he had longe dwelled & came home into his countre in walis named pendiac. And entred into a fayre and Joyous countre called the valeyē rosyne. To whom the angel of god appered & sayd. O patryke this see ne byshop ryke god hathe not prouyded to ỹ but vnto one not yet borne/ but shall. xxx. yere here after be borne. And so he lefte ỹ countre & sayled ouer into yrlāde. And as cheltre sayth in polycronycon the fourth boke ỹ. xxx chappytre. That ỹ fader of saynt Patryke was named capzune/ whiche was a preest & a dekenes sone/ whiche was called Fodū And saynt patrikes moder was named Cōthes martyns syster of frauce In his baptysme he was named sucate/ & saynt Germayn called hym magonius & Celestyn^{9} ỹ pope named hym Patryke that is asmoche to saye/ as fader of ỹ ryte zeyns. Saynt patryke on a day as he preched a sermon of ỹ pacyence & sufferaūce of ỹ passyon of our lorde Jhesu cryst/ to ỹ kynge of ỹ coūtre. He lened on his croche or crosse. ¶ And it happed by auenture/ ỹ he set the ende of his croche or his staffe vpon ỹ kynges fote/ & prycked his fote wt ỹ pyke whiche was sharpe byneth. The kynge had supposed ỹ saynt patryke had done it wyttyngly/ for to meue hym ỹ soner to pacyence & to the fayth of god but whā saynt patryke apercyued it/ he was moche abasshed/ & by his prayer he heled the kynge/ & forthermore he impetred & gate grace of oure lorde ỹ noo venemous beest myght lyue in al ỹ coūtre/ & yet vnto this daye is no venemous beest in al yrlande. ¶ After it happed on a tyme that a man of that countre stale a shepe/ whiche bylōged to his neyghbour/ where vpon saynt Patrike admonested ỹ people ỹ who someuer had takē it sholde delyuer it agayne within seuen dayes/ whan all the people were assembled within the chyrche and ỹ man whiche had stolen it made noo semblaunce to rendre ne delyuer agayne this shepe. Than saynt Patryke commaunded by the vertue of god that ỹ shepe sholde blete & crye in the bely of hym that had eten it. And soo it happed/ that in the presence of all the people ỹ shepe cryed & bleted in the bely of hym ỹ had stolen it. And

the man ꝑ was culpable repēted hym of his treſpace/ & ꝑ other fro thā forthon kepte them fro ſtelynge of ſhepe fro ony other mā. ¶ Alſo ſaynt patryke was wont for to worſhyp & do reuerence vnto al ꝑ croſſes deuoutely that he myght ſe. But on a tyme tofore ꝑ ſepulcre of a paynym ſtode a fayre Croſſe/ whiche he paſſed & wente forth bi as he had not ſene it. And he was demaunded of his felawes/ why he ſawe not ꝑ croſſe. And thā he prayed to god he ſayde for to knowe whoſe it was. And he ſayd he herde a voyce vnder the erthe ſayenge ꝑ ſaweſt it not/ bycauſe I am a paynym that am buryed here/ & am vnworthy ꝑ the ſygne of the croſſe ſholde ſtande there/ wherfore he made the ſygne of the croſſe to be taken thens. ¶ On a tyme as ſaynt Patryke preched in yrelande ꝑ fayth of the Jheſu cryſt. And dyd but lytell profyte by his predycacyon. For he coude not conuerte ꝑ euyll/ rude/ and wylde people/ & he prayed to our lorde Jheſu cryſte ꝑ he wolde ſhewe them ſome ſygne ferde full and ghaſtfull. By whiche they myght be conuerted and be repentaunt of theyr ſynnes. ¶ Than by the commaundemente of god ſaynt Patryke made in the erthe a great cyrcle with his ſtaffe/ and anone the erthe after the quantyte of ꝑ cyrcle opened. And ther appered a great pyt and a depe/ and ſaynt Patryke by the reuelacion of god vnderſtode that ther was a place of purgatory. In to whiche who ſomer entred therin he ſhall neuer haue other penaunce ne fele none other peyne/ & there was ſhewed to hym/ ꝑ many ſholde entre whiche neuer ſhold retorne ne come agayne. And they ꝑ ſholde retourne ſholde abyde but fro one morne to another & no more. And many entred that came not agayne. As touchynge this pytte or hole whiche is named ſaynt Patrykes purgatory. Some do holde opynyon that the ſeconde patryke whiche was an abbot and no byſſhop/ that god ſhewed to hym this place of purgatory/ but certaynly ſuche a place there is in yrelande/ wherin manye mē haue ben. And yet dayly gone in/ and come agayne/ and ſome haue hadde ther many meruayllous viſyons/ & ſene gryſli and horryble peynes/ of whome ther ben bokes made/ as of Tundale and of other. ¶ Than this holy man ſaynt Patryke ꝑ byſſhoppe lyued tyll he was. C. xxij. yere olde/ and was the fyrſt byſſhop in yrlande and dyed i Aurelius ambroſes tyme that was kynge of Bryteyn. In his tyme was the abbot of columba otherwyſe named Colynkyllus/ & ſaynt Bryde whome Patryke profeſſed and beylled. And ſhe ouerlyued hym fourty yere/ all theſe thre holy ſayntes were buryed in vliſter in the cyte of Dunēce/ as it were in a caue with thre chābres theyr bodyes were foūdē at fyrſt compynge of kynge Johan henry ꝑ ſecōde ſone into yrelande/ vpon whoſe combes theſe verſes folowynge were wryten. Hic iacet in duno qui tumulo tumulantur in vno. Brigida Patricius atq; columba pius. Whiche is to ſaye in Engliſſhe. In Duno theſe thre ben buryed all in one ſepulture Bryde/ Patryke/ and Columba the mylde. Men ſaye that this holy byſſhoppe ſaynt patryke dyd thre great thynges. One is ꝑ he droof with his ſtaffe all the venemous beſtes out of yrelāde. The ſeconde that he had graūded of our lorde god/ that none yryſſhe man ſhall abyde ꝑ compynge of antecryſte. The thyrde wonder is redde of his purgatory/ whiche is more referred to the leſſe ſaynt Patryke ꝑ abbot. ¶ And this holy abbot bycauſe he he founde the people of that lande rebell/ he went out of yrelande and came into englande to the abbaye of glaſtēbury wher he dyed on ſaynt Bartylmewes daye. He floured aboute the yere of oure lorde. viij. C. and. l. And ꝑ holy byſſhop deyed that yere of oure lorde. iiij. C. & iiij ſcore & .x. in ꝑ hondred. & .xij. yere of his age. To whō praye we that he praye for vs.

Here folowyth ỹ lyfe of laynt Benet ỹ abbot/ & fyrst ỹ interpretacyon of his name

BEnet is layd bicause he blessed moche people/ other welles bycause he had many benedyccyons in his lyfe. Or for as moche as he deserued for to haue blessynge or benedyccyons perpetually. And the holy doctour layt gregori wrote his lyfe.

SAynt Benet was borne of the prouynce of Nurcia & was sende to rome for the studye. But in his infancye he lefte the scoles and wente into a deserte/ & his norryce whiche tēderly loued hỹ went alwaye with hym tyll they came to a place named offyde. And ther she borowed a vessel for to purge or wynde ỹ whete/ but the vessell fyll to the erthe by neclygence/ and was broken in two pyeces. And whā saynt Benet sawe his nourryce wepe/ he had great pyte & made his prayers to almyghty god and after made it as hole as it had ben tofore. Than they of the coūtre toke it/ and hanged it on the fronte of the chyrche in wytnesse of one so fayre a myracle. ¶ Thā lefte saynt Benet his nourryce and fledde secretly and came into an hermytage where he was neuer knowen of no man but of a monke named Romayn/ whiche mynistred to hym meet for to ete. And bycause that there was no waye fro the monastery of Romayn vnto ỹ pytte/ where saynt Benet was/ he knyttе ỹ look in a corde & soo lete it downe to hym. And bycause he sholde here whā Romayn sholde lete downe ỹ breed/ he boūde a belle on ỹ corde & by the sownе therof he receyued his breed/ but ỹ deuyl haupnge enuy of ỹ charyte of ỹ one & of the refeccyon of the other/ cast a stone & brake ỹ bell/ but neuertheles romayn left not to mynistre to hỹ ¶ It happed ỹ there was a preest on an ester daye ỹ arayed his dyner for hymself & our lorde appered to hym & sayd. Thou ordeynest for thy selfe delycyous meet/ & my seruaunt dyeth for hongre in suche a pytte and nanied hym the place. Thā the preest arose & bare his meet with hym/ & sought so longe that he founde saynt Benet in great peyne/ whan he had foundē hym he sayd to hỹ. Aryse & take thy meet and refeccyon. For it is ester daye. He answered. I knowe well that it is ỹ feest of paske/ bicause ỹ I se ỹ. The preest sayd to hym/ certaynly this day is ỹ day of ester/ & saynt Benet wyst not/ bycause he hadde dwelled there so lōge & so ferre fro people. Than sayd they graces & made the benedyccyon & toke theyr refeccyō. It happed after this ỹ a blacke byrde that is called a merle came on a tyme to saynt Benet/ & pyckked vō his byll at his vylage/ and greued & noyed hym somoche ỹ he cowde haue no rest for it/ & cowde not put it fro me him. But alsoone as he had made ỹ sygne of ỹ crosse/ anone the byrde vanysshed awaye. And after ỹ came to hỹ a great temptacyon of ỹ flesshe/ by ỹ whiche ỹ deuyll tēpted hym in shewynge hym a womā/ & brente sore & was enflammed in his courage. But anone he came agayne to hym selfe/ & after dyspoyled hymselfe al naked & went ymonge the thornes/ & walowed ymonge the nettles/ so that his body was torne & peyned/ bi whiche he heled ỹ woundes of his herte. Thā after that tyme he felte no moore temptacyon of his flesshe. ¶ It happed that the abbot of a monastery was deed/ and for the good renome of this holy man saynt Benet/ all the monkes of the abbaye gaue theyr voyces and electe saynt Benet for theyr abbot. But he accorded not therto/ ne agreed not to them. For he sayd ỹ his condyccyons & maners were not accordynge to theyrs/ not withstandynge he was vaynquysshed/ & so Instantly requyred/ ỹ at last he consented. But whan he sawe they lyued not ne were not ruled accordynge to theyr relygyon & rule/ he repreued and corrected them vigorously/ & whan they sawe ỹ they my-

ght not do theyr wylles vnder hym they gaf him venym medled w̄ wyne for to dr̄ke/but sayt benet made ꝑ sygne of ꝑ crosse ouer it & blessyd it. And anone ꝑ vessell brake i peces whiche was of glasse. Whā saynt benet thā knewe ꝑ in ꝑ vessell was mortall dr̄ke/whiche myght not abyde ne suffer ꝑ sygne of ꝑ crosse/he rose vp & sayde. God haue mercy on you fayre bredren/I sayd to you well at ꝑ begynnyng/ ꝑ my cōdycyons & maners appertayneth not to yours. Fro henforth get you another fader/for I may no lenger dwel here Thā wente he agayne to deserte where god shewed for hym many sygnes & myracles & foūded there. ij. abbayes. Now it happed ꝑ in one of these. ij. abbayes was a monke ꝑ myght not endure lōge i prayers & whan ꝑ other of his felawes were i prayers/he wolde go oute of the chyrche. Than ꝑ abbot of ꝑ abbaye shewed this to saynt benet/& anone he went for to se yf it were true/& whā he came he sawe ꝑ ꝑ deuyll in lykenesse of a lytell blacke chylde drewe hym out of the chyrche by his cowle. Than sayd saynt benet to ꝑ abbot & to saynt Maure. Se ye not hym ꝑ draweth hym out/they sayd naye. Thā sayd he let vs praye to god ꝑ we may se hym/whan they had made theyr prayers/saynt maure sawe him/but ꝑ abbot myght not se hym The nexte day saynt benet toke a rodde & bette ꝑ monke/& than he abode in prayer lyke as ꝑ deuyll had be beten & durste no more come & drawe hym awaye/& fro thā forthon he abode i prayer & cōtynued therin. ¶ Of the. xii. abbayes ꝑ saynt Benet had foūded. iij. of thē stode on hye roches so ꝑ they might haue no water but by grete laboure. Thā came ꝑ mōkes to hym & prayed hym ꝑ he wolde set these abbayes in some other place bycause they had great defaute of water. Thā went saynt Benet about ꝑ mōtayn & made his oraysons & prayers moche deuoutly/& whā he had longe prayed/he sawe. iij. stones i a place for a sygne/& on a morne whan ꝑ monkes came for to pray he sayd to them/go ye to suche a place where ye shall fynde. iij. stones & there dygge a lytell/& ye shall fynde water/our lorde can well prouyde for you water/& they went & foūde ꝑ montayne swetynge/where as ꝑ thre stones were. And there they dygged/& anone they foūde water so great haboundaūce ꝑ it suffysed to them/& ranne downe fro the toppe of the hylle vnto bynethe into the valeye. ¶ It happed on a tyme ꝑ a man hewed bussches & thornes about ꝑ monastery/& his axe or instrument of yron ꝑ he hewed w̄ sprange out of the helue & fyll into a depe water. Than the man cryed & sorowed for his toole/& saynt Benet sawe that he was ouer moche angusshed therfore & toke ꝑ helue & threwe it after in too the pytte. And anone ꝑ yron came vp & began to swymme tyll ꝑ it entred into ꝑ helue. ¶ In ꝑ abbaye of saynt benet was a chylde named Placidus/whiche went to ꝑ ryuer for to drawe water/& his fote slode so ꝑ he fyll into ꝑ ryuer whiche was moche depe/and anone ꝑ ryuer bare hym forthe more than a bowe shotte/& whā saynt benet whiche was in his study knewe it he called to saynt maure and sayd that there was a chylde whiche was a monke/that was aboute to be drowned/and bad hym go to helpe hym. And anone saynt maure began to renne vpon the water lyke as it had ben on drye groūde and his fete drye. And he toke vp the chylde by the heer and drewe hym to lande. And after whan he came to saynt Benet he sayde that it was not by his merytes/but the vertue of his obedyēce. There was a preest named florentyne that hadde enuy on saynt Benet and he sende to hym a lofe of breed enuenymed. And whan saynt Benet had this lofe he knewe by inspyracyon that it was enuenymed/and gaue it to a raué ꝑ was wonte to take his fedynge of saynt Benetes hande/& bade hym to bere it to suche

a place ỹ no man sholde fynde it. Thã the rauē made semblaūt to obeye ỹ cōmaūdement of saynt benet/but he durst not touche it for ỹ venym & fled about it houlyng & cryēge. Saynt benet sayd to hym. Take this breed hardely & bere it awaye. At the last the rauen bare it awaye/into suche a place ỹ there was neuer herde tydynges therof after/& came agayne ỹ thyrde day after/& toke his refeccyon of saynt Benet as he was wonte to do tofore. Whan this preest Florētyne sawe ỹ he coude not slee saynt Benet he enforced hym to sle spyrytually ỹ soules of his dyscyples. He toke viij. maydens all naked/& send thē into ỹ gardyd to daunce & to caroll for to moeue ỹ monkes to tēptacyon. Whā saynt benet sawe ỹ malyce of Florentyne/ he had kepe of his dyscyples/& send thē out of ỹ place. Whan Florentyne sawe ỹ saynt Benet & his mōkes went out he had great Joye. And anone ỹ seler fyll vpon hym & slewe hym sodeynly. Whan saynt Maure sawe ỹ Florentyne was deed he ranne after saynt Benet & called hym sayenge. Come agayne for Florētyne ỹ hath done somoche harme vnto you is deed. whan saynt Benet herde this he was sory for ỹ perylous dethe of Florētyne. And for ỹ saynt Maure was glad for ỹ dethe of his enemy as hym semed he enioyned hym penaūce therfore. After this he went to mount Casslyn where he had another great aduersary. For in ỹ place wher Appolyn was adourned he made an oratory of saynt Johan baptyst/& cōuerted all ỹ coūtre aboute to ỹ crystē fayth/wherof ỹ deuyll was sore tourmented ỹ he appered to saynt Benet all blacke & ranne vpon hym with open mouthe & throte & had his eyen al enflammed/& sayd to hym. Benet benet. And saynt Benet answered hym not/ỹ deuyl sayd Cursed & not blessed/whi haue I somoch persecucyon. ¶ It happed on a tyme as the monkes sholde lyfte vp a stone for a werke of an edifice/they myght not meue it. Than there assembled a great multytude of people & yet they al might not lyft it. And saynt Benet blessed it/ and anone they reysed it. Than they apperceyued ỹ the deuyll was vpon it/& caused it to be so heuy. And whan they had a lytell made ỹ wall hye/ỹ deuyll apered to saynt Benet and bad hym go se them ỹ edyfyed. Thā saynt Benet sende to his monkes/& commaūded that they sholde kepe them well/ for the deuyl went to destroye them. But or ỹ messanger came ỹ deuyll had throwen downe a parte of ỹ wall/& had therwith slayne a yonge monke. Thā they brought ỹ monke all bruised in a sacke to saynt Benet. And anone saynt benet made vpō hym the sygne of the crosse and blessed hym & reysed hym to lyfe/and send hym agayne to the werke. A laye mā of honest lyfe had a custome ones in ỹ yere to come to saynt Benet all fastynge. And on a tyme as he came there was one that bare meet accōpanyed with hym/and desyred ỹ he wolde ete with hym/but he refused it. After he prayed hym the seconde tyme/and yet he refused it & sayd he wolde ete no meet tyl he came to saynt Benet. And at ỹ thyrde tyme he founde a fayre fountayne and a moche delectable place and began sore to desyre hym for to ete with hym/ and at the last he consented & ete. And whan he came to saynt Benet he sayd to hym/ wher hast thou eten. whiche answered. I haue etē a lytell. O fayre broder ỹ deuyll deceyued the/but he coude not deceyue ỹ fyrste tyme/ne the secōde/but the thyrde tyme. Than the good man kneled downe to the fete of saynt Benet/& there cōfessed hym of his trespace. ¶ Attila the kynge of Gothos wolde ones preue yf saynt benet had the spyryte of prophecy. And sende to hym his seruaunte/ arayed and aourned hym with precyous robes/ and delyuered too hym a great companye as he hadde ben the kynge hym selfe. Whan saynt Benet sawe hym come he sayd to hym. Fayre sone

do of ỹ thou wereſt/it is not thyne. And ỹ mã fyl doune anone to ỹ groũde bycauſe he mocked ỹ holy mã/& dyed anone. ¶ A knyght ỹ was vexed wt ỹ deuyl was brought to ſaynt benet to be heled. And ſaynt Benet put hym out/& ſayd to ỹ knyghte. Go & fro henſforth ete no more fleſſhe & go no more to none ordre/for what daye ỹ ỹ goeſt & takeſt ordres ỹ deuyll ſhal entre into the. This knyght helde hỹ longe tyme wout takynge of ony/tyll at the laſte he ſawe yonger than he ỹ wente to ordres. And he had forgoten the wordes of ſaynt Benet & toke ordres/& anone the deuyl entred into his body/& tourmẽted hym tyll he dyed. ¶ There was a man ỹ ſende to ſaynt Benet two flagons of wyne/but he ỹ bare them hyd that one & preſẽted that other without more. Whan ſaynt Benet had receyued ỹ preſente/he thanked hym moche/& ſayd to hym. Fayre broder take good hede how ỹ ſhalt do wt that whiche ỹ haſt hyd & drynke not therof. For thou knoweſt not what is therin. Thã he was aſhamed/& ſo cõfuſed wente fro hỹ. And whan he came to the place wher he hadde hydde the other flagon he wolde it wyte what was therin/lyke as ſaynt Benet had tolde to hym. And he bowed it a lytel & anone a ſerpent yſſued out. ¶ It happed on a tyme ỹ ſaynt Benet dyd ete/and a yonge man whiche was ſone to a great lorde helde to hym a candell/& began too thynke i his herte/who is this ỹ I ſerue. I am ſone to a great mã/it appertayneth not ỹ one ſo gentyll a man as I am be ſeruaunte to hym. Whan ſaynt Benet ſawe by experyẽce the pryde that aroſe in this monke & made hym to holde the candell. And after ſayd to hym what is that thou haſt/bleſſe thy herte broder bleſſe it/god forgyue it the. Now thou ſhalt ſerue me no more/go into thy cloyſter & reſt ỹ there ¶ There was a man of the kynge of Gothes/whiche was named Zallas/whiche tourmented ouer cruelly ỹ cryſten mẽ bycauſe he was of the ſecte of ỹ arryens in ſuche wyſe that wher he founde a clerke or a monke he ſlewe hym. Thã it happed on a day ỹ he tourmented a bylayne or a carle for the couetyſe of his good. Whan ỹ carle ſawe ỹ he wold take all ỹ he gaue al ỹ euer he had to ſaynt Benet. Than lefte Zallas to tourment hỹ a lytell/but he dyd bynde hym wt the rayne of his brydell/& droue hym tofore hym/and he rode after tyll he came to ỹ abbaye of ſaynt Denys & bad hym ỹ he ſholde ſhewe to hym this Benet. Whã he came thyder he ſawe ſayt Benet ſtande tofore ỹ gate alone/& ſtudyed on a boke. Than ſayd the bylayne to ỹ tyraunt. Lo ther is Benet ỹ ỹ demaũdeſt after/Whã Zallas had loked on hym cruelly/lyke as he had be accuſtomed/he ſuppoſed to haue dealed wt hỹ lyke as he had done wt other cryſtẽ men/& ſayd to ſaynt Benet. Aryſe vp anone and deliuer to me ỹ goodes of this churle whiche ỹ haſt by ỹ. Whan ſaynt Benet herde hym he lyfte vp a lytell his eyẽ & behelde ỹ churle that was before him. And anone by great meruayle his handes were vnboũden/& whã ỹ carle ſawe hỹſelfe vnboũden he ſtode to fore the tyraunte appertly wout drede/& anone Zallas fell downe to ỹ fete of ſaynt Benet/& recõmaũded hỹ to his prayers & neuer for al this ſaynt Benet lefte for to rede in his boke/but called his monkes & cõmaũded ỹ his meet ſholde be broughte to hỹ/& ỹ monkes dyde ſo & lyth bare it awaye. Than admoneſted ſaynt Benet ỹ tyraũt & ſayd to hỹ ỹ he ſhold leue his cruelte & wodnelle/& he departed & neuer after ỹ daye he demaunded of bylayne ony good/ne of the man ỹ ſaynt Benet hadde vnbounden onely by his ſyght. ¶ It happed ouer all cãpayne where as he dwelled ỹ ſo great famyne was in ỹ countree ỹ moche people dyed for hongre. Thã all ỹ breed of ỹ abbaye fayled & there was wt out but fyue loues for all ỹ couent/whan ſayt Benet ſawe ỹ they were abaſſhed he

began debonayrli to chastyse & warne thē ỹ they shoulde haue theyr hertes on hye to god/& sayde to thē. Wherfore are ye in so great mysease for breed/yf ye haue none this day/ye shall haue to morowe. Now it happed ỹ on the morowe they foūde at theyr gate. ij. C. muddes of mele/whiche were properly send fro god/for neuer mā wyst fro whens they came/whan ỹ monkes sawe ỹ/they thanked god & lerned ỹ they ought not to doubte/ne of habūdaūce ne of pouerte. ¶ It happed on a tyme ỹ saynt benet send his mōkes to edyfy an abbaye & sayd ỹ on a certayne day he wolde come se thē & shewe thē what they sholde do. Thā ỹ nyght tofore ỹ he had sayd to come/he appered to ỹ mayster & to his mōkes & shewed to thē all ỹ places ỹ they sholde buylde/but they byleued not this vysyon/& supposed it had be but a dreme Than whan they sawe that he came not they retorned & sayd to hym. Fayre fader we haue abydē ỹ ỹ sholdest haue come to vs/lyke as ỹ promysest to vs. Than answered he what is that ye saye/remēbre not ye ỹ I appered to you ỹ nyght ỹ I promysed to you/& enjoygned & tolde how ye sholde do. Go your waye & do in suche wyse as I deuysed to you in ỹ vysyon. Ther were two nonnes nygh vnto his monanastery/whiche were of moche noble lygnage/whiche were moche talkatyfe/& restrayned not well theyr tongues but tourmēted ouermoche hym ỹ gouerned them And whā he had shewed this to saynt Benet/he send to thē worde ỹ they shold better kepe scylence and rule theyr tongues/or he wolde curse thē/but they for al that wolde not leue it. And so anone after they dyed and were buryed in ỹ chyrche. And whan the dekē cryed in ỹ ende of ỹ masse that they that were accursed shold go out of the chyrche the nourysse ỹ had nourysshed them/and that euery daye had offered for them beheelde and sawe whan the deken songe so/they yssued out of theyr sepultures & wente out of the chyrche. And whā saynt benet knewe therof he offered for them hym selfe/& alloyled them. Thā after whan ỹ deken sayd so as afore they neuer yssued oute after as theyr norysse had sene thē. ¶ There was a mōke gone out for to se his fader and moder without lysence and blessynge of his abbot. And ỹ daye after he came thyder he deyed/and whan he was buryed in the erthe/ỹ erthe cast hym vp agayne/and so it dyd twyes Than came the fader and moder to saynt Benet & tolde hym how the erthe threwe hym & wolde not receyue hym. And prayed ỹ he wolde blesse hym. Than toke he ỹ blessed sacrament and made it to be layde on ỹ brest of ỹ corps. And whan they had done so they buryed hym/and the erthe threwe hym no more out/but receyued it and helde it. ¶ There was a monke that coude not abyde in the monastery & prayed somoche to saynt Benet that he lete hym go/and was all angry. And anone as he was out of the abbay/he foūde a dragon with an open mouth. And whan he sawe hym he hadde fere that he wolde haue deuoured hym/& cryed lowde/come hyther & helpe me/come hyther for this dragon wyll deuoure me. Thā ỹ monkes ranne thyder/but they sawe no dragon/& brought agayne the monke trēblynge & syghynge. Than the monke promysed that he neuer wolde departe fro ỹ abbaye. ¶ On a tyme there was in that countre a great famyne/& all ỹ euer saynt Benet myght get and haue he gaue it poore people/in somoche ỹ he had nomore in the abbaye/but a lytell oyle. And he commaūded yet to the celerer to gyue it to a poore man/ỹ celerer vnderstode hym wel/but he gaue it not/bycause there was no more in the abbaye. And whan saynt Benet knewe it he toke the vessell and caste it out of the wyndowe & was of glasse/& it fel on a stone & brake not. Thā he reprenued ỹ celerer of inobedyēce & of a lytell hope ỹ he had in

god/ & he wēt vnto his prayers/ & anone a great empty tonne ꝑ was ther was ful of oyle/ in somoch that it ranne ouer. ¶ It happed another daye ꝑ seynt Benet went to vysyte his syster named Scolastica/ & as they sat at table/ she prayed her broder that he wolde abyde ther al nyght/ but he in no wyse wolde graūte her/ and sayd he myght not ly out of his cloyster. And whā she sawe he wolde not graūt her to abyde she enclined her heed & maked her prayer to our lorde/ & anone it began to thōder & to lyghte & ꝑ ayre to wexe derke / whiche tofore was fayre & clere / & a greate rayne fell downe/ so that for nothynge he myght departe/ & lyke as she wept with her eyen eyght so forthwō ꝑ rayne & stormе came/ & thā she lyfte vp her heed. Thā saynt Benet sayd to his syster. Almyghty god forgyue you ꝑ ye haue done / for ye haue let me ꝑ I may not departe hens & she sayde fayre broder/ god is more curteys thā ye be/ for ye wold not here mi prayer/ but god hath herd me/ now go yf ye may. And thā saynt Benet abode ther all the nyght spekynge of god bitwene hym and his syster wout slepynge tyl they were bothe eased. On ꝑ morowe saynt benet went to his abbeye/ & on ꝑ thyrde daye after he lyfte vp his eyen to heuē & sawe the soule of his syster mount vp into heuē in lykenesse of a doue/ & anone he dyd the body of her to be brought to his abbeye/ & dyd it to be buryed i his tombe whiche he had do make for hymselfe. ¶ On a nyght as saynt Benet was i his prayer at a wyndowe/ he sawe the soule of saynt Germayn bysshop of capes mount vp into heuē / & lyke as lyght sodeyne ꝑ enlumyneth al ꝑ derkenesses of the worlde/ soo the lyght of ꝑ soule gaue a great lyght/ & after he knewe ꝑ ꝑ soule of saynt Germayn passed ꝑ same houre. After this whā tyme ꝑ saynt Benet hymselfe shold departe out of this worlde/ he shewed it to his monkes syxe dayes tofore/ & dyd do make his pytte. And after that a fever toke hym strongely/ whiche helde hym euery daye at the syxt daye he dyde hym selfe to be borne to ꝑ chyrche/ & there receyued ꝑ body of our lorde. And ymōge ꝑ handes of his disciples his owne hāde lyftynge vp to heuē in makynge his orysons/ he rendred his soule vnto his creatour. The same houre was a reuelacyō shewed to.ij monkes/ for they sawe a waye to heuē all couered with pales & mātelles of golde al full of torches brēnynge/ whiche enlumyned all the heuē/ whiche came fro ꝑ cell of saynt Benet vnto heuē. And there was a man in fayre habyte/ to whome these mōkes demaūded what way was ꝑ/ & he answered ꝑ it was ꝑ waye by whiche saynt Benet mounted vp to heuen. Thā ꝑ body of saynt Benet was buryed i the oratory ꝑ he made of saynt Johan where as was wonte to be ꝑ awter of appolyn/ the yere of our lorde. v. hōdred & .xviij. To whom lete vs praye deuoutely ꝑ he praye vnto our lorde for vs/ that we may haue grace after this lyfe to come to the euerlastynge blysse in heuen. Amen.

¶ Here nexte foloweth the lyfe of saynt Cuthberde bysshop of Durham.

SAynt Cuthberde was borne i Englande And whā he was viij. yere olde oure lorde shewed for hym a fayre miracle for to drawe hym to his loue. For on a time as he played at the bal with other chyldren/ sodeynly there stode ymōge thē a fayre ponge chylde of the age of thre yere/ whiche was ꝑ fayrest creature ꝑ euer they beheelde. And anone he sayd to Cuthberde. Good brōd ble no suche vayne pla

yes/or set not thy herte on the/but for all ꝑ Cuthberde toke no hede on his wordes And this chylde fell downe & made great heuynes/wepte sore & wronge his handes & than Cuthberde & ꝑ other chyldren left theyr playe & cõforted hym/& demaũded why he made suche sorowe. Than ꝑ chylde sayd to Cuthberde/all my heuynesse is onely for ꝑ/bycause ꝑ vsest suche vayne playes/for our lorde hath chosen the to be an heed of holy chyrche/& than sodeynly he vanysshed awaye. And than he knewe verayly that it was an angell send fro our lorde to hym/& fro than forthon he lefte all suche vayne playes/& neuer vsed thẽ more/& than he desyred of his fader that he myght be set to scole/& anone he drewe hym to perfyte lyuynge. For he was in his prayers nyght & daye/& moost desyred of our lorde to do ꝑ whiche myght please hym & eschewe ꝑ that sholde displease hym/& lyued so vertuously and holyly that all ꝑ people hadde ioye in hym. And within a whyle after Aydanus ꝑ bysshoppe ded/ and as Cuthberde kepte shepe in ꝑ felde/ he loked vpwarde & sawe angelles bere ꝑ soule of Aydanus ꝑ bysshoppe to heuen with great melodye. And after that saynt Cuthberde wolde nomore kepe shepe/but went anone to the abbaye of Geruaos/& there he was a monke/of whome all the couent were ryght gladde/& thanked our lorde that had sende hym thyder/for he lyued ther ryght holyly in fastynge & great penaunce doynge. And at last he hadde ꝑ goute in his knees/whiche he hadde takẽ of colde i knelynge vpon the colde stones whan he sayd his prayers in suche wyse ꝑ his knee began to swell/and that the sewes of his legges were shronken that he myght nother go nor stratche out his legges/but euer he toke it full pacyently & sayd/whan it pleaseth our lorde it shall passe awaye/and within a whyle his brethren for to do hym conforte bare hym into ꝑ felde/and ther they mette with a knyght whiche sayde/lette me se and handle this Cuthberdes legge/and thã whan he had felte hym with his hãdes/he badde them take the mylke of a cowe of one coloure/& the leues of a small plantayne/and fayre wete floure/& seth them all togyder/and make therof a playster and laye it therto & it wyl make hym hole. And as soone as they had so done he was perfytely hole/& thã he thãked our lorde full mekely. And after he knewe by reuelacion that it was an angell send by our lorde to hele hym of his great sekenesse & dysease. And the abbot of that place sende hym to a cel of theyrs to be hosteler for to receyue gestes/& doo them conforte. And soone after our lorde shewed there a fayre myracle for his seruaunt saynt Cuthberde. For angelles came to hym oftymes in lykenesse of other gestes/whome he receyued and serued dylygently with meet and drynke and other necessaryes. ¶ On a tyme there came gestes to hym whom he receyued and went into the hous of offyce for to serue them/ & whan he came agayne they were gone/ and he wente after for to call thẽ & coude not espye thẽ ne knowe ꝑ steppes of theyr fete/how well that it was than a snowe/ and whan he retorned he foũde the table layde/and theron thre fayre whyte loues of breed all hote/whiche were of meruaylous beaute and swetenes. For al ꝑ place smelled of the swete odour of them. Thã he knewe well that the angelles of our lorde had ben there/and rendred thãkynges to our lorde that he had sende to hym his angelles for to conforte hym. And euery nyght whã his bredren were in bedde/he wolde go and stande in the colde water al naked vp to the chynne/tyll it were mydnyghte/and than he wolde ysshue and go oute. And whã he came ꝑ lande he coude not stande for feblenesse and faynтnesse/ but ofte fell downe to the grounde. ¶ And on a tyme as he lay thus there came two otters whiche lycked euery place of his bo

dy/and thā went agayne to ỹ water that they came fro. And thā sayntCuthberde arose all hole and went to his cell agayne and went to matines with his bredrē but his bredren knewe noo thynge of his stan dynge thus euery nyghte in the see to the chynne/but at last one of his bredren espy ed it and knewe his doynge and told hym therof/but sayntCuthberd charged hym to kepe secretely/and tell noo man therof durynge his lyfe. And after this with i a whyle the bysshop of Durham dyed/and sayntCuthberde was electe & sacred bys shop i his stede after hym. And euer after he lyued ful holyly vnto his deth. And bi his prechynge and ensample gyuynge he brought moche people to good lyuynge/ & tofore his dethe he left his bysshoprycheand went into the holy lande/where he ly ued an holy and solytary lyfe vnto that he beynge ful of vertues rendred his soule vn to almyghty god/& was buryed at Dur ham/& after translated and the body layd in a fayre & honourable shryne/ where as yet dayly our lord sheweth for his seruaūt ther many fayre & great myracles/wher fore let vs praye vnto this holy sayntthat he praye for vs.

Here foloweth the feest of the an nuncyacyon or salutacyon of ỹ an gell Gabryell.

The feest of this daye is called the annuncyacyon of oure la dy. For on this daye the angell Gabryell shewed to the glorious virgyn Marye the comynge of the blysfed sone of god / ỹ is to wete how he ought to come in the glorious virgyn/& take in her nature & fleshe humayne for to saue the world. It was wel thynge reasonable that the angell sholde come to ỹ glorious virgyn Mary. For lyke as Eue by the ex hortynge of the deuyll gaue her cōsent to do the synne of inobedyēce to our perdycy on. Ryght soo by gretynge of the angell Gabryell / and by the exhortynge the glo rious virgyn Mary gaue her consentyn ge to this message by obedyēce of our sal uacyon/wherfore lyke as the fyrst womā was cause of our dampnacyon/ so was ỹ blysfed virgyn Mary begynnyge of our redempcyon/whā that ỹ angell Gabryel was send for to shewe ỹ incarnacyō of our sauyour Jhesu cryst/he founde her alone enclosed i her chambre/lyke as sayntber narde sayth/in whiche the maydēs & vir gyns ought to abyde in theyr houses with out rennynge abrode opēly/& they ought also to flee the wordes of men / of whiche theyr honoure and good renome myght be lessed or hurte. And the angell sayd to the glorysus virgyn Mary. Jsalewe the full of grace/the lorde is with the. Ther is not foūden in scrypture in no parte suche a salewyge. And it was brought fro heuē vnto the glorysous virgyne Marye/ whi che was the fyrst woman that euer in the world offered to almyghty god her virgy nyte. And ỹ angell sayd to her after/thou shalt be blysfed aboue all other womē/ for thou shalt escape the maledyccyon that al other womē haue in chyldynge/in synne and in sorowe/and thou shalt be moder of god almyghty/& shalt abyde a pure vir gyn & clene. And our blisfed lady was mo che abasshed of this salutacion/& thought in her selfe the maner therof. This was a good maner of a virgyn ỹ soo wysely hel de her styll & spake not/& shewynge ensā ple to virgynes whiche ought not lyght ly to speke/ne woute aduyce ne maner to answere. And whā the angell knewe that for this salutacyon she was tymerous & abasshed/anone he reapesed her sayenge. Mary be noo thynge aferde/for thou hast founden sothly grace at god. For thou art chosen aboue all womē for to receyue his

blyssed sone/& be moder to god/& moyen & aduocate for to set peas betwene god & man/for to destroye ỹ dethe & bringe the lyf. O ỹ that art virgyn sayth saynt Ambrose/lerne of Mary to be mannered & fere full to al men lerne to be styll & to eschewe all dyssolucyons. Mary was aferde of ỹ salutacyon of the angell/ỹ whiche sayd. Thou shalt conceyue and bringe forth a sone/& ỹ shalt call his name Jhesus/& he shalbe called the sone of god. And Marye sayd to the angell. In what maner maye this be that ỹ sayst/for I haue purposed in my herte ỹ I shall neuer knowe man/ and yet I knowe none/how than shal I haue a chylde agaynst ỹ course of nature & may abyde a virgyn. Than ỹ angell enfourmed her & began to saye how her virgynyte sholde be saeud in ỹ conceyuynge of the sone of god/and answered to her in this maner. The holy ghost shall come in to the/whiche shal make the to conceyue/ & ỹ maner how ỹ shalt conceyue/ỹ shalte knowe better than I can tel the. For that shalbe the werke of the holy ghost/whiche of thy blode & of thy flesshe shall fourme purely in ỹ/the body of the chylde that ỹ shalt bere & other werke to this concepcyon shalt ỹ not do/& the vertue of god souerayne shall shadowe/in suche wyse that ỹ shalt neuer fele in the ony vrẽynge ne couetyse carnall. And shalt purge thyne herte fro all desyres tẽporall/and yet shal the holy ghost shadowe w̃ the mantel corporall/that the blyssed sone of god shalbe hydde in the/& of ỹ for to couer the ryght excellẽt clerete of his dyuynyte/so that by this vmbre or shadowe may be knowen & sene his dygnyte. Lyke as Hugo of saynt victor and saynt bernarde sayde. After ỹ angell sayd/& for almoche as thou shalt cõceyue of the holy ghost and not of man/ỹ chylde ỹ shalbe borne of the shalbe called ỹ sone of god/yet of this concepcyon whiche is aboue nature. The angell sayd to her this exemple. Loo Elysabeth thy cosyne whiche is barayne hath conceyued a chylde in her aege. For there is not hynge impossyble to god/whiche is almyghty. Than sayd the glorious virgyn mary to the angell ỹ answere for whiche he was come/lo the handemayde of god/be doo to me ỹ he hathe ordeyned after thy wordes. She hathe gyuen to vs ensample to be humble whã prosperyte of his ryches cometh to vs. For the fyrst worde that she spake or sayd whan she was made moder of god & quene of heuẽ that was that she called her selfe ancyll or handmayde and not lady. Moche people is hũble in lowe estate/and but fewe in hye estate/ỹ is to wyte in great estates. And therfore is hũmylyte more praysed in thẽ ỹ ben in grete estate. As soone as she sayd/lo here the handmayde of god let it be done to me after thy wordes (Thomas in cõpẽdio) In that same tyme ỹ she had thus gyuen her assent to ỹ angel/she cõceyued in her Jhesu cryst/whiche in the same houre was in her perfyte man & perfyte god in one persone/and as wyse as he was in heuen/or whã he was.xxx.yere olde. This blyssed annuncyacyon happened the.xxv. daye of ỹ moneth of Marche. On whiche daye happed also as well tofore as after these thynges ỹ here after be named. On that same daye Adam the fyrste man was created & fyll into the origynall synne by inobedyence/and was put out of paradyse terestre. After the angell shewed the conceyuyng of our lorde to the glorious virgyne Mary. Also ỹ same day of ỹ moneth Cayn slewe Abell his broder. Also Melchysedech made offerynge to god of breed & wyne in ỹ presence of Abraham. Also on the same day Abraham offered Ysaac his sone. That same daye saynt Johan baptyst was byheded. And saynt Peter was that same daye delyuered oute of pryson. And saynt James ỹ more that day byheded of Herode. And our lorde Jhesu cryst was on ỹ daye crucifyed/wherfore ỹ is a

daye of great reuerēce. Of ỹ saluracion ỹ the angell brought to the glorious vyr-gyn we rede an exēple of a noble knyght whiche for to amēde his lyfe rēdred hym selfe into an abbay of Cysteauls/ and for almoche as he was no clerke/ thete was assygned to hym a mayster for to teche hȳ and to be wt the bredrē clerkes/ but he coude not hynge lerne i longe tyme ỹ he was there/ saue these two wordes. Aue maria whiche wordes he had so sore imprynted in his herte/ ỹ alway he hadde thē in his mouth where someuer he was/ at ỹ laste he dyed & was buryed in the chyrche yerde of ỹ bredrē. It happed after ỹ vpon ỹ burpels grewe a ryght fayre flouredelyse/ & in euery floure was wryten in letres of golde. Aue maria. Of whiche myracle all ỹ bredrē were meruayled/ & they dyd opē ỹ sepulture/ & foūde ỹ the rote of this flouredelyse came out of ỹ mouth of ỹ sayd knyght. And anone they vnderstode ỹ our lorde wolde haue hym honoured for ỹ great deuocion ỹ he had to say these wordes. Aue maria. ¶ Another knyght there was that had a fayre place beside ỹ hye waye wher moche people passed whō he robbed almoche as he myght & so he vsed his lyfe/ but he had a good custome/ for euery daye he salewed ỹ glorious vyr-gyn Marye in sayenge. Aue maria. & for no labour he lefte not to grete our lady as sayd is. It happed ỹ an holy man passed by his house who he robbed & despoyled/ but ỹ holy mā prayed thē ỹ robbed hym ỹ they wolde brynge hȳ to theyr mayster/ for he had to speke wt hym in his house of secrete thynge for his profyte. And whan ỹ robbers herde ỹ/ they ladde hym tofore ỹ knyght theyr lorde. And anone ỹ holy man prayed hym that he wolde do come all his meyne tofore hym. And whan his meyny by the cōmaūdement of ỹ knyght were assembled. The holy man sayd/ yet ben they not all here/ ther is one yet to come. Than one of thē apperceyued that ỹ chamberlayne of the lorde was not comē And anone ỹ knyght made hym to come. And whan the holy man sawe hym come he sayd. I conjure the by ỹ vertu of Jhesu cryst our lorde ỹ thou saye to vs who ỹ arte/ and for what cause thou arte comen hyder. Anone the chamberlayne answered. Alas now must I say and knowlege my selfe. I am no man/ but am a deuyll in the fourme of a man/ and haue taken it xiiij. yere/ by whiche space I haue dwelled with this knyght. For my mayster hathe sende me hyder to ỹ ende ỹ I sholde take hede nyght & daye yf this knyght lefte to saye this salutacyon. Aue maria. For thā I sholde strāgle hym wt myn owne hāde/ & brynge hȳ to hell bycause of ỹ euyll lyfe ỹ he hathe ledde & ledeth. But bycause he sayth euery day this salutacyon. Aue maria. I myght not haue hym/ & therfore I abode here so longe. For there passeth hȳ no way/ but ỹ he saleweth our lady. Whā the knyghte herde this he was moche aferde/ & fyll downe to the fete of this holy man/ and demaunded pardon of his synnes. ¶ After this the holy man sayd to ỹ deuyll/ I commaunde the in the name of our lorde that thou departe hens and goo into another place where thou mayst greue ne anoye no man. Than let vs pray to ỹ glorious vyrgyne Mary that she kepe vs fro the deuyll/ & that by her we maye come to the glory of heuen/ to the whiche brynge vs the fader/ the sone/ and the holy ghost. Amen.

¶ Here foloweth the lyfe of Iaynt Seconde knyght.

Saynt Secōde was a noble & valyaunt knyght/ and a glorious martyr of our lorde Jhesu cryst/ and suffered passyon and was crowned with ỹ palme of martyrdome in the cyte of Assence. By whose glorious presence ỹ sayd cyte was enbelysshed & for a synguler patrone en-

noblyshed. And this holy man Seconde was informed in the fayth of ỹ blyssed man Calatero/ whiche was holde in pryson by ỹ prouost Sapryce in ỹ sayd cytee of Astence/ & whã Marcianus was holde in pryson in ỹ cyte of tredonẽte Sapryce ỹ prouost wold go thyder for to make hym to do sacrifice. And saynt Secõde moche desyrynge to se saynt Marcyan wẽt wt hym as it had be bycause of solace. And anone as they were out of ỹ cyte of astence a whyte doue descẽded vpõ saynt secõdes heed. To whom sapryce sayd/ se Seconde how our goddes loue ỹ whiche sẽde hyder so heuen to vysyte ỹ. And whã they came to ỹ ryuer of tanagre Secõde sawe ỹ angell of god goynge vpõ ỹ flode & sayẽge to hym. Secõde se ỹ ỹ haue fyrme fayth/ & thus shalte ỹ go aboue thẽ ỹ worshyp ydolles. Thã Sapryce sayde broder Seconde. I here ỹ goddes spekynge to ỹ. To whome Secõde sayd/ let vs walke vnto ỹ desires of our herte. And whã they came to another flode ỹ hyght buryn/ ỹ same angell afore sayd/ sayd secõde byleuest ỹ in god or parauenture ỹ doubtest. To whom Secõde sayd. I byleue verely ỹ trouth of his passyon. Thã sayd Sapryce/ what is ỹ I here/ & Secõde sayd nothynge whã they sholde entre into tridone by ỹ cõmaundement of ỹ angell Marcianus yssued oute of ỹ pryson & appered to Secõde sayenge Seconde entre into ỹ way of trouth/ & receyue the byctory of fayth. Sapryce sayd who is he ỹ speketh to vs as it were in a dreme. To whom Secõde sayd. It maye be well to ỹ a dreme/ but to me it is admonycyon & cõforte. After this Secõde went to Melane/ & ỹ angel of god brought Faustyn & Jonathan whiche were holde i pryson out of ỹ cyte to Secõde/ & of them he receyued baptysme/ & a cloude mynystred water for to baptyse hỹ with/ & sodeynly a doue descẽded fro heuẽ bryngynge to Faustyn & Jonathan ỹ blyssed sacrament And Faustyn toke it to Seconde to bere it to Marciane. Than Seconde retorned whan it was nyght/ & went to ỹ ryuer named pade. And the angell of god toke the bridle of the hors and ledde hym on ỹ ryuer & brought hym to Crydone/ & set hym in the pryson where Marcian was. And Seconde delyuered to Marcyan ỹ gyfte that Faustyn had sende to hym. And he receyuynge it sayd. The blyssed body of our lorde Jhesu cryst be with me into euerlastynge lyfe. Thã by the commaundemẽt of the angell Seconde went out of pryson & wente to his lodgynge. After this Marcyane receyued sentence to haue his heed smyten of/ and so was it done. And than Seconde toke his body & buryed it. And whan Sapryce herde herof he dyd do call Secõde to hym & sayd. By this that I se the do I se well that ỹ arte a crysten mã. To whome Seconde sayd. Uerely I knowelege me to be a crysten mã. Than Sapryte sayd. Lo ỹ desyrest to dy an yll deth to whome Seconde sayde. That dethe is more due to the thã to me. And whã Seconde wolde not sacrifyce to ydolles he cõmaunded to despoyle hym al naked. And anone ỹ angell of god was redy & cladde hỹ in a better clothynge thã he had tofore Than Sapryce bade to hange hym on an instrumẽt named Eculee/ wherof two endes stande in ỹ grounde & two vpwarde lyke sayle. And for wes crosse/ & theron was he hãged tyl his armes were out of ioynt But our lorde reforced him anone to helth And than he was cõmaunded to go into pryson. And whan he was there ỹ angell of god came to hỹ & sayd. Aryse Secõde & folowe me/ & I shall lede the to thy maker. And he led hym fro thens to the cytee of Astẽce/ & brought hym into prysõ where Caleocerus was & our blyssed lorde wt hym. And whã Seconde sawe hym he fyl downe at his fete/ & our sauyour sayd to hym. Be not aferde secõde/ for I am thy lorde god ỹ shall kepe the from all yll. And than he bleslynge hym ascended to heuẽ.

On the morne Sapryce ſend to ỹ pryſon whiche they foudne faſt ſhytte/but Secō de foūde they not. Than Sapryce wente fro trydone the cyte to aſtēce to punyſſhe Caleocere. And whā he was come he ſent for hym to be preſenten tofore hym. And they tolde hym ỹ Seconde was wō hym. And anone he cōmaūded ỹ they ſholde be brought tofore hym/to whome he ſayde. Bycauſe ỹ mi goddes knowe you to be de ſpyſers of thē/they wyl ỹ ye bothe dye to gyder. And bycauſe they wolde not do ſa cryfyce to his goddes he dyd do melte pytche & roſyn & made to caſte it vpon theyr hedes & i theyr mouthes. And they dráke it wō great deſyre as it had ben ſwete wa ter/& ſayd wā clere voyce. O lorde how thy wordes bē delycyous in our mouthes Thā Sapryce gaue ſentēce vpon them ỹ ſaynt Secōde ſholde be byheded in ỹ cyte of Aſtēce/& Caleocerus ſholde be ſende to to Albigarie & ther to be punyſſhed. Whā thā ſaynt Secōde was byheded/ỹ angels toke his body & buryed it wō moche wor ſhyp & laude. He ſuffered dethe. ỹ. iij. kal. of Auguſt. Who praye for vs. Amen.

¶ Here begynneth the lyfe of ſaynt Ma ry egypciaca.

Mary ỹ Egyp cyen ỹ whiche was called a ſynner led and lyued ỹ mooſt ſtrayteſt lyf & ſharpeſt that myght be. xlvij. yere i deſert In that tyme was a holy & deuoute mōke named zozymas & went thzugh ỹ deſerte whiche lyeth beyonde ỹ flom Jordan/& moche deſyred to fynde ſome holy faders And whan he came ker & depe in ỹ deſerte he foūde a creature whiche was al blacke ouer all her body of the great hete & bzen nynge of ỹ ſonne/whiche went in ỹ deſerte & ỹ was this maria egipcyaca afozeſayd. But aſſoone as ſhe ſawe zozymas come/ ſhe fled & zozymas after. And ſhe taryed and ſayd. Abbot zozymas wherfore folow eſt ỹ me/haue pyte & mercy on me. For I dare not tozne my face toward ỹ bycauſe I am a woman & alſo naked/but caſt thy mantell vpon me/by whiche I may thā wout ſhame loke & ſpeke with ỹ/& whan zozymas herde hymſelfe named he was greatly eſmeruayled/& anone he caſte to her his mantell & hūbly prayed her ỹ ſhe wold gyue to hym her bleſſynge/& ſhe an ſwerred. It appertayneth to ỹ fayr fader to gyue the benedycyō/& vothō ge to me For ỹ haſt dygnyte of preeſthode/whā he herde ỹ ſhe knewe his name & his offyce/ he had yet more meruayle/and of ỹ ſhe ar ed ſo meſely his bleſſynge. After ſhe ſayd bleſſed be god the ſaupoure of oure ſoules Than ſhe lyfte her handes vnto heuē/in makynge her prayer/and zozymas ſawe in prayenge to god her body was lyfte vp fro ỹ erthe well hye a fote & an halfe. And began to thynke ỹ it had bē ſome euyl ſpy ryte. Than zozymas cōiured her by ỹ ver tue of god ỹ ſhe ſholde tell to hym her eſta te & her cōdycyō. And ſhe anſwered. Fayr fader ſpare me therof/for yf I ſholde re counte myne eſtate/ye ſholde flē away fro me/lyke as fro a venemous ſerpent & thy holy preres wold be made foule of my wor des/& ỹ ayre ſholde be full of corrupcyon/ & whan ſhe ſawe ỹ zozymas wolde not be ſatyſfyed ſo. Than ſhe ſayde/fayre fader I was borne in egypte/& whan I was in ỹ age of. xij. yere I went to alexandrye/& ther I gaf my body openly to lynne by ỹ ſpace of. xvij. yere & abandoned it to leche rye & refuſed no mā. ¶ After it happed ỹ men of ỹ cōtre went for to adoure & wor ſhyppe ỹ holy croſſe in Jheruſalem & I

prayed one of ỹ maryners ỹ he wolde suffer me to passe wt ỹ other people ỹ see and whan he me demaũded payment for my passage I answerd. Fayre syres I haue nothynge to paye you wt/ but I abãdone my body to do wt all your pleasure for my passage/ & they toke me by ỹ condycyon & whã I was come into Jherusalẽ vnto ỹ entre of the chyrche for to worshyp ỹ holy crosse wt ỹ other. I was sodaynly & inuysybly put abacke many tymes/ in suche wyse ỹ I myght not entre into ỹ chyrche/ & than I retourned & thought in my selfe ỹ this came to me for the great synnes ỹ I had cõmysed i tyme past/ & begã to smyte my breest & wepe tenderly & syghte greuously/ & I behelde ther ỹ ymage of our lady. And I fyll downe & prayed her all wepynge ỹ she wolde impetre & get me pardon of my synnes of her swete sone/ and wolde suffer me to entre in ỹ chyrche for to worshyp ỹ holy crosse/ promysynge to forsake ỹ worlde. And fro than forthon to lyue chaste/ whã I had thus prayed/ & to our blessyd lady thy faythfully promysed I went agayne to ỹ dores of ỹ chyrche/ & without ony impedymẽt I entred into ỹ chyrche. And whan I had deuoutely worshypped & adoured ỹ holy crosse/ a mã gaue to me. iij. pens/ of whiche I boughte iij. loues of breed/ & after I herde a voyce yt ỹ wylt passe & go ouer ỹ flom Jordan ỹ shalt be safe/ & than I passed Jordan & came ito this deserte wher I neuer sawe mã by ỹ space of. xbij. yere. These thre loues ỹ I bare with me became harde by ỹ drought of the tyme as a stone/ of whiche I toke my sustenaunce & sustysed to me. xbij. yere. And after I ete herbes my clothes bẽ roten longe syth/ and these. xbij. fyrst yere I was moche tẽpted by ỹ brennynge of ỹ sonne moche asperly/ & many delectacyõs ỹ I haue had i mete & drynke ỹ good wynes & doynge ỹ delyres of my body/ al these came in my thought. Thã I bewayled them on ỹ erthe. And prayed for helpe to our blysfled lady in whome I had set all my affyaũce. And I wepte moche tẽderly. And anone I sawe comynge aboute me a great lyght/ by ỹ whiche I was all recõforted/ & lost all ỹ thoughtes whiche oft & greuously tempted me. And syth I am delyuered of all tẽptacyõs and am nourysshed of spyrytuall meet of the worde of god/ & thus haue I ben all my lyfe as I haue tolde to ỹ/ & I pray the by thyncarnacyõ of Jhesu cryste/ ỹ ỹ praye for me synfull creature. Than the olde fader zozymas fyl downe to ỹ groũde & thãked our lorde ỹ thus hadde saued his seruaũte. And she sayd I pray ỹ fayre fader that ỹ wylt come agayne on ỹ next shere thursday & bryge wt ỹ/ ỹ body of our lorde for to howsell me. For syth I entred i this deserte/ I was neuer howseled ne receyued ỹ holy sacrament/ & thã I shall come to flom Jordan against ỹ. zozimas went to his abbaye/ and after ỹ yere passed/ on shere thursday he came agayne into the place/ lyke as ỹ holy womã had prayed hym And whã he was comẽ to flome Jordan/ he sawe on that other syde ỹ holy womã/ whiche made ỹ sygne of ỹ crosse vpon the water/ & went on it/ & came ouer to hym. Whã zozymas sawe this myracle/ anone he fyll downe to ỹ fete of ỹ holy woman/ for to do vnto her honour & reuerẽce/ but she forbad & defended hym & sayde/ thus ought ỹ not to do. For ỹ arte a preest & berest ỹ holy sacrament/ ỹ whiche she receyued in ryght great deuocyon & sayd in wepynge. Lorde god please it to ỹ to receyue me in peas/ for myne eyen haue sene my saupoure/ how well ỹ she hadde alwaye wepte & shedde teeres so habundaũtly ỹ it semed ỹ she had lost her syght. And after she sayd to zozymas. I praye the that at the ende of this yere thou wylt come hyder agayne to me/ and praye for me synfull creature/ and anone after she made ỹ sygne of the crosse vpon the ryuer & passed ouer ỹ water wt dry fete/ as she to fore cas

me/and zozymas went agayne to his abbaye. But he repented moche that he had not demaunded the name of the woman/ and after the yere passed he came agayne to the deserte lyke as he had promysed to this holy woman. And he foũde her deed/ and the body ordynatly layd as it sholde be buryed/zozymas began than tenderly to wepe & durste not approche ne touche the body/but sayde to hymselfe. I wolde gladly bury this body yf I knewe I sholde not displease her. And as he was i this thought he sawe lyenge by her heed a letter that sayd thus. zozymas bury ryght here the body of the poore Mary/and sende to the erthe his rygbte/ and praye to god for me/at whose commaundement ỹ seconde daye after that I receyued hym he called me fro this worlde: Than zozymas was moche gladde that he knewe ỹ name of the saynt/but he was greatly emayde how he myght bury the body/for he had nothynge to delue the erthe with And anone he sawe the erthe doluen and a sepulture made by a lyon that came thyder. And than zozymas buryed her/and ỹ lyon departed debonayrly/ and zozymas retourned to his abbaye and recoũted to his bredren the conuersacyon of this holy womã Mary. And zozymas lyued an. C. yere in holy lyfe/and gaue laude to god of all his gyftes & goodnesses that he receyueth synners to mercy whiche with good herte tourne to hym & promyseth to them the Joye of heuen. Than let vs praye to this holy Mary ỹ egyptyen that we may be here soo penytent that we maye come to the euerlastynge ioye/by the intercessyon of the blessyd Mary the egyptyen and all sayntes. Amen.

¶ Thus endeth the lyfe of saynt Marye the Egyptyen.

¶ Here folowetb ỹ lyfe of saynt Ambrose and fyrst the interpretacyon of his name.

Ambrose is sayde of a stone named ãbre whyche is moche swete/odorsaunt/& precious/and also it is moche precyous in the chirche & moche swete smellynge i dedes & in wordes/or ambrose maye be sayd of ambre & ỹos/whiche is as moche to saye as god. For ãbrose is as moche to saye as ãbre of god. For ambrose lefte god in hỹ/& god was smelled & adoured by hym ouerall wher as he was Or he is sayd of amboz in greke whiche is to say as fader of lyght/& of syor ỹ is a lytell chylde/ỹ is a fader of many sones by spyrytuall generacyõ/clere & full of lyght i expolicyõ of holy scrypture/& was lyter in his hũble cõuersacyon. Or thus as is sayd in ỹ glosayre. Ambrose is odour & sauour celestial he was odour of heuẽ by grete renõme smellynge sauour by cõtemplacyõ wiñ hỹ. In honycõbe by swete exposicio of scryptures/meet of angels by his glorrous lyf. And paulin⁹ bysshop of Nolis̃an wrote his lyfe vnto saynt Austyn.

Saynt ambrose was sone of ambrose prouoste of Rome/of whome it happed as he laye in his cradell in ỹ hall of ỹ pretory ther came a swarme of bees whiche fyll on his vysage and his mouth & after they departed & flewe vp in ỹ eyre so hye ỹ they myght not be sene/whã this was done ỹ fader whiche was herof emayde sayd yf this chylde lyue there shal be some great thynge of hym After whã he was a lytel growen he beheelde his moder & his syster whiche was a sacred virgyn kysse ỹ preestes hãde whã they offred & he playenge wt his syster put forthe his hãde for to kysse/& sayde ỹ so she behoued

her to do to hym & ſhe not vnderſtādynge hym refuſed it. After he was ſet to ſcole at Rome/& becam to be ſo good a clerke ꝑ he determyned the cauſes of ꝑ paleys. And therfore valentynyen ꝑ emperour delyuered hꝫ to gouerne two prouynces named lygurye & emplye. Thā whā he came into melane it happed ꝑ the byſſhop was deed & ꝑ people were amlēbled to prouyde for another but bytwene ꝑ arryens & ꝑ good crystē mē for ꝑ electyon kyll a great ſedycyon & dyſcorde. And ābroſe for to peaſe this ſedycyon went thyder/& ꝑ voyce of a chylde was herde ſayēge ambroſe ought to be byſſhop. And anone all ꝑ people accorded therto holy & began for to crye. Ambroſe/ambroſe. But ambroſe defēded aſmoche as he myght. And allwaye ꝑ people cryed ambroſe. Than for to make ꝑ people lece he went out of the chyrche and wente vpon a chaffolde & made ꝑ people to be betē agayn the vſage & cuſtome for to let them ꝑ they ſhold name hym nomore. But yet they lette not for all ꝑ. But ꝑ people ſayd thy ſyſte be vpō vs. Than he beynge ſore troubled went home. And ſuffered comȳ women to entre openly in to his hous to the ende ꝑ whan the people ſawe ꝑ they ſholde reuoke theyr electyon/but for all ꝑ they cryed as they dyd tofore/& ſayd thy ſynnes ben vpon vs. Whā ſaynt ambroſe ꝑ he myght not empeſſhe ꝑ electyō he fled awaye/but ꝑ people awayted vpon hym & toke hym at ꝑ yſſue of the gate/& kepte hym ſo longe tyll they had graunte of the emperoure/& whan the emperoure knew therof he had great ioye bycauſe that the Judge ꝑ he had ſende for the prouynces/was choſen to be theyr byſſhoppe. Alſo he was glad bycauſe his worde was accomplyſſhed. For ꝑ emperour ſayd Ambroſe whan he ſende hꝫ thyder/go ſayd he & abyde not ther as Judge/but as a byſſhop Saynt Ambroſe in the meane whyle that they abode ꝑ anſwere of ꝑ emperour fled yet away/but he was take agayne & was baptyſed. For he was not tofore baptyſed how well ꝑ he was crystē in wyll. And ꝑ viii. daye after he was cōſecrate & ſtalled byſſhop of melane/& foure yere after that he went to Rome/& there his ſyſter ꝑ vyrgyn kyſſed his hande as of a preeſt/& he ſmylynge ſayd lo as I tolde ꝑ/now ꝑ kyſſeſt my hāde as of a preeſt. ¶ It happed after ꝑ whan ſaynt Ambroſe went to another cyte to the electyon of a byſſhop Juſtyn ꝑ empereſſe/& other of ꝑ ſecte of ꝑ arryens wolde not cōſent to ꝑ good crystē men/but wolde haue one of theyr ſecte. Than one of the vyrgynes of ꝑ emperelle moche fayre toke ſaynt Ambroſe & drewe hym by his veſtimētes/& wolde haue made hꝫ to be betē/bycauſe he wolde not holde ꝑ party of ꝑ womē. Thā ſaynt ambroſe ſayd to her. yf I be not worthy to be a byſſhop yet ꝑ oughteſt not to laye hande vpon me ne none other byſſhopde/ꝑ haſt layde hāde on me/ꝑ oughteſt moche to redoubte & drede ꝑ Judgemēt of god. And therfore god cōfyrmed his ſentēce on her/for ꝑ nexte daye ſhe was borne to her graue & was deed. Thus ſhe was rewarded for ꝑ vylanye ꝑ ſhe had done/& all ꝑ other were there were ſore aferde. After this whan he was retourned to Melane he ſuffered many aſſaultes & perſecucyons of ꝑ empereſſe Juſtyn/for ſhe moeued by gyftes and by honour moche people agaynſt ſaynt ambroſe & many there were ꝑ enforced thē to ſende hym in exyle. And ymōge all other there was one mouēted i ſo great madneſſe & furour agaynſt hym/ꝑ he hyred hym an hous by ꝑ chyrche bycauſe he wolde haue therin a carte for to ſet ſaynt Ambroſe theron/and led hym into exyle/but ꝑ ſame kyll to hym. For he hymſelfe was ſend in exyle in ꝑ ſame carte/ꝑ ſame daye that he wolde haue lad awaye ſaynt Ambroſe/to whome yet ſaynt Ambroſe dydde good for euyll/for he mynyſtred to hym his coſtes and neceſſaryes. Saynt ambroſe alſo eſtablyſſhed in ꝑ chyrche ſon

ge & offyces at Melane many mē vexed/ and belette w̄ deuylles whiche cried with hygh voyce ỹ saynt Ambrose tourmēted thē thus. But ỹ emperesse Justyn & the arryens sayd ỹ saynt Ambrose made thē to say so for money ỹ he gaue to thē. Thā it happed one of ỹ arryens was out of his mynde & sayd thus/be they all tourmented as I am ỹ consente not to saynt Ambrose. And therfore ỹ other arryens drowned hȳ in a depe pyscyne or pyt. ¶ There was another heretike & an arrie a sharpe & so harde ỹ he was incōuertyble bycause no man myght cōuerte hym. to ỹ faythe. on a tyme he herde saynt Ambrose preche & he sawe at his ere an angell ỹ told hym all ỹ he preched/& whan he had appercey ued this/he began to susteyne ỹ fayth to whiche he had ben cōtrarye. ¶ After this it happed ỹ one enchaūtour called deuylles to hym & sende thē to saynt Ambrose for to enoye & greue hym. But ỹ deuylles retourned & sayd ỹ they myght not approche to his gate bycause ther was a great fyre all aboute his hous/and this enchaū tour after whan he was tourmented of ỹ prouoste for certeyne trespaces he cryed & sayd ỹ he was tourmented of saynt Ambrose. ¶ There was a man ỹ had a deuyl with hym & after went to Melane. And anone as he entred in ỹ cyte ỹ deuyll lefte hym/& as soone as he went out of ỹ cyte ỹ deuyll entred in hym agayne. Than he demaūded why he dyd so/& he answered bycause he was aferde of Ambrose. ¶ After it happed ỹ a man beynge conducte & hyred of Justyne ỹ emperesse came to the beddes syde of saynt Ambrose/and wolde haue put & ryuen his swerde thrugh his body/but anone his arme was dryed vp. ¶ Another ỹ was vexed w̄ a deuyll sayd ỹ saynt Ambrose tourmented hym/ but saynt Ambrose made hym to be styll/ for Ambrose tourmēted none but ỹ doth the enuy of the/for thou seest men ascende fro whens ỹ arte fallen/& ỹ is whiche tourmenteth ỹ/for ambrose can not be blowen & so swollen as ỹ arte/than was he styll & spake not. Whan saynt Ambrose went into ỹ towne he sawe a mā laughe bycause he sawe another fall. Thā saynt ambrose to hym/ỹ that laugheste beware that ỹ fal not also/and after he fell/& thus was he taught ỹ he sholde not mocke his felowe. ¶ On a tyme saynt ambrose went vnto ỹ palays for to praye for a poore man but ỹ Judge made to close ỹ gate ỹ he myght not entre in. Than saynt Ambrose sayd/ ỹ shalt come for to entre into ỹ chyrche/but ỹ shalt not entre & yet shall ỹ gates be opē & so it happed ỹ after ỹ Judge doubted his enemyes/& went to ỹ chyrche/but he myght not entre in/& yet ỹ gates were open. ¶ Saynt Ambrose was of great absynence ỹ he fasted euery daye/sauf the sondaye or a solempne feest. He was of so great largesse ỹ he gaue all to poore people & reteyned nothynge for hymselfe. He was of so great cōpassyon ỹ whan ony cōfessed to hym his synne he wept so bytterly the he wolde make the synner to wepe. He was of soo great doubte that whan it was tolde to hym of ỹ dethe of ony bysshop/he wolde wepe soo sore ỹ vnneth he myght be cōforted. And whan it was demaunded hym why he wepte for ỹ dethe of good men/for he ought better to make Joye bycause they went to heuen. Than he answered. I wepe not bycause they go tofore me/but bycause ỹ vnneth and with great peyne maye one be founde for to do well all suche offyces. He was of so great stedfastnes & so establysshed i his purpose ỹ he wolde not leue for drede ne for greke ỹ myght be done to hym to repreue ỹ emperoure ne ỹ other great men/whā they dyd thynges ỹ they ought not to do ne he shold not flater no mā. Ther was brought to hym ones a man whiche was greuously myslmade. Than sayde saynt Ambrose ỹ body must be delyuered to ỹ deuyll and ỹ the flesshe go to ỹ dethe/by whiche the

spyryte maye be saued. Unneth was the worde out of his mouthe/but ỹ deuyll began to tourment hỹ. ¶ After as it is sayd on a tyme he went to Rome/ and whā he was on a tyme by ỹ waye herberowed w̄ a ryche man/laynt Ambrose began to demaūde hỹ of his astate/ ỹ ryche man answered. Syr myn estate is happi ynough & gloryous/for I haue ryches ynoughe/ seruaūtes/barlettes/chyldrē/ neuewes/ colyns/frēdes/& kynnesmen whiche serue me & all my werkes & besynesses comē to my wyll. I haue neuer thynge ỹ may angre ne trouble me. Than sayde laynt ambrose to them ỹ were w̄ hym. Flee we hēs for our lorde god is not here. Haste you fayre chyldren haste you/& let vs abyde no lenger here leest the vengeaunce of god take vs & ỹ we bē not wrapped in the synnes of this people/they departed & fledde anone/but they were not gone ferre/ but ỹ the erthe opened & swalowed all ỹ hous of this ryche man/and there abode not as moche as ỹ steppe of hymselfe ne of all ỹ euer he had. Than sayd laynt ambrose beholde fayre chyldren how great pyte and how great mercy god doth to thē ỹ haue aduersyte in this worlde/& how wroth he is to thē ỹ haue the welthe & rychesses of this worlde/ of whiche thynge appereth yet ỹ pytte or fosse whiche endureth vnto this daye in wytnesse of this aduenture. Whan laynt ambrose beheldē ỹ auaryce whiche is rote of all euylles grewe more & more in moche people & specyally in grete mē/& in thē ỹ were in moste great estate whiche solde all for money/& with ỹ mynysters of ỹ chyrche he sawe symonye reygne/he began to praye to god ỹ he wolde take hym awaye fro ỹ myseryes of this worlde/& he optayned ỹ whiche he desyred. Thā he called his felawshyp & said to thē in ioyenge ỹ he sholde abyde w̄ thē vnto ỹ resurreccyon of our lorde. And a lytel tofore ỹ he lay seke as he expowned to his notary ỹ. xliij. psalme. sodeynly in ỹ presence & syght of his notary a fyre in ỹ manere of a sheld couered his heed/& entred into his mouth. Thā became his face as whyte as ony snowe/& anone after it came agayne to his fyrste fourme/& ỹ daye he lefte his wrytynge & endytynge. Than began his maladye to greue hym. And ỹ erle of ytalye whiche was thā at Mylane called ỹ gentyll mē of ỹ coūtre & sayde to them ỹ yf so great & good a mā sholde go fro thē it sholde be great pyte & great peryll to all ytalye & sayd to them ỹ they all sholde go w̄ hym to this holy man & pray hym ỹ he wolde get graūte of our lorde of space & lenger lyfe. Whan laynt Ambrose had herde theyr requeste/he answered fayre sones I haue not so lyued ymonge you/ỹ I am a shamed to lyue yf please god/ne I haue no fere ne drede of dethe/ for we haue a good lorde. In this tyme assembled his. iiij. deakens and began to treat who sholde be a good bysshop after hym. And they named secretly ymonge themselfe that vnneth they themselfe herde it/ Symplycyen. Saynt Ambrose was ferre fro theym/they wend that he myght not haue herde them/& he cryed on hye thynges he is olde & he is good. Whan they herde hym they were moche abasshed & departed/& sythe after his dethe they chose the same Symplycyen for the good wytnes ỹ laynt ambrose had borne of hym. A bysshop whiche was named Honorius ỹ abode the dethe of laynt Ambrose slepte & herde a voyce ỹ thynges called hỹ & sayde. Aryse thou vp for he shall go his waye anone. Thā he arose anone hastely & went to Melane & gaue to hym ỹ precyous body of our lorde. And anone saint ambrose layd his armes in fourme of a crosse/and made his prayer & gaue vp his ghoste ymonge ỹ wordes of his prayers/ aboute the yere of oure lorde. iij. C. lxxx. the bygylye of Ester. And whan that his body in the nyght was borne into the chyrche/ many chyldren that were baptysed sawe

hym as they sayd syttynge in a chayer honourably. And other shewed hym wt theyr syngers to theyr faders & other / & some sayd yt they sawe a sterre vpon his body. ¶ There was a preest yt satte at meet wt other whiche sayd not well of hym but myst sayd / but anone god so chastised hym yt he was borne fro yt table & dyed anone after. ¶ In the cyte of Cartage were thre bysshoppes togyder at dyner / & anone one of thē spake euyll by detraccōn of saynt ambrose. And there was a man yt tolde what was befallen for suche langage to this forsayd preest / but he mocked & taped somoche yt he kelte a stroke mortall yt same day he dyed & was buryed. ¶ It is foūde wryten in a Cronycle yt the emperour Valentinyen was wrothe bycause yt in yt cyte of thessalonyke yt people had stoned to dethe his Judges yt were send thyder in his name. And for to auēge yt same / yt emperour dyd do sle fyue. M. persones great & lytell good & euyll / & as well thē yt had not trespaced as thē yt had deserued it. And whā after this occasyon he came to melane & wold entre into yt chyrche / saynt ambrose came agaynst hym & defended hym to entre / & said to hym yt after so great wodnes yt ought nest not to do so great presumpcyon. But parauenture thy power suffereth not yt to knowlege thy trespace. It appertayneth yt reason surmoūte power / yt arte Emperour / but yt is to punysshe the euyl people / how art yt so hardy to entre so boldely into yt house of god / whome yt haste so horrybly angred / how darest yt wt thy fete touche his pauemēt / how darest thou stretche thy handes whiche ben all blody & of whome yt blode of Junocentes renne and droppe of. By what presumpcyon darest thou put forth thy mouthe to receyue the precyous body & blode of our lorde / of whiche mouthe yt hast done yt cōmaundement of yt deuyll. Go hens go hens & put not synne vpon synne / take yt bande that our lorde hath bounden the wt / for it is gyuen to yt in waye of medycyne. Whan the Emperoure herde these wordes he was obedyent & began to wayle & wepe / & retourned into his palays / and abode ther longe weppynge. Than ruffyn yt mayster of his knightes demaūded wherfore he so sorowed & wepte & he answered Ruffyn yt knowest not my sorowes / for I se that seruaūtes & poore beggers may entre into yt chyrche / but I may not ētre / for ambrose hathe excompyned me / & he sayenge this at euery worde he syghed. Than sayd ruffyn to hym yf yt wylte I shall make hym anone assoyle the. He answered / yt mayest not for ambrose doubteth not the force of the emperoure to yt ende yt he holde fyrmely the lawe of god / and whan Ruffyn sayd more and more yt he sholde make hym enclyne to assoyle hym. Than he send hym to ambrose / & the emperour folowed hym soone after moche hūbly. Whan saynt ambrose sawe Ruffyn come he sayde to hym. Thou hast nomore shame thā an hounde for to do suche occysyon / & now yt comeste boldely to me. Whan Ruffyn had prayed longe for to assoyle yt Emperoure whiche came folowynge hym / saynt Ambrose sayd to hym. Certeynly I defēde to hym to entre into yt chyrche / & yf he wyll be a tyraūt I wyll moche gladly receyue the dethe. Than retourned ruffyn to the emperour & recoūted to hym how he had done. And the emperour sayde certaynly I shall go to hym that I may receyue of hym vylony ynough / for it is well ryght / whan he was come to hym he demaunded of hym ablocucyon moche deuoutely. Saynt ambrose demaunded of hym what great penaunce hast yt done for thy wyckednesse. The emperoure alleged to hym yt Dauyd had synned / and after had mercy. Saynt Ambrose sayd yt hast folowed hym yt synned / folowe also hym repentaunt. Than sayd the emperoure it appertayneth to yt to gyue & enioyne penaūce & I shal do it. Than he bad hym to do open penaunce &

come in to fore all ỹ people. And the emperour receyued it gladly & refused it not/ whã ỹ emperoure was recoũsyled to the chyrche he stode in ỹ chaũcell/thã sayd to hym saynt Ambrose/what seechest ỹ here He answered I am here for to receyue ỹ sacred mysteries. And ambrose sayd/this place apperteyneth to no mã but to prestes/go out for ye oughte to be without ỹ chaũcel & abyde there wt̃ other. Thã obeyed ỹ emperour hũbly & went out. And after whan ỹ emperoure came to Cõstantynople & he stode wout wt̃ the laye people/ ỹ bysshop came & sayd to hym ỹ he sholde come into ỹ chaũcell wt̃ the clerkes/he answered ỹ he wolde not/for he had lerned of saynt ambrose what dyfference ỹ was bytwene an emperour & a preest. I haue foũde a man of trouth my mayster Ambrose/& suche man ought to be a bysshop.

¶ The lyues of saynt Tyburce & Valeryan ben conteyned in the lyfe of Cecilye byrgyn and martyr.

¶ The lyfe of saynt Alphey bysshop and martyr.

SAynt Alphey ỹ holy bysshop and martir was borne in Englande in the shyre of Glouceſtre. And he came of a noble kynne/& was his faders heyre/but he forsoke al for goddes loue/and became a mõke at Derherste. v. myle frome gloucestre/but afterwarde ỹ good kynge Edwarde gaue ỹ hous of derherst to ỹ hous of saynt denys in fraũce. And whã saynt alphey had ben mõke there longe tyme lyuynge a full holy lyfe/than he wente fro thẽs to ỹ abbay of bathe to be there in more cõtẽplacyon & rest of soule. And he buylded ther ỹ fayre abbaye and estably sshed therin blacke monkes & endowed it/and was hymselfe therin the fyrst abbot & foũder/& he ladde there a full holy lyfe/& moche well he guyded ỹ mõkes in holy and vertuous lyuynge. And ỹ tyme was sayt Dunston bysshop of Caũterbury & saynt Ethelwolde bysshop of Wynchestre/but within short tyme after saynt Ethelwold dyed. And thã saynt Andrewe appered to saynt Dũston in a nyght & bad hym aryse anone/& make alphey abbot of bathe bysshop of wynchestre/& so it was done with great solẽpnyte lyke as oure lorde by his holy apostle saynt andrewe had cõmaunded/& he was bysshop there. xxvij. yere in full holy lyuyge. And after ỹ he was made archebysshop of caũterbury after sayt dũstone. And therto he was chosen by ỹ pope/& by all ỹ clergy of Englande in the yere of our lorde a. M. & vi. yere/and. vi. yere he was bysshop of caũterbury. And in the. vij. yere came a wycked tyraũt out of Denmarke into this lande of england whose name was erdryth wt̃ a great multytude of Danes/& they brente & robbed in euery place where they came/& slewe many lordes of ỹ lande & many of ỹ comẽ people. And ỹ tyme was Ethelrede kynge of Englande/& saynt Edwarde ỹ martyr was his broder/& saynt Edwarde the cõfessour his sone ỹ whiche lyeth at west mỹster. And i this tyme ỹ danes dyd moche harme in this lãde/ỹ chyef prynce of thẽ hyght kyrkyll & his broder Erdrythe was leder of ỹ hoost they dyde full great persecuryõ. For there was none ỹ myght resyste ne withstande them for kynge Ethelrede was a meke man/& toke none hede to helpe his people. And Erdrythe wt̃ the danes went to caũterbury/& there he dyde moche wyckednesse to the people/& wente & destroyed all ỹ he myght fynde. But at the laste he was slayne by men of caunterbury. And whan ỹ prynce kyrkyll wyst that he was slayne/he was moche angry/& in great haste he came to caũterbury & belyged ỹ towne & anone he gate it and brente & destroyed all ỹ he myght. And this holy bysshoppe saynt Alphey came to the prynce of the danes/and pra-

yed hym to take his body & spare ỹ poore people of ỹ towne / but for all ỹ he slewe monkes preestes & all ỹ he myght fynde / & he tythed ỹ mõkes. He slewe .ix. mõkes & saued ỹ tenthe / & yet he thoughte there were ouer many on lyue. And begã to tythe thẽ agayne / & thã saynt alphey reprehued thẽ for theyr cursed doynges. And thã anone they toke saynt Alphey ỹ holy mã & bounde his handes behynde hym & they led hym fro thens to the towne of Grenewyche beside london. And there they put hym in prison halfe a yere & more / & ỹ fryday in ỹ ester weke the deuyll appered to this holy man in the prison in lykenesse of an angell & sayd vnto hym that it was our lordes wyll ỹ he sholde go oute of prison & folowe hym / & this holy man byleued hym & went out & folowed ỹ wycked angell by nyght. And he brought this holy man into a derke valeye. And there he waded ouer waters & dyches myres and hedges / & euer this holy man folowed hym as he myght for werynes / tyll at the laste he had brought hym into a foule myre ỹ was sette aboute wt great waters / & there ỹ deuyll lefte hym and vanysshed awaye. And than this holy man wyste well ỹ he was deceyued by his enemy the fende / & thã he cryed god mercy & prayed hym of helpe. And than oure lorde sende to hym his angell & ayded hym out of the myre & water / & sayd it was the wyll of god that he sholde retorne agayne to prison that he came fro / for to morowe ỹ shal suffer martyrdome for our lordes sake / & as he went agayne towarde the prison at grenewyche erly by the morowe his kepers ỹ had sought hym all the nyght met hym. And anone they cast hym downe to ỹ grounde / & there they wounded hym full pyteously. And than they broughte hym agayne to prison / & they made therin a great smolderynge of smoke for to dyseale hym / and than saynt dunstone appered to hym and bad hym be of a good cõforte. For our lorde hath ordeined for ỹ a gloryous crowne And as they spake togyder his bandes brake / & all his woũdes were made hole agayne thrugh the mercy of oure lorde / & whan his kepers sawe this they dredde sore. And anone this myracle was knowen to ỹ people / & they went than fast to se hym / and ỹ iudges doubted the great people ỹ came thyder / & they toke hym out of prison & ladde hym to ỹ place where he sholde be martyred / but the poore people made great lamentacyon for hym. But anone ỹ wycked tourmẽtours stoned hym to dethe lyke as the Jewes dyd saynt stephen. And whã he was almost deed one there was ỹ was his godsone whiche wt an axe smote hym on the heed ỹ he fyll to the grounde / and than rẽdred vp his spyryte to oure lorde Jhesu cryst. And than these wycked tyrauntes threwe the holy body into a depe water ỹ good mẽ sholde not fynde it. But by the purueaũce of our lorde wtin shorte tyme after he was foũde of ỹ trewe crystẽ men and they reprehued greatly these wycked tyraũtes. And they began than to scorne the holy body / & one of them toke an olde token stake or tree & pyght it in ỹ erthe / & sayde yt this stake bere floures by to morowe we wyll repẽt vs & byleue ỹ he is an holy mã / oryels we wyll neuer byleue it. And on the morowe they founde the stake grene & bare leues. And whan they sawe this great myracle they byleued in god and kyssed the fete of this holy saynt / and repented theym full sore of theyr wycked dedes / and cryed full mekely god mercy / and this holy saynt alphey. And after he was brought to London with great worshyp / and buryed in the chyrche of saynt Poule with great reuerence. And there his body laye buryed many yeres / and afterwarde it was takẽ vp and translated vnto Caunterburye. And his bones done lye there i a worshyp full fyerte or shryne / wher our lorde shewethonely manye fayre myracles for his

holy martyr laynt Alphey. And ỹ tourmẽtours that repẽted them not/ dyed anone after in great mysery i dyuers wyles for to be punyssyhed as it pleased oure lorde. whiche graunte vs heuen. Amen.

Here foloweth the lyfe of laynt george martyr/ and fyrste the interpretacyon of his name.

George is sayd of geos/ whiche is a lmoche to saye as erthe & orge/ ỹ is tyllynge/ so george is sayd as tyllynge ỹ erthe/ ỹ is his flesshe/ and laynt Austyn sayethe in libro de trinitate ỹ good erthe is in the heyght of the mountaynes in the temporaunce of the valeyes/ & in ỹ playne of the feldes. The fyrst is good for herbes beynge grene the. ij. to vynes & ỹ. iij. to whete & corne. Thus ỹ blessyd George was hyghe i despysynge lowe thynges & therfore he had verdure i hȳselfe. He was attẽporate by discrecyõ & therfore he had wynẽ of gladnes/ & win hẽ was playne of humylyte/ & therby put he forthe whete of good werke. Or george may be sayd of gera: ỹ is holy/ & of gyon ỹ is a wasteler ỹ is an holy wasteler. For he wasteled wỹ ỹ dragõ. Or it is sayd of george ỹ is a pylgrym/ & geyr ỹ is cut or detrẽched out and us ỹ is a coũseylour. He was a pylgrime in ỹ syght of ỹ worlde/ & he was cut & detrenched by the crowne of martyrdome/ & he was a good coũseylour i prechynge. And his legende is nombred ymonge other scryptures apocryfate in ỹ counsyle of Nycene bycause his martyrdome hath no certayne relacyõ. For in ỹ kalender of bede it is sayd ỹ he suffered martyrdome in parsydye in ỹ cyte of dyapolymace & in other places it is redde ỹ he resteth in the cyte of dalpolym/ whiche tofore was called lydd/ whiche is by the cyte of Joppem or Japh. And in another place it is sayde ỹ he suffered dethe vnder Dyocleſyan and maximiã/ in which ỹ tyme were emperours And in another place vnder Dyocleſyan/ emperour of Perse beynge presente. lxx. kynges of his empyre. And it is sayd here that he suffered dethe vnder Dacyen the prouost. Thã Dyocleſyan & Maxymyan beynge Emperoures.

Saynt George was a knyght & borne i capadoce. On a tyme he came into ỹ prouynce of lybye to a cyte whiche is sayd Sylene/ & by this cyte was a stagne or a põde lyke a see/ wherin was a dragon whiche enuenymed all ỹ coũtre. And on a tyme ỹ people were assembled for to slee hym/ & whã they sawe hym they sled And whã he came nyghe ỹ cyte/ he benymed ỹ people wỹ his brethe/ & therfore the people of the cyte gaue to hym euery day two shepe for to fede hym/ bycause he shold do no harme to ỹ people. And whan ỹ shepe fayled/ there was taken a man and a shepe. Thã was an ordynaũce made in the towne ỹ there sholde be taken ỹ chyldren & yonge people of theym of ỹ towne by lotte/ & euerych as it fell were he grytyll or poore sholde be delyuered whãne lot fell on hym or her. So it happed ỹ many of thẽ of the towne were than delyuered/ in somoche ỹ the lotte fel vpon ỹ kynges doughter/ whiche of ỹ kynge was sory and sayd vnto ỹ people. For the loue of ỹ goddes take golde & syluer & al ỹ I haue & let me haue my doughter. They sayde Syr ye haue made & ordeyned ỹ lawe & our chyldrẽ be now dede/ & now ye wolde do ỹ cõtrary/ your doughter shalbe gyuẽ/ or els we shall brenne you & your houses. Whã ỹ kynge sawe he myght no more do he began to wepe & sayd to his doughter. Now shall I neuer se thyne thyne espousayles. Thã retourned he to the people & demaunded. viij. dayes respyte and they graũted it to hym. And whã ỹ. viij. dayes were passed they came to hym & sayde/ ỹ fetch ỹ the cyte perysshe. Than dyd ỹ kynge do araye his doughter lyke as she shold do be wedded/ and enbraced her and kyssed her/ and gaue her his benedyccyon/

& after ledde her to ỹ place where the dra-
gon was. Whã she was there saynt Geor-
ge passed by/ and whan he sawe the lady/
he demaũded to the lady what she made
there/ and she sayd. Go ye your way sayre
ponge man that ye perysshe not also. Thã
sayd he/ tell to me what haue ye/ & why ye
wepe/ and doubte ye nothynge. whan she
sawe that he wolde knowe/ she sayd to hym
how she was delyuered to ỹ dragõ. Than
sayd saint george/ sayre doughter doubte
ye nothynge therof. For I shall helpe the
in ỹ name of Jhesu cryste. Sayde she for
goddes sake good knyght go your way/ &
abyde not wt me/ for ye maye not delyuer
me. Thus as they spake togyder/ the dra-
gon appered & came rennynge to them/ &
saynt George was vpõ his hors/ & drewe
out his swerde/ & garnysshed hym wt the
sygne of the crosse & rode hardely agaynst
ỹ dragõ/ whiche came toward hym and
smote hym wt his spere & hurte hym sore &
threwe hym to ỹ grounde. And after sayd
to ỹ mayde/ delyuer to me your gyrdell/ &
bynde it aboute ỹ nerke of ỹ dragon/ & be
not aferde. Whan she had done so/ the dra-
gon folowed her as it had bẽ a meke beest
& debonayre. Than she ledde hym into ỹ
cyte/ & ỹ people fledde by mountaynes and
valeyes and sayd/ alas alas we shalbe all
deed. Than saynt George sayd to them/
ne doubte ye nothynge/ wout more byleue
ye in god Jhesu cryst/ & do ye to be bapty-
sed & I shall slee ỹ dragon. Thã ỹ kynge
was baptysed & all his people/ and saynt
george slewe ỹ dragõ & smote of his heed
& cõmaũded ỹ he shulde be drawen in the
feldes/ and they toke foure cartes wt oxen
that drewe hym out of ỹ cyte. Thã were
there well. xb. thousande men baptysed/
wout women & chyldren. And the kynge
dyde do make a chyrche there of our lady
& of saynt George. In ỹ whiche yet sour-
deth a foũtayne of lyuynge water/ whiche
heleth ỹ seke people that drynken therof.
After this the kynge offered to saynt Geor-
ge almoche monye as myght be nõbred
but he refused all/ & cõmaũded ỹ it shulde
be gyuen to poore people for goddes sake.
And enioyned ỹ kynge foure thynges/ ỹ
is that the kynge shulde haue charge of ỹ
chirches/ & ỹ he shulde honour ỹ preestes
and here theyr seruyce dylygently/ & that
he shulde haue pyte on the poore people/ &
after he kyssed the kynge and departed.

¶ Now it happed that in the tyme of dy
oclesyan & maximian whiche were empe
rours was so great persecucyon of cryste
men/ that within a moneth were martyr-
red well. xxij. thousande/ & therfore they
had so great drede that some renyed & for-
soke god and dyde sacrifyce to the ydol-
les. Whã saynt George sawe this/ he lefte
the habyte of a knyght and solde all that
he had/ and gaue it to the poore/ and toke
the habyte of a cristen man & went into ỹ
myddel of the paynymes/ & began to crye
all the goddes of the paynymes & gẽtyls
ben deuylles. My god made the heuens &
is very god. Than sayd ỹ prouost to hym
of what presumpcyon cometh this to the
that ỹ sayest our goddes bẽ deuylles and
saye to vs what thou arte/ & what is thy
name. He answered & sayd. I am named
George I am a gentyll man a knyght of
Capadoce/ & haue left all for to serue god
of heuen. Than ỹ prouost enforced hym-
selfe to make hym fro the fayth by sayre
wordes. And whan he myght not brynge
hym therto/ he dyd do reple hym on a gyl-
bet and smoche bete hym with great ba-
tues & brothes of yron/ that his body was
all to broken in peces/ and after he dyd do
take brondes of yron and soyned them to
his sydes/ and his bowels whiche thã ap-
pered he dydde do frote with salte/ and so
sende hym into pryson/ but our lorde ap-
pered vnto hym the same myght wt great
lyght and conforted hym moche swetely.
And by his great consolacyon he toke to
hym so good & one so perfyte a herte ỹ he
doubted no tourmẽt ỹ they myght make

hym ſuffer. Than whā dacyen ỹ prouoſt ſawe that he myght not ſurmoũte hym/ he called his enchaũtour & ſayde to hỹ. I ſe ỹ theſe cryſtē people doubte not our tor mẽtes. The enchaũtour bonde hyſelfe vp on his heed to be ſmytē of yf he ouercame not his craftes. Than he dyd take ſtrõge venyme & medled it wᵗ wyne / & made inuocacyõ of ỹ names of ỹ fals goddes & gaue it to ſaynt george to drynge. Saynt ge orge toke it & made ỹ ſygne of ỹ croſſe on it/ & anone dranke it wout greuynge hym ony thynge. Thā ỹ enchauntour made it moche ſtronger thā it was tofore of venỹ & gaue it hym to drynke/ & it greued hym nothynge. Whan ỹ enchauntoure ſawe ỹ he kneled downe at the fete of ſaynt Geor ge & prayed hym ỹ he wolde make hym cryſten. And whan Dacyen knewe ỹ he was becomen cryſtē/ he made to ſmyte of his heed/ and after on ỹ morowe he made ſaynt George to be ſet betwene two whe les whiche were full of ſwerdes ſharpe & cuttynge on bothe ſydes. But anone the wheles were broken/ & ſaynt George eſca ped without hurte. And thā cõmaũded da cyen ỹ he ſholde be put in a cawdrõ full of molten leed. And whan ſaynt George en tred therin by the vertue of our lord hym ſemed that he was in a bayne well at eaſe Thā Dacyē ſeynge this began to ſwage his yre/ & to flater hỹ by by fayre wordes & ſayd to hym. George the pacyẽce of our goddes is ouer great vnto ỹ whiche haſt blaſphemed them & done to thē great deſ ſpyte. Than fayre & ryght ſwete ſone I praye ỹ that ỹ retourne to oure lawe and make ſacrifyce to ỹ ydolles & leue thy foly & I ſhall enhaunce ỹ to great honoure & worſhyp. Than began George to ſmyle & ſayd to hym. Wherfore ſaydeſt thou not to me thus at the begynnynge / I am redy to do as ỹ ſayſt. Than was Dacyen glad & made to crye ouer all ỹ towne ỹ all ỹ peo ple ſhold aſſemble for to ſe George make ſacrifyce whiche ſomoche hadde ſtryued there agaynſt. Than was ỹ cyte arayed & feeſt thrugh out all ỹ towne/ & all came to ỹ tẽple for to ſe hym Whā ſaynt george was on his knees/ and they ſuppoſed that he wolde haue worſhypped the ydolles/ he prayed our lorde god of heuen ỹ he wol de deſtroy the temple and ỹ ydolles in the honour of his name for to make ỹ people to be conuerted. And anone ỹ fyre deſcen ded fro fro heuen & brente the temple & the ydolles and theyr preeſtes / and ſythē the erthe opened & ſwalowed all the cendres & aſſhes ỹ were lefte. Thā Dacien made hym to be brought tofore hym & ſayde to to hym / what ben the cuyll dedes ỹ thou haſt done/ and alſo great vntrouth. Thā ſayd to hym ſaynt George. I fyr byleue it not/ but come with me & ſe how I ſhall ſa cryfye. Than ſayde Dacyen to hym. I ſe well thy fraude and thy barate thou wylt make the erthe to ſwalowe me/ lyke as ỹ haſt ỹ temple and my goddes. Thā ſayd ſaynt George. O caytyf tel me how may thy goddes helpe the whā they may not helpe themſelfe. Than was Dacyen loo angry that he ſayde to his wyfe. I ſhall deye for angre/ yf I maye not ſurmount and ouercome this man. Than ſayde ſhe vnto hym. Cuyll and cruell tyraunt ne ſe eſt thou not the great vertu of the cryſten people/ I ſaye to the well that thou ſhol deſt not do to theym ony harme/ for theyr god fyghteth for them/ and knowe ỹ well that I wyll become cryſten. Than was Dacyen moche abaſſhed/ and ſayd to her wylt thou be cryſten/ than he toke he by ỹ heer and dyd do bete her cruelly. Than de maunded ſhe of ſaynt George/ what may I become bycauſe I am not cryſtened. Than anſwered ỹ bleſſed George/ doubt ỹ not hynge fayre doughter/ for thou ſhalt be baptyſed in thy owne blode. Thanne began ſhe to worſhyppe oure lorde Jheſu cryſte / and ſoo forthwith ſhe dyed and wente to heuen. On the morowe Dacyen gaue ſentẽce that ſaynt George ſholde

be drawen thrugh all the cyte / & after his heed shulde be smyten of. Than made he his prayer to oure lorde that all they that desyred ony bone myght get of oure lorde god in his name / & a voyce came fro heuē whiche sayd ỹ it whiche he hadde desyred was grauted After he had made his orayson his heed was smyten of / about ỹ yere of oure lorde. ij. C. lxxvii. whan Dacyen went homewarde fro the place where he was byheded toward his palays fyre fyl downe fro heuen vpon hym & brent hym & all his seruauntes. ¶ George of Turonēse telleth that there were some ỹ bare certayn relyques of saynt George & came into a certayn oratory i an hospytall. And on ỹ morynynge whā they shulde departe / they coude not moeue ỹ dore tyll they had lefte there parte of the relyques. ¶ It is also foūdē in ỹ hystory of Antyoche ỹ whā ỹ crystē mē went ouer see to cōquere Jherusalem ỹ ou a tyght kayre yange mā appered to a preest of ỹ hoost & cōseyled hȳ ỹ he shulde bere w̄ hym a lytell of the relyques of saynt George / for he was a cōduytour of ỹ batayle / & so he dyd somoche ỹ he hadde some. And whā it so was ỹ they had allyeged Jherusalem and durste not moūte ne go vpon ỹ walles / for ỹ quarelles & defence of the sarrazyns / they sawe appertli saynt George whiche had whyte armes w̄ a reed crosse that went vp tofore thē on ỹ wall & they folowed hȳ / & so was Jherusalē taken by his helpe & bytwene Jherusalē & porte Japhe by a towne called Ramis is ỹ chapell of George / whiche is now desolate & vncouered / and therin dwell crysten grekes. And in ỹ sayd chapell lyeth ỹ body of saynt George / but not ỹ heed / & ther lyen his fader & moder and his vncle (not in ỹ chapell) but vnder the wall of the chapel / & ỹ kepers wyl not suffer pylgrymes to come therin / but yf they paye two duckettes. And therfore come but fewe therin but offer without the chapell at an aulter / & there is. vij. yere and. vij. lentes of pardon / & ỹ body of saynt George lyeth in ỹ mydle of ỹ quere or chore of ỹ sayd chapel / & in his tombe is an hole ỹ a mā may put in his hāde. ¶ And whā a sarrasyn heynge mad is brought thyder / & yf he put his heed in ỹ hole he shall anone be made perfytely hole / & haue his wytte agayne. This blessed and holi martyr saynt George is patrone of this realme of Englande / & ỹ crye of mē of warre. In ỹ worshyp of whome is founded ỹ noble ordre of garter / & also a noble colege in the castell of Wyndesore by kynges of Englande / in whiche colege is ỹ herte of saynt George / whiche Sygysmonde ỹ emperour of almayne brought and gaue it for a great & precyous relyque to kȳge hēry ỹ fyfte. And also ỹ sayd Sygysmonde was a broder of ỹ sayd garter / & also ther is a pyece of his heed. Whiche colege is nobly endowed to ỹ honour & worshyp of almyghty god & his blessyd martyr saynt George. Thā let vs praye vnto hȳ ỹ he be specyal protector & defēsor of this realme.

¶ Here begȳneth the lyfe of saynt marke the euangelyste / & fyrste of his name.

Marke is almoche to saye as hye to cōmaūdemēt certayn / declined / & bytter / he was hyghe of cōmaūdemēt by reason of perfectiō of his lyfe. For he kept not onely the cōmaūdemētes comyn / but also ỹ hyghe as bē coūseyled. He was certayne in doctryne of ỹ gospell / lyke as he had receyued of saynt peter his mayster. He was declyned by reason of perfyte and great humylyte / for bycause of his great mekenesse he cut of his thōbe / to ỹ ende ỹ he shulde not be chosen to be a preest. He was better by reasō of ryght sharpe & bitter peyne. For he was drawē thrugh ỹ cyte / & ymōge ỹ tormētes he gaue vp ỹ spyryte / or marke is sayd of a great malet or betel which w̄ one stroke maketh playne yron / & engēdreth melodye & cōfyrmeth it

for saynt marke by his onely doctrine que
ched ꝑ vnstedfastnesse of ꝑ heretykes. He
engendred the great melody of the pray-
synge of god & conformed the chyrche.

Marke the euãgelyst was of ꝑ kyn-
red of ꝑ leuytes / & was a preest &
whã he was crystened he was godsone of
saynt Peter ꝑ apostle / & therfore he went
w̃ hym to Rome. Saynt Peter preched
there ꝑ gospell / the good people of Rome
prayed saynt marke ꝑ he wolde put ꝑ go
spell in wrytyng lyke as saynt Peter had
preched. Thã he at theyr requeste wrote &
shewed it to his maister saynt peter to exa
myne / & whã saynt peter had examined it
& sawe ꝑ it cõteyned ꝑ very trouth / he cõ-
maũded ꝑ it shold be redde at rome. And
thã saynt Peter seynge saynt marke con-
staũt in ꝑ fayth he send hym into aquile for
to preche ꝑ fayth of Jhesu cryst where he
preched ꝑ worde of god & dyd many my-
racles & conuerted innumerable multy-
tude of people to ꝑ fayth of Cryste. And
wrote all to thẽ ꝑ gospel / lyke as he dyd to
thẽ of rome / whiche is to this daye kepte
in ꝑ chyrche of aquylence / & w̃ great deuo
cyõ kepte. ¶ After this it happed ꝑ saynt
marke ladde w̃ hym to Rome a bourgeys
of ꝑ same cyte whom he had cõuerted to ꝑ
fayth named armogares & brought to hym
saynt Peter / & prayed hym ꝑ he wolde sa-
cre hym bysshop of aquyle and so he dyd.
Than this Armogares whã he was bys-
shop he gouerned moche holyly ꝑ chyrche
And at the last ꝑ paynymes martyred hym
Thã saynt Peter send saynt marke into
Alexandrye where as he preched fyrste ꝑ
worde of god. And as soone as he was en-
tred a great multytude of people assẽbled
for to come agaynst hym. There he was
of so great perfeccyon / ꝑ by his predycacy
on & by his good ensamples ꝑ people moũ
ted into holy cõuersacyon / & in so great de
uocyon ꝑ at his instaũce they ledde theyr
lyfe lyke monkes. He was of so great hu-
mylyte ꝑ he dyd cut of his tõbe bycause he
wold be no preest / for he Judged hymsele
not worthy therto but ꝑ ordynaũce of god
& of saynt Peter came agaynst his wyll.
For saynt Peter made & sacred hym bys-
shop of Alexandrye. And anone as he ca-
me into alexandrye his shone were broke
& torne / & whã he sawe ꝑ he sayd. Verily
I se ꝑ my iourney is sped / ne ꝑ deuyl may
not let me / syth ꝑ god hath alloyled me of
my synnes. Than went saynt marke to a
shomaker for to amẽde his shoes. And as
he wolde werke he prycked & sore hurted
his lyfte hande w̃ his alle. And whan he
felte hym hurte he cryed on hyghe on god
whan saynt marke herde ꝑ / he sayd to hym.
Now I knowe well ꝑ god hath made my
iourney prosperous. Than he toke a lytel
claye & spyttell & medled thẽ togyder & lay
ed it on the woũde & anone he was hole /
whan ꝑ shomaker sawe this myracle he
brought hym into his hous & demaũded
hym what he was / & fro whens he came.
Than sayd saynt Marke ꝑ he was ꝑ ser-
uaũte of Jhesu cryste / & he sayd. I wolde
fayne se hym. Than sayd saynt marke. I
shall shewe hym to the / than he began to
preche to hym the fayth of Jhesu cryst / &
after baptysed hym & all his meyne / whã
the men of the towne herde saye ꝑ there
was n man comen fro galylee / that despy
sed and defended the sacrifyces of ꝑ ydol
les they begã to awayte how they myght
delyuer hym to dethe. Whã saynt marke
espied that he made his shomaker whiche
was named Auyen bysshop of Alexãdrie /
& he hymselfe went to Pentepolyn where
as he was two yere / & after came agayne
to Alexandrye / and founde than there the
towne full of crysten men / & ꝑ bysshop of
ꝑ ydolles awayted for to take hym. ¶ Now
it happed on ester daye whã saynt marke
songe masse / they assembled al & put a cor
de aboute his necke & after drewe hym tho-
rowe out the cyte / and the blode ranne vp
on ꝑ stones / & his flesshe was torne pyece

mele that it laye vpon ỹ pauement all be bledde. After this they put hym in pryson where an angell came & confortyd hym/ & after came our lorde for to vysyte & cõforte hym sayenge. Pax tibi marce euangelista meus. Peas be to ỹ marke myn euãgelyste/ be not in doubte/ for I am with ỹ and shall delyuer the. And on the morow they put ỹ corde about his necke & drewe hym lyke the buball & whan they had drawen he thanked god & sayd into thy handes lorde I commaunde my spyryte/ & he thus sayenge dyed. Than the paynymes wolde haue brent his body/ but ỹ ayre began sodeynly to chaũge & to hayle lyghtẽ & thõder in suche wyse ỹ euery man enforced hym to flee/ & lefte there the holy body alone. Thã came ỹ crysten men & bare it away/ & buryed it in ỹ chyrche w̃ great ioye honour and reuerẽce/ this was in ỹ yere of our lorde. lviij. in ỹ tyme that Nero was emperour. And it happed i ỹ yere of grace. iij. C. lxvi. in ỹ tyme of Leon the emperour ỹ the veneciens translated the body of saynt marke fro alexandrye to venyse in this maner. There were two marchauntes of venyse dyde somoche what by prayer & theyr gyftes to. ij. preestes ỹ kepte ỹ body of saynt marke/ ỹ they suffered it to be borne secretely & pryuely vnto theyr shyppes & as they toke it oute of ỹ tombe/ there was so swete an odour thorowe out all the cyte of all alexãdrye that al the people meruayled ne knewe not fro whens it came thã the marchaũtes brought it to the shyppe. And after hastened the maryners and lete the other shyppes haue knowlege theron/ than there was one mã in another shyppe that iaped and sayde. Wene ye to cary away the body of saynt Marke/ nay ye lede with you an egypcyen. Than anone after this worde/ the shyppe wherin the holy body was torned lyghtly after hym/ and so rudely borded the shyp of hym that had sayd ỹ worde ỹ he brake one of ỹ sydes of the shyppe and wolde neuer leue it in peas tyll they hadde cõfessed that ỹ body of saynt marke was in the shyppe. That done she helde her styll/ thus as they sayled faste they toke no hede/ & ỹ ayre begã to wexe derke & thycke ỹ they wyst not where they were Thã appered saynt marke vnto a monke to whom ỹ body of saynt marke was delyuered to kepe/ & bad hỹ anone to stryke theyr sayles for they were nyghe lande/ & he dyd so/ and anone they founde lande in an yle/ & by al the ryuages where as they passed. It is sayd to them that they were all happy that they led so noble a tresour as ỹ body of saynt marke and prayed thẽ ỹ they myght worshyp it. Yet there was a maryner ỹ myght not byleue ỹ it was the body of saynt marke/ but the deuyl entred into hỹ/ & tourmẽted hỹ so longe ỹ he coude not be delyuered tyll he was brought to the holi body/ and assoone as he cõfessed that it was ỹ body of saynt marke he was delyuered of the wycked spyryte/ and euer after he had great deuocyon to saynt marke. ¶ It happed after that ỹ body of saynt marke was closed in a pyler of marble and fewe people knewe therof/ bycause it sholde be secretly kepte. Than it happed ỹ they that knewe therof dyed/ and there was none that knewe wher this great treasour myght be/ wher fore the clerkes & laye people were greatly dyscõforted & wepte for sorowe & doubted moche that it hadde ben stollen away than made they solen processyons and letanyes and the people began to faste & be in prayers/ and all sodeynly the stones opened & shewed to all the people the place & stede were the holy body rested. Than rendred they thankynges to god/ of this that he had releued them of theyr sorowe and angusshe/ & ordeyned that on that daye they sholde feest alwaye for this deuoute reuelacyon. ¶ A ponge man on a tyme he had a cancre in his brest & wormes ete it whiche were come of rotyge/ &

as he was thus tourmented he prayed w̄ good herte to saynt marke & requyred hȳ of helpe & ayde/& after he slepte. And that same tyme appered to hym saynt marke i fourme of a pylgryme tucked & made rdy to go hastely ouer see/& whā he demaūded hym what he was he answered ꝑ he was saynt marke whiche wēt hastely forto socoure a shyp whiche is in peryl. Thā he stratched & layde his hande on hym/ & anone as he awoke he founde hymselfe all hole. Anone after this shyppe came to the porte of Uenyse/& the maryners tolde the peryll where they had ben in & how saynt marke had holpe thē than for ꝑ one myracle & for ꝑ other ꝑ people rendred thā kynges to our lorde. The marchaūtes of Uenyse went on a tyme by see in ꝑ shyppe of sarazyns towarde Alexandrye/& they sawe thē in peryll they hewe ꝑ cordes of ꝑ shyppe/& anone ꝑ shyppe begā to breke by ꝑ force of the see/& all the sarrazyns ꝑ were therin fyl on the see & deyed ꝑ one after other. Than one of ꝑ sarazyns made his auowe to saynt marke & promysed hȳ ꝑ yf he delyuered hym fro this peryll he wolde be baptysed. Anone a man all shynynge appered to hym whiche toke hym out of the water & remysed hym agayne into ꝑ shyppe/& anone ꝑ tempest ceased. Whan he was comen into alexandrye he remembred nothynge saynt marke whiche had delyuered hym fro peryll he went not to bysyte hym ne he dyde hȳ not to be baptysed. Than appered to hym saynt Marke & sayde to hym ꝑ he remembred euyll ꝑ boūte ꝑ he dyd to hym whā he delyuered hym fro the peryll of the see. And anone ꝑ sarazyn came agayne to his conscyence/& he went to venyse & was there baptysed/& named marke & bylyued parfytely i god/& ended his lyfe in good werkes. ¶ There was a man gone vp in the steple of saynt Marke at Uenyse and as he entred for to do a werke/he was troubled in suche wyse ꝑ he fell and was lyke to haue ben all to broken in his membres neuertheles i his fallyng he cryed saynt marke & anone he rested vpon a braūche ꝑ sprange out/wherof he toke none hede & after one raught & lete hym doune a corde by whyche he auayled downe & was saued. ¶ There was a gentylmā of prouynce whiche had a seruaūt ꝑ wold fayne go on pylgrymage to saynt Marke/but he coude get no lysence of his lorde. At ꝑ last he doubted not to angre his lorde but wēt thyder moche deuoutely/& whā his lorde knewe it/he bare it moche greuously/& assoone as he was comē agayne/his lorde cōmaūded ꝑ his eyen sholde be put out/ꝑ other seruaūtes ꝑ were redy to do the lordes wyll/made redy sharpe brochettes of yron/& enforced them w̄ al their power & myght not do it. Than cōmaūded ꝑ lorde to hewe of his thyes w̄ axes/but anone ꝑ yron was softe as molten leed/than commaūded he to breke his tethe with yō hamers/but ꝑ yron therof was so softe that they coude do hym no harme. Than whā ꝑ lorde sawe ꝑ vertue of god so openly by ꝑ myracle of saynt marke he demaunded pardon & wente to Uenyse to saynt marke w̄ his seruaūte. There was a knyghte on a tyme so hurte i a batayle ꝑ his hāde henge on ꝑ arme/in suche wyse ꝑ his frēdes & surgyens counseyled hym to cutte it of/he ꝑ was acustomed to be hole was ashamed to be mayned and made it to be boūde in his place/& after ꝑ he called moche deuoutely to saynt marke/and anone his hande was as hole as it was tofore. And in ꝑ wytnes of this myracle a sygne of the cuttynge abode styll. ¶ Another tyme there was a knyght armed ꝑ whiche ranne vpon a brydge/& his horse and he fyll in a depe water/and whan he sawe he myght not escape/he cryed on saynt marke & anone he raught a spere by whiche he was saued. And for this cause he came anone in pylgrymage to venyse and tolde this myracle. There was a man take by

enuy of them that hated hym & was put in prysón/and whan he had ben there .xl. dayes and was moche greued/he cryed on saynt Marke. And whan saynt Marke had appered thyse he supposed that it had ben a fantasy/at the laste he felte his yrons broken as it had ben a roten threde & passed by the kepers of the prysón openly by day he seynge them all/but none of them sawe hym. And after came to ỹ chyrche of saynt marke and thanked god deuoutely. It happed in poylle was great raymyne & the lande was barayne ỹ nothynge myght growe theron. Than was it shewed by reuelacyon vnto an holy mã that it was bycause ỹ they halowed not the feest of saynt Marke/and whan they knewe this/anone they halowed ỹ feest of saynt marke. And anone began to growe great plente of goodes thrughout all the countree. ¶ It happed at pappe in ỹ conuent of the freres prechous in the yere of oure lorde. M.ti.C.xli. ỹ a frere a moche relygyous man was seke vnto ỹ dethe named Julianus whiche send for his prysour for to demaũde hym in what estate he was in/& he tolde hym that he was in peryl of deth/& ỹ it approched fast. And anone his face was al bryght & ioyful/& w̃ gladnes he began to saye/sayze brethren my soule shall departe anone. Make rome & place/for my soule toyeth in my body for ỹ good tydynges that I haue herde/and lyft vp his eyen into heuen & sayde. God take awaye my soule out of this prysón/& after he sayd alas who shal delyuer me fro this corrupte & mortall body. Ymonge these wordes he fell in a lyght slepe & sawe sayt marke come to hym/& standynge by his beddes syde/& he herde a voyce sayenge to hym. O marke what makest ỹ here he answered ỹ he was come to vysyte this frere bycause he sholde dye. Than he demaũded hym wherfore he came more thã another saynt/he answered bycause ỹ he had a specyall deuocyon to me/& bycause he hathe ofte deuoutely vysyted my chyrche. And therfore I am come to vysyte hym in the houre of his dethe. Than entred into ỹ place a great plente of people al wyte of whome saynt marke demaũded wherfore they were comen/and they sayd and answered that they were comen for to present the soule of this broder tofore god. And whan the frere was waked he sende for the prysour and tolde to hym aduysedly all this vysyon/and after anone in the presẽce of ỹ prysour he deyed with great Joye. And all this the prysour recounted to hym that wrote this boke named legẽda aurea.

¶ Here begynneth the lyfe of saynt Marcellyn the pope.

SAynt Marcellyn was pope of Rome by the space of.ix. yere and .iiij. monethes. In this tyme reygned Dyocle syan & maximian emperours of rome/the whiche commaunded that he sholde be taken & brought into the temple for to do sacrifyce to the ydolles. And whan he wolde not assente ỹ mynysters of ỹ emperours menaced hym ỹ they wolde make hym dye by dyuerse tourmentes. And whã he herde ỹ he had so great drede ỹ he put in theyr sacrifyce two greynes of encẽce onely/wherof ỹ paynymes had great Joye. And ỹ cryste mẽ had ryght great sorowe/& repented hym greatly of ỹ he had suche a thynge done agaynst ỹ crysten fayth & anone he repẽted hym & put hymselfe to ỹ iudgement of the bysshoppes/but the bysshoppes answered god forbede ỹ it neuer fall ỹ the people of the crysten people whiche is soueravne be iudged of ony mã but be he iudged of hymselfe. And anone he deposed hymselfe/& after ỹ crysten men chosen hym agayne to be pope as he was tofore. And whã this came to the knowlege of ỹ emperours than they dyd do take hym And bycause that he wolde in no wyse do

sacrifice to ỹ ydolles/they made to smyte of his heed. And than ỹ persecucyon and wodnesse was so great of ỹ paynymes agaynst ỹ crysten people/that within a moneth after were put to dethe for the name of Jhesu cryste & for to sustayne ỹ crysten fayth wel a. xvij. M. crysten people. Wherfore in ỹ houre ỹ he shold be byheded sayd tofore all the people ỹ he was not worthy to be buryed ymonge crysten people. And therfore he cõmaũded vpon peyne of cursynge ỹ none sholde bury his body. And so ỹ body of hym abode aboue the erthe. xxv. dayes wout buryenge. After saynt Peter ỹ apostle appered to marcell whiche was pope after marcellyn & sayde to hym in this manere. Marcell fayre fader why buryest ỹ not me. And he answered/syr be ye not longe sythe buryed/& saynt peter sayd. I hold me not buryed as lõge as I se marcelyn not buryed/& ỹ pope answered/how syr knowe not ye how he accursed all the ỹ buryed hym. And saynt Peter sayde/it is not wryten that he that meketh hymselfe lowe shalbe enhaũced this sholdest thou haue thought? Gothã and bury hym at my fete. And anone the pope dyd his commaundement/& buryed ỹ body of saynt marcellyn hastely/whiche was martyred ỹ yere of oure lorde. iij. C. & lxxx. yere. Than praye we to hym ỹ he praye for vs.

¶ Of saynt Vytall martyr/and lyrste the interpretacyon of his name.

VItale is almoche to say as suche one lyuynge/for he lyued without forthynke as he was in his herte within/or vytale is almoche to saye as lyfe/or vitale is to say steynge wt wynges or steynge hymselfe with wynges of vertues/he was as one of ỹ beestes ỹ Ezechyell sawe hauynge in hymselfe four wynges ỹ wynge of hope/by whiche he flewe into heuẽ the wynge of loue/by whiche he flewe to god. The wynge of drede/by whiche he flewe to hell. And ỹ wynge of knowlege by whiche he flewe to hymselfe. And it is supposed ỹ his passyon is founden in the boke of Geruase and Prothase.

SAynt vytall was a knyght & a consul & of Valerya his wyfe/he gate saynt Geruase & saynt prothase/he went to rauyne with paulyne ỹ was iudge of ỹ coũtre. And whan he came thyder & sawe ỹ this Paulyne made a philycien named Vrcianũ to suffer many tourmentes bycause he wolde not reny his fayth/& at ỹ last whã they wolde byheed hym/he was so afrayde ỹ he wolde haue renyed god. Than sayd saynt vitall to hym/ha vrsyan do not so/ỹ was wont to hele other/& now wylt put thyselfe to perdurable deth Thou was come to ỹ byctory/now ỹ art in peryll to lese thy crowne whiche was redy for the. Whan this phylycyen herde these wordes he was all reconforted & repẽted of his euyll purpose/& suffered glad ly martyrdome. And saynt Vytall dyde do bury hym moche honourably/neuer after wolde saynt Vytall go in ỹ cõpany of ỹ iudge Paulyne. Thã he had so great indygnacyon of ỹ he had defended Vrsyan to make sacrifyce/and of this ỹ he dayned not to come to hym. And bycause he shewed hym a crysten man he dyde hym to be hanged by ỹ armes to a gybet. Thã sayd to hym Vytall ỹ arte ouermoche a foole yf ỹ wene to deceyue me whiche alway delyuered ỹ other. Than sayd Paulyne/bryngе hym for to do sacrifyce/& yf he do it not/make a depe pytte vnto ỹ water & put his heed thet vnder/and so they dyd & there buryed hym quycke. In the yere of our lorde. lvij. And the prest of ỹ ydolles that had gyuen his coũseyle was anone taken of the deuyll/and cryed. vij. dayes contynually and sayd. Sayne Vytall thou brennest me/and the. vij. daye ỹ deuyll threwe hym into a ryuer and there

deyed shamefully. And ỹ wyfe of saynt vytall whan she came to Melane she fou̇nde there of her pēople sacrifyenge ỹ ydolles whiche prayed her to ete wt̄ them of theyr sacrifyces. To whome she answered. I am a cristen woman/ & it is not lawefull to me to ete of our sacrifyces. Than they herynge ỹ bete her so longe/ & so sore that they lefte her for deed/ & her men ỹ were with her brought her to Melan halfe lyuynge/ & there the thyrde day deyed holy. And ỹ body of saynt Vytall now lyeth at Coleyn in the chyrche of our lady.

Here folowyth the lyfe of saynt Peter of Melane/ and fyrst the interpretacyon of his name.

PEter is as moch to say as knowynge/ or vnholynge. Or peter is said of petros that is constande and fyrme/ & by that ben vnderstande thre preuyleges ỹ were i saynt Peter/ he was a moche noble prechour/ & therfore he is said knowynge/ for he had perfyte knowlege of scripture & knewe i his predycaciō what was behouefull to euerych. Secōdly he was sayd vnholynge/ for he vnholsed & dyd of his wyll fro his fete/ & dysproyed all mortall loue/ in so moche ỹ he was a vyrgyne (& not onely of body) but also in mynde. Thyrdly he was a martyr glorious of our lorde. And therin he was cōstaūt & fyrme to ỹ ende ỹ he sholde suffer stedfastly martyrdome for the defence of the fayth.

SAynt Peter ỹ newe martyr of ỹ ordre of ỹ frere prechours was born in ỹ cyte of Verone in lombardy/ his fader & moder of ỹ secte of ỹ arryens. Thā he descended of this people lyke as ỹ rose ỹ cometh of ỹ thorne/ & as ỹ lyght ỹ cometh of ỹ smoke. At ỹ aege of. vij. yere whā he lerned at ỹ scole his Credo. One his eme which was an heretyke demaūded of his lesson/ & ỹ chylde sayd to hym Credo/ tyll creatorē celi & terre. His vncle sayd to hym ỹ he sholde no more saye so/ for god hathe not made tēporall thynges/ ỹ chylde afyrmed ỹ he ought to say none otherwyse but so as he had lerned. And ỹ other begā to shewe hym by auctoryte his purpose/ but the chylde whiche was full of ỹ holy ghost answered so wel & wysely ỹ his vncle departed al cōfused & al ashamed sayd to ỹ fader ỹ he sholde take away his sone fro scole/ for he doubted whā he shall be great ỹ he sholde retourne agaynst theyr lawe & fayth/ & ỹ he sholde cōfoūde thē/ & so it happed & soo he propheryed lyke as cayphas dyde/ but god agaynste whome no mā may do wolde not suffer it for the great profyte ỹ he atteyned of hym. Than after whā he came to more age he sawe ỹ it was not sure for to dwell wt̄ the scorpyons/ he had in despyte fader & moder and lefte ỹ worlde whyles he was a clere vyrgyne he entred into ỹ ordre of ỹ frere prechours/ ther whers as he lyued moche holyly ỹ space of. xxx. yere/ or there aboute full of all vertues/ and especyall in vefen dynge ỹ fayth for loue of whiche he bete he dyd mothe ablynesse for to bynge his flesshe lowe/ he fasted he entēded to wake by nyght in studyenge & in prayer whan he sholde haue slepte & rested/ & by day he entended to ỹ profyte of ỹ soules/ in prechynge/ in cōfessynge/ & in cōsoylynge/ i dysputynge agaynst ỹ heretykes & arryens. And in ỹ he hadde a specyall grace of Jhesu cryst/ for he was ryght sore founded in humylyte/ he was merueyously pyteous & debonayre/ ful of compassyon/ of great pacyēce/ of great charyte & of stedfastnesse. So rype & so well ordeyned in fayre maner ỹ euery mā myght beholde as in a myrrour i his cōtenaūce & in his cōuersacyō/ he was wyse & discrete/ & so imprynted in his herte ỹ all his wordes were fyrme & stable. Than he prayed many tymes to our lorde ỹ he wolde not lette hym dy but by sufferaūce of martyrdome

for hȳ & for his fayth / & thus as he prayed god accomplysshed in ȳ ende. He dyde many myracles in his lyfe / for in ȳ cyte of Melane on a tyme whan he examined a bysshop of the arryens that ȳ crysten mē had taken / & many bysshops relygeous & great plente of people of ȳ cyte were ther assembled & was than ryght hote. This arryen sayd to saynt Peter tofore them al O ȳ Peter Perceyue yt ȳ arte so holy as this people holdeth ȳ for / wherfore sufferest ȳ this folysshy people dye here for hete & prayest not god ȳ he wold shadowe thē. Than saynt Peter answered & sayd / yf ȳ wylt promyse that ȳ shalt holde ȳ verayfaythe / & thou wylt leue thyne heresye I shall praye therfore to oure lorde. Thā al they ȳ were on the partye of the arryens cryed that he sholde promyse hȳ / for they supposed that he sholde not gete it specyally / bycause the ayre was soo clere / & no clowde was seen. And ȳ crysten men doubted ȳ theyr faythe myght there by come to confusyon / but ȳ bysshop the heretyke wolde not bynde hym therto. Sayne Peter had good fayth & trust in god / & made his prayer openly / ȳ he wolde cōuey ouer thē a clowde / & he made ȳ sygne of ȳ crosse / & anone the clowde came & ouerspredde thē lyke a pauylyon ȳ there were assembled / & abode as longe as ȳ sermon endured / and it stratched no ferder but there.

¶ There was a lame mā whiche hadde be so lame .v. yere and myght not go / but was drawen in a wheelbarowe / & brought to saynt Peter at Melan / & as saynt Peter had blessed hym with the sygne of the crosse / anone he was hole and arose. Yet other myracles god shewed for hȳ by his lyfe. ¶ It happed ȳ the sone of a gentylman hadde suche an horryble dysease in his throte that he myght nother speke ne drawe his brethe / but saynt Peter made on hym ȳ sygne of the crosse / & layde his cope on ȳ place wher ȳ sore was / & anone he was all hole. The sayd gentylmā had afterwarde a greuous malady / and supposed to haue deyed / and made to bringe to hym ȳ sayde cope / whiche wt great deuocyon layde it on his brest / & anone he cast out the wormes wt two heedes / whiche was roughe / & after he was brought in good helthe / & anone all hole. ¶ It happed ȳ a yonge mā was dōbe & myght not speke a worde wherfore he came to saynt Peter / & he put his fynger in his mouthe & his speche came to hȳ agayne. ¶ Now it happed that tyme ȳ an heresye began moche in lombardy / & there were moche people ȳ were fallen ī errour / and ȳ pope send dyuers enquestours thyder of the order of frere prechours / & bycause ȳ at Melan there were many in nombre of great power & engyne / he send thyder saynt peter as a man wyse confermāt & relygyous / whiche doubted nothynge / & by his vertue he repreued thē / & by his wyte he vnderstode theyr malyce / & he had enterpryssed ȳ office of inquysycyon / thā began he as a lyon to seke ȳ heretykes ouer all / and lefte theym not in peas / but in all places tyme & all ȳ maners ȳ he myght he ouercame and cōfunded them / whan the heretykes sawe ȳ they myght not withstāde the holy ghost ȳ spake in hym / they begā to treat how they myght bringe hym to dethe. Than it happed on a tyme as he went to cures to melan for to seke ȳ heretykes he sayd openly in a predycacyon ȳ the money was delyuered for to slee hym & whan he approched nyghe ȳ cyte / a mā of ȳ heretykes / whiche was hyred therto ranne vpon hym & smote hym wt his fauchon in the heed / & gaue & made hym many cruell woundes. And he that murmured not ne grutched not suffered paciently ȳ cruelte of the tyraūt. And abādoned and gaue hym selfe ouer to suffer martyrdome / & sayd his Credo / and in manus tuas. Commendynge his spyryte vnto the handes of our lorde. And so ȳ tyraūt lefte hym in the place for deed. And thus tolde

the tyraũt ꝑ slewe hym. And frere Domynyk whiche was his felowe was slayne with hym. And after whan ꝑ tyraũte sawe ꝑ he remoeued yet his lyppes/ ꝑ cursed & cruell tyraunt came agayne & smote hym with his knyfe to ꝑ herte. And anone his spyryte mounted into heuen. Than was it well knowen ꝑ he was a very prophet. For the prophecy of his deth ꝑ he had pronounced was accõplysshed. After he had the crowne of byrgynyte. For as his confessours wytnesse/ ꝑ in all his lyfe he had neuer done deedly synne. After he had ꝑ crowne of a doctour/ bycause he had ben a good faste fyrme prechour & doctour of holy chyrche. After ꝑ crowne of martyrdome/ as it appered whan he was slayne The renowme herof came into ꝑ cytee of Melan/ & the freres & the clergy & the people came wt processyon wt so great company of people ꝑ ꝑ preasle was so great that they myghte not entre in to the towne/ & therfore they lefte the body in the abbay of saynt Symplicyen/ & there it abode all that nyght/ & so he sayd the daye tofore to his felawe. The passyõ of saynt Peter ensewed moche the passyon of oure lorde in many maners. For lyke as our lorde suffered for the trouth of the fayth that he prechedde/ so saynt Peter dyde suffer for the trouth of the faythe that he defended/ and lyke as cryste suffered of the Jewes/ soo saynt Peter suffered of the people of his owne countre & the heretykes. Cryst suffered i the tyme of cesser/ so dyd saynt Peter. Jhesu cryst was solde for .xxx. ð. saynt Peter was solde for .xl. poũde. Jhesu cryst shewed his dethe to his dyscyples/ & saynt Peter shewed it in playne prophecyon. Jhesu cryste sayd at his dethe/ lorde god in thy handes I commende my spyryte/ ryght so saynt Peter dyd say ꝑ same. ¶ There was a nonne of almayne in the abbaye of Combat/ whiche hadde a greuous goute in her knee/ whiche had holden her a yere longe and more. And there was noo mayster ne phyſycyen ꝑ myght make her hole. She had great deuocyon to saynt Peter/ but she myght not go thyder/ bycause of her obedyẽce & bycause her malady was so greuous. Than demaunded she how many dayes iourneye was Melan fro thens. And she founde ꝑ there were .xiiij. Journeyes. Thã supposed she to made these Journeyes by her herte & good thoughtes/ & sayde for euery Journeye an hõdred pater nosters. And alway as she went forth by her mỹde i her Journeyes she felte her selfe more eased/ & whã she came to ꝑ last Jeurneye in her mynde she foũde her selfe all guaryshed. Than she sayd ꝑ daye all ꝑ sauter/ & after retorned all the Journeyes/ lyke as she hadde gone by thoughtes in her herte/ & after ꝑ daye she felte neuer the goute. ¶ There was a man ꝑ had a vylonous malady bynethe/ i suche wyse that he voyded blode syxe dayes contynually/ he cryed to saynt Peter deuoutely/ & as he had ended his prayer he felte hymselfe all hole. And after he fell a slepe/ & he sawe in his slepe a frere prechour/ whiche had a face great & browne/ & hym semed ꝑ he hadde bẽ felawe to saynt Peter/ & verayly he was of ꝑ same fourme. This frere gaue to hym a boxe of oyntement/ and sayd to hym haue good hope i saynt peter/ whiche late hath shedde his blode for the fayth/ for he hath heled the of ꝑ blode ꝑ ranne fro ꝑ/ & whan he awoke he purposed to vysyte ꝑ sepulcre of saynt Peter. ¶ Ther was a coũtese of ꝑ castell Callyn/ whiche had a specyall deudcyon to saynt peter/ & fasted alwaye his vygyll. Now it happed ꝑ he offered a cãdell to ꝑ awter of saynt Peter/ & anone the preest for his couetyse quenched ꝑ candell/ but anone after ꝑ candell was lyghted agayne by hymselfe/ & he quenched it agayne ones or twyes/ & alwaye as soone as he was gone it lyghted anone agayne/ thã he lefte that & put out another cãdell whiche a knyght hadde offered in the

honour of laynt Peter / whiche knyghte fasted also his euē / & ỹ preest assayed two tymes yt he myght putte it oute / but he myght not. Than sayd the knyght vnto the preest. What deuyll seest ỹ not well ỹ myracle that laynt Peter wyll not ỹ they ben quenched. Than was ỹ preest abasshed & all ỹ clerkes ỹ were ther wt hym in somoche ỹ they fledde oute of ỹ chyrche & tolde ỹ myracle ouer all. ¶ There was a man called Roba whiche hadde loste his gowne / & all the money ỹ he had whan he came vnto his house & sawe hymselfe in so great pouerte / he called ỹ deuylles and gaue hymselfe to thē. Than came to hym thre deuylles whiche caste downe Roba vpō ỹ soyer / & after toke hym by ỹ necke & it semed ỹ they wolde haue estrāgeled hym. in suche wyse ỹ vnneth he myghte speke / whan they ỹ were in the house byneth herde hym crye / they went to hym / but ỹ deuylles sayd to thē ỹ they sholde retourne / & they had supposed ỹ Roba had sayd so and retourned / and after anone he began to crye agayne / than apperceyued they well ỹ they were ỹ deuylles & fette ỹ preest whiche cōiured in ỹ name of laynt Peter ỹ deuylles ỹ they sholde goo theyr waye. Than two of thē went a waye / and the thyrde abode / & his frendes brought hym on ỹ morowe to ỹ chyrche of ỹ freres Thā ther came a frere named Guyllame of Uersell / & this frere Guyllame demaūded what was his name / & the fende answered I am called bathsebalt. Thā the frere cōmaūded ỹ he sholde go out / & anone ỹ fende called hym by his name as he had knowen hym and sayd. Guyllyam I shall not go out for ỹ / for he is oures / and hathe gyuen hymselfe to vs. Than he cōiured hym in ỹ name of laynt Peter the martyr / & than anone he went his waye / & the man was all hole & toke penaunce for his trespace / & was after a good man. Laynt Peter whyles he lyued / it happed that he dysputed with an herytyke / but this heretyke was sharpe eygre & so full of wordes ỹ laynt Peter myghte haue of hym no audyence whan he sawe that he departed fro the dysputacyon / and went and prayed our lorde ỹ he wolde gyue to hym place and tyme to sulkyne the fayth and that ỹ other myght be styll and speke not / & whan he came agayne he founde this heretyke i suche cale ỹ he myghte not speke. Thā the other heretykes fledde all confused / and that good crysten men thā ked our lorde. The daye that laynt Peter was martyred a nonne that was of ỹ cyte of Florence sawe in a bylyon oure lady ỹ styed vp into heuen / & with her two persones / one on the ryght syde / and ỹ other on ỹ lyfte syde / in ỹ habyte of freres whiche were by her / & whan she demaunded who it was / a voyce sayd to her ỹ it was the soule of laynt Peter / & was foūde certaynly ỹ the same daye he suffered dethe / & therfore this nonne whiche was greuously seke prayed to laynt peter for to recouer her helthe / & he gate it for her entyerly. ¶ There was a scoler ỹ went fro Malopgne vnto Monpellyer / & in leppynge he was broken ỹ he myght not go / thā he remembred of a womā that was heled of a cancre by a lytell of the erthe of ỹ sepulture of laynt Peter / and anone he had trust in god and cryed to laynt Peter / in suche maner as he hadde donne / and anone he was hole. ¶ In the cyte of Compestelle there was a mā that hadde great legges swollen lyke a barell / and his wombe lyke a woman with chylde / & his face foule and horryble / so that he semed a monstre to loke on. And it happed that he went wt a staffe beggynge his breed / & in a place where he demaunded on a tyme almesse of a good woman she sawe hym soo swolten that she sayde that it were better for hym to haue a pytte to be buryed therin / than ony other thynge / for he was no better than deed. Yet neuerthelesse sayde she I counseyle the that thou do goo into the

chyrche of ỹ frere prechours / & pray saynt Peter ỹ he make ỹ hole / & haue i hym very fayth / & I hope he shal make ỹ al hole. This seke man went on ỹ morowe to the chyrche / but he fonde it shytte & closed thã he slepte at ỹ doze / & he sawe in his slepe ỹ a mã in ỹ habyte of a frere ỹ brought hym into ỹ chyrche / & couered hym wt his cope. And whã he awoke he fonde hỹ seke in ỹ chyrche & was perfytely hole / wherof moche people merueyled bycause they had sene so shorte tyme tofore hym / lyke as he sholde haue dyed forthwt. ¶ There ben many mo myracles / whiche were ouer great a labour to wryte all / for they wolde occupy a great boke. Than let vs praye to this holy martyr saynt Peter ỹ he praye for vs.

¶ Here folowyth of saynt Phelyp the apostle / and fyrst the interpretacyon of his name.

Phelyppe is a moche to saye as the mouth of a lambe / or the mouth of houndes / or it is sayd of phylos ỹ is a moche to saye as loue / & of ypus ỹ is to saye souerayne / so Phelyp is a moche to saye as loue of souerayne thynges. Than it is said mouth of a lãbe for his clere prechyng & mouth of houndes for his besy werke & loue of thynges souerayne his celestyall loue and contemplacyon.

Saynt Phelyp whã he had preched in syche by the space of .xx. yere / he was take of the paynyms / whiche wold cõstrayne hỹ to make sacrifyce to an ydol which was called mars theyr god / & anone vnder ỹ ydoll yssued out a vyght great dragõ / whiche forthwt dyd slee ỹ bysshoppes sone ỹ appoynted ỹ fyre for to make ỹ sacrifyce / & ỹ .ii. prouostes also / whose ser vaũtes helde saynt Phelyp in yron bandes / & ỹ dragon corrupted ỹ people wt his brethe ỹ they all were seke. And saynt phelyp sayd byleue ye me / breke this ydoll & set in his place ỹ crosse of Jhesu cryst & after worshyp ye it / & they ỹ ben here deed shall reuyue & all ỹ seke people shalbe made hole / & they ỹ were seke cryed to saynt phelyp & sayd yf ỹ do somoche ỹ we maye be guaryshed & hole we shall gladly do it And anone saynt phelyp cõmaũded ỹ dragon ỹ he sholde go into deserte wout gresynge or doynge ony harme to ony persone / & anone he departed wout apperynge after / & forthwt saynt phelyp heled all thẽ ỹ were seke / & reysed ỹ thre ỹ were deed & were all baptysed / & preched to thẽ ỹ space of a yere the fayth of Jhesu cryste. And whã he had ordeyned preestes & dekens / after he departed & came to ỹ cyte of Jherapolyn in asye where he destroyed ỹ herese of Jheroniques / whiche sayd & preched ỹ Jhesu cryst hadde not taken very flesshe humayne / but onely ỹ semblaũce of ỹ body humayne. In this cyte were his .ij. doughters / by whom our lorde had conuerted moche people to ỹ cristẽ fayth. Saynt Phelyp tofore his deth made to come tofore hỹ all ỹ bysshopes .viij. dayes tofore his deth / & also all ỹ preestes & sayd to thẽ these .viij. dayes hath our lorde gyuen me respyte for to warne you to do well / & he was of ỹ aege of .lxxx viij. yere / & after this ỹ paynyms toke & helde hỹ & fastned hỹ to ỹ crosse lyke vnto his mayster / & so he yelded vp his soule & dyed / & his body was worshyp fully buryed there / & his .ij. doughters dyed lõge tyme after hỹ & were so buryed ỹ one on ỹ ryght syde / & ỹ other on ỹ left syde of ỹ body of theyr fader ỹ sydo. wryteth in ỹ boke of ỹ lyf & dede of sayntes & sayth ỹ phelyp preched to ỹ frẽshemẽ / & to mẽ ỹ were in derkenesse he enlyghted thẽ in ỹ fayth. After he was take in ỹ cyte of Jherapolyn of ỹ paynyms / & of thẽ stoned & crucyfyed / of whõ ỹ martiloge of holy chyrche speketh not / but of another Phelyppe whiche was one of the seuen dekẽs / saynt Jherom sayth ỹ in mar-

tyloge ꝑ he was buryed in the cyte of Cezary / wher god shewed many fayre myracle for hꝑ / beside whom thre of his doughters ben buryed / & ꝑ fourth doughter lyeth at Ephesym. The fyrste Philyp departeth fro this philyp / for he was a postle & this was a deken. The apostle resteth at Jherapolyn / & ꝑ deken at Cezayr / he had two doughters & this foure. Though hystoria ecclesiastica sayth that Philyp the apostle had foure doughters prophetesses / but it is herein more to byleue saynt Jherome. Than let vs praye deuoutely to the holy apostle saynt philyp ꝑ he pray for vs to our lorde that we maye come to his blysse. Amen.

There foloweth the lyfe of saynt James the lesse / and fyrst the interpretacyon of his name.

James is a mocke to say as supplãtour or supplantynge a feest / or makynge redy / or James is sayd of ia and of cabor whiche is a mocke to say as ꝑ burdẽ or weght of god / or iames may be sayd of iacul of a dart & cope smytynge / whiche is to saye smyten wt a darte / or smyten wt glayues / he was sayd a supplantour of ꝑ worlde / for he deſpyled it in supplãtynge ꝑ feest / for he supplãted ꝑ deuyl / & is sayd makynge redy for alway he made redy his body to do well / for as gregory of Nycene sayd / we haue in vs thre euyll passyons / whiche come of euyll nourysshynge / of ryghte false conuersacyon / or of euyll custome of the body or of the voyce of ygnorraunce and they ben cured by good conuersacyon for to haunte studyes of good exercytacyon of doctryne / so than ꝑ blessed James is escryed. For he was alwaye redy in his body to all good. He is sayd the burthen or weyghte of good or goodly maners that he vsed by exercytacyon of vertues. He was smyten wt glayues by martyrdome.

James the apostle is sayd the lesse / how well that he was older of aege than saynt James the more / because lyke as it is in telygyõ. He ꝑ entred fyrst is called ayne & great / & he ꝑ cometh after shal be called lesse though he be older / & in this wyse was this saynt James called ꝑ lesse he was also called ꝑ broder of our lorde / because he resembled moche well our lord in body / in vysage / & of maner / he was called James ꝑ iust for his great holynesse / for saynt Jherom recordeth ꝑ he was so holy ꝑ ꝑ people stroue how they myght touche ꝑ hẽme of his robe or mãtell / he was also called James ꝑ sone of alphey / this James was euer holy after he yssued out of his moders wombe / he neuer dranke wyne / medeine syder ne neuer ete flesshe / ne neuer rasour touched his heed / ne he neuer bayned / he kneled so oft in prayers ꝑ his knees were as harde as ꝑ horne of a camell / he lange in Jherusalem ꝑ fyrst halfe ꝑ euer was longe therin / & he was fyrst bysshop of Jherusalem. Josephe recordeth ꝑ he had auowed at ꝑ deth of our lorde ꝑ he wolde neuer ete tyll oure lorde were rysen fro deth to lyfe. Thã on eester daye our lord appered to hym & sayd / lay ꝑ table fayre wyder & ete / for ꝑ sone of ꝑ byrgyne is rysen fro deth to lyfe. Than toke he ꝑ breed & made ꝑ benedycyon & gaue it to hym. The seuenth yere after ꝑ apostles assembled in Jherusalem on eester daye there saynt James demaũded what god had done by them to lore ꝑ people that they sholde tell / and whan saynt James had preched. vij. dayes in ꝑ temple wt ꝑ other apostles / Cayphas & some other wolde haue ben baptysed / & thã entred a man sodeynly in ꝑ tẽple & sayd cryenge. O ye lyres what wyll ye do / why suffer ye thꝑ to be deceyued of ꝑ enchaũtours be ye ware & kepe you ꝑ they deceyue you not / he moeued so moche the people that they wolde haue stoned ꝑ apostles. Than this felowe went vp to ꝑ lectron wher as

Notat ic
Dignissimus

saynt James preched & drewe hym downe backwarde & forthen frothon euer saynt James halted/ & this was done the seuenth yere after ỹ assencyon of our lorde/ and he was bysshop there by the space of thyrty yere/ And in this thyrty yere ỹ Jewes whã they sawe ỹ they myght not slee the blessed saynt poule/ bycause he had appelled to ỹ emperour to Rome & was sent forth to Rome/ they tourned all theyr persecucyon agaynst saynt James/ & sayd to hym ỹ people be deceyued/ for they suppoled ỹ our Jhesus were messyas. Than for asmoche as ỹ art moche byleued we pray ỹ ỹ thou assẽble ỹ people & that ỹ stãde vpon hye/ & shewe to thé that it is not he/ for ỹ art so iust ỹ we all shal byleue in ỹ. Thã saynt James went vpon ỹ frounte of ỹ tẽple on eester daye. And whan all the people were assembled bynethe. Thã sayd ỹ Jewes to hym w an hye voyce. Myghte iust & true mã/ we knowe wel that ỹ shal not lye/ shewe to vs of Jhesus ỹ was hãged vpon ỹ crosse ỹ whiche ỹ knowest for all ỹ worlde is deceyued. Thã answered he w an hye voyce wherfore demaundest me of ỹ sone of ỹ hye gyne/ I say to you ỹ he is now in heuen & sytteth on ỹ ryght syde of god ỹ fader/ & shall come & deme ỹ lyuynge & ỹ deed/ whã ỹ crysten men had herde hym they were moche glad/ but ỹ pharysees & ỹ maysters of ỹ lawe repented thé of this ỹ they had made hym to say & bere this wytnesse to fore ỹ people/ & toke cõsayle togyder for to cast hym downe for to make ỹ people aferde/ bycause they sholde not byleue hym/ & they cryed. O ỹ iust man hath erred at this tyme/ & after they threwe hym downe & the people began to stone hym/ but he was on his knees and sayd. Fayre lorde god pardon thé/ for they wote not what they do. Thã cryed one of ỹ sones of the preest named Jacob. Syres leue ỹ Just mã in peas. But there was a man in ỹ company toke a fullers staffe/ & smote hym on ỹ heed/ ỹ his brayne fell all abrode/ and thus by martyrdome he fynysshed his lyfe/ and was there burped nyghe vnto ỹ tẽple. And the people wolde haue slayne thyse malefactours/ bycause they had slayne hym/ but they fled/ this was done in ỹ tyme of Nero/ the yere of oure lorde. lxii. Josephus sayd ỹ for the great fynne of the dethe of saynt James was Jherusalẽ after warde destroyed. For to fore ỹ the destrucyon come god shewed mervaylous sygnes/ for there was a sterre ryght clere and shynynge/ whiche had ỹ fourme of a swerde ỹ henge ouer Jherusalem/ but this tokẽ ne ỹ tokens hereafter folowynge came not onely for ỹ dethe of saynt James/ but for ỹ deth of our lorde Jhesu cryst pryncypally/ for he sayd there shall not in ỹ be lefte a stone vpon a stone/ but bycause our lorde wolde not ỹ dethe of symners/ but that he wolde ỹ they sholde do penaunce & repẽt them. He abode. xl. yere & called them vnto penaũce by his apostles/ and moost by saynt James broder of our lorde/ whiche contynually preched to thé/ for in this. xl. yere were many sygnes & prodyges shewed as Josephus rehereth/ of whiche the sterre lyke the swerde was one/ whiche was sene ouer the cytee an hole yere durynge and brennynge with great bryght flammes. ¶ The nexte yere there after in a feest of eester there was a clerenesse and lyght about the temple in the nyght that it was lyke vnto the clere daye. In ỹ same tyme ther was a cowe brought forth to be sacrefyed/ whiche anone calued or brought forth a lambe agaynst kynde. After this a lytel tyme about goynge downe of ỹ sonne there was sene in ỹ ayre cartes & waynes & great company of men of armes that enuyronned ỹ cyte sodayly. In a feest of Withsontyde/ whiche is called Penthecost the preestes went into the tẽple by nyghte for to do theyr mysteryes. And they herde a voyce sayenge. Let vs go hens fro this place. And foure yere to-

fore ꝑ the destruccyon came a man whose name was Jhesus ꝑ sone of ananie begā to crye sodeynly/ꝑ voyce of ꝑ ozyent/ the voyce of ꝑ occident/the voyce of four wyn des vpon Jherusalem/woo on ꝑ husban des/woo vpon ꝑ wyues/woo vpon all ꝑ people. The sayd man was taken smytē & beten/tourmented & brought tofore the Judge. And he neuer wepte ne cried mer cy/but euer he persteuered and cryed how lynge the same wordes addynge therto. Woo to Jherusalem. All this sayth Jose phus/& yet for all these tokens warnyn ges and prodiges the Jewes were neuer aferde. Thā. xl. yere after ꝑ passyon of our lorde Jhesu cryst came Tytus & Uaspa syan agaynst Jherusalem & destroyed it The cause & bi whō it is destroyed was re corded in an hystory though it be not autē tyke/for pylate which doubted ꝑ furour & angre of thēperour tybere bicause he had wrōgfully iudged & cōdēpned thesu cryst ꝑ innocent send one of his seruaūtes for to excuse hym/& ꝑ seruaūtes name was Al bane/in this tyme Uaspasyā was gouer nour of galace for thēperour & ꝑ messāger of Pylate whiche wolde haue gone to Ro me was cōstrayned by a cōtrary wynde to arrywe in galace & was brought to vaspa syan. For ꝑ custome of the countre was ꝑ who was taken on the see/& brought so in agaynst his wyll/sholde be at the wyll of the lorde body and goodes. And whā vas paspasyan sawe hym he demaūded hym what he was/& fro whens ꝑ he came/he sayde ꝑ he was of Jherusalem. Than sayd Uas paspasyan. A lorde god in ꝑ coūtre were wōt to be good maysters/& moche good surgy ens/my frēde sayd he canst ꝑ ony thynge of surgery. This sayd he bycause he had in his nose a botche ful of wormes fro his youth/& neuer myght man be founden ꝑ myght hele hym of it/ꝑ messanger of Py late answered & sayd ꝑ he coude nothynge therof. Uaspasyan sayd. yf ꝑ hele me not I shall slee ꝑ. The messanger sayde/he ꝑ enlumyned ꝑ blynde & chaced ꝑ deuylles out of men/and reysed deed mē to lyfe in oure coūtree knoweth wel that I can not hele ꝑ/but he can well hele the yf he wyll Than demaunded Uaspasyan what he was/he sayd to hym ꝑ it was Jhesus of nazareth whom they of Jherusalē hadde slayne wrōgfully for enuy. And yf ꝑ wylt byleue in hym he shal hele the. Than sayd Uaspasyan. I byleue well ꝑ he ꝑ reysyth deed men may well hele and made me all hole/and sayenge these wordes the was pes fel frome his nose with ꝑ botche with in whiche they were & forth with he was made perfytely hole/wherof he had mo che great Ioye. And sayd I am certayne that he ꝑ hath thus made me hole was ꝑ very sone of god. I shal demaūde lysence of the emperoure Tybere/& shall goo de stroye the cursed traytours ꝑ haue slayne this man. And than he lete Albane ꝑ mes sanger of Pylate go where he wolde. Af ter this Uaspasian went to Rome/& gate lysence of Emperoure for to destroye this people and ꝑ cyte of Jherusalem/& assem bled his hoost in the tyme of Nero the em peroure/and came sodeynly. The Jewes than beynge the mooste parte in Jherusa lem on eester day and beseged in ꝑ towne for on that daye all the Jewes of the coū tree were comen to the feest/soo that they were sodeynly enclosed. Now was it so ꝑ tofore that Uaspasyan came/ꝑ good mē of the cyte were warned by the holy ghost that they sholde go out of the cyte/& they wente to a place called pellam/bycause ꝑ the vengeaunce sholde not fall on them/ but on the wycked people of the Jewes. There was another cyte of Jury named Jonapatā/in whiche Josephus was du ke whiche Uaspasyan fyrst assayled/but Josephus with suche men as he had re systed them manly/but at the last whan Josephus sawe the destruccyon of it and myght noo lenger kepe it/he tooke with hym. xij. Jewes/& they hydde theym in a

caue/or an hous vnder ỹ erth/wher they were foure dayes wout meet & drynke in great anguyssh & affliccyon. Thã ỹ Iewes beynge there wout consent of Iosephus hadde leuer deye thã be subgette or put themselfe in seruytude to Vaspasyan & wolde slee them selfe/& offer theyr blode in sacrysyce to god/& bycause Iosephus was ỹ mooste worthy & noble of thẽ/they wolde slee hym fyrst/by whose blode god myght best be pleased/orels as it is sayde in ỹ cronycle ỹ eche of thẽ sholde slee other rather than they sholde come into ỹ handes of ỹ romayns. Thã Iosephus a prudent man/and not wyllynge to dye cõstytued & ordeyned hymselfe Iudge of ỹ dethe and sacrysyce & who that fyrste sholde be slayne/he ordeyned ỹ bytwene two & two sholde be drawen lotte/and so ỹ lotte gyuen/now one was slayne now another tyll at ỹ last al were deed sauke Iosephus and another. Than Iosephus beynge a stronge mã and a lyght caught ỹ swerde to hym and axed his felowe whether he had leuer lyue or deye/and commaũded hym shortly without delay to tell hỹ/& he sore dredynge sayd. I forsake not to lyue yf I may by the grace get & kepe my lyfe Than Iosephus spake to a seruaunte of Vaspasyan/& dyde somoche that he gate lyse of Vaspasyan. And than he was brought to Vaspasyan/& vaspasyan sayd to hym. Thou sholdest haue deyed yf thou haddest not goten grace by the prayer and requeste of this mã. And Iosephus answered yf ony thynge be done amys/it maye tourne to better. And Vaspasyan sayde/who that is bounden what maye he do. Iosephus answered/somwhat maye I do yf ỹ wylt gyue me audyence. Vaspasyan sayd/I wyll well ỹ thou say/and yf ỹ say ony good/ỹ shalt be peasybly herde/& Iosephus sayd ỹ emperours of Rome is deed/and the senate hathe made ỹ emperoure. And Vaspasyan answered/yf ỹ be a prophete why hast thou not prophecyed to ỹ people of this cyte that they sholde be taken by my hande. And Iosephus sayd I haue well .xl. dayes warned them/& in the meane whyle came ỹ messangers from rome & affyrmed ỹ Vaspasian was made emperour & ladde hym to rome. All this recõteth Eusebius in his cronycle. Iosephus sayd tofore to Vaspasyan as well ỹ dethe of ỹ emperour as of his electyon to be emperoure. And Vaspasyan lefte his sone Tytus at ỹ syege of Iherusalẽ. It is red also in ỹ same hystorye thoughe it be apocrypha/ỹ whã Tytus herde ỹ his fader was enhaũced to ỹ empyre he was so gladde & had somoche ioye/ỹ all his synewes were shronkẽ/& was so feble ỹ he was tourmented with ỹ palsey. And Iosephus herynge therof dylygently enquyred ỹ cause of the sekenesse/the tyme ther of & the maner/the cause ne the sekenesse was not knowen/but the tyme was whã he herde of the electyon of his fader to ỹ empyre. Iosephus as a wyse & a prudent man consydered the tyme of the compynge of the sekenesse/& coniected that it came of ouermoche Ioye & haboundynge gladnesse and remembred ỹ contraryes bẽ cured by theyr contraryes/for that whiche cometh by loue is cured by hate of tymes And began to enquyre yf there were ony ony man ỹ the prynce hated moche. And it was sayde ỹ he had a seruaũte whome he helde in prysón/& hated hym somoche ỹ in no wyse wolde loke on hym/ne here hym named. Thã he sayd Tytus yf thou desyre to be hole/who ỹ euer come in my felawshyp must be here sure & sauf. Thã Iosephus made ỹ dyner to be redy & sat hymselfe agaynst hym & the seruaunte ỹ Tytus mooste hated sat at his ryght syde whome alloone as Tytus had beholden he begã to chaufe and to be merueylous angry for angysshe. Thanne he whiche was infrygydate and colde for Ioye/stratched out his synewes/& was made all hole by the brẽynge hete of anger. All

this forsayd of Josephus I rempytte it to the reders Judgement/whether he wyll byleue it or not. But Tytus laye at ỹ syge two yere tofore ỹ cyte & so longe that ỹ fampne oppressed so sore/ỹ the faders fro ỹ chyldren/& the chyldren fro the faders/ & husbandes fro the wyues/& the wyues fro the husbandes plucked ỹ meet oute of theyr mouthes. And yonge men that had ben ryght stronge fyll downe deed in the stretes & wayes. They that shold bury ỹ deed fyll downe oftentymes deed vpō thē that were deed/& bycause they were not borne awaye/nor they myght not suffer ỹ stynke of the deed bodyes/they ordeyned that ỹ comyns of ỹ towne shold cast them ouer the walles into the dytches/bycause they myght not endure ỹ stynke to burye thē. And whā tytus whiche went about ỹ cyte sawe the dytches so full of caryens whiche corrumped all the coūtree wt the stynke/he helde vp his hādes to heuē we pynge and sayde lorde god now se I well ỹ this is not by me/but by ỹ whiche here in takest vengeaunce. For than they of ỹ towne within had so great defaute ỹ they ete theyr shoes & lachettes. ¶ Ther was a gentyll woman in ỹ towne whiche had a chylde to whome she gaue souke/& for honger that she had she strāgeled & slewe this chylde/& rosted ỹ one halfe & kepte ỹ other for to ete. It happed that the gouernours of ỹ towne whiche went to chyrche smelled the sauour of ỹ roste/& brake vp the dore/& threatened to slee ỹ womā yf she gaue not to thē her meet. Than she shewed to them ỹ other dele of her chylde that she had kepte and sayd yf ye wyll I shall gladly gyue you parte. Than had they so great horroure therof ỹ they myght not speke. Than sayd she this was my sone/ ỹ synne is myne & cometh on me/ete hardly/for I haue eten parte tofore/for ye loued hym not so well as I dyde that was his moder/and yf yte moeue you that ye leue to ete of hym I ỹ haue eten that one halfe/knowe ye for certayne ỹ I shal well ete ỹ other halfe. They thā beynge abhorred of this inhumanyte went theyr way After this than whan Vaspasyan had be emperour two yere/Tytus toke Jherusalem and destroyed all & the temple also And lyke as ỹ Jewes had solde out lorde for.xxx.pens/so gaue he.xxx. Jewes for one peny. And lyke as Josephus recorded eth he solde so foure score and.xbij.thousande. And.xi.hondred thousande were perysshed by fampne & by swerde. ¶ It is redde ỹ whan Tytus entred Jherusalem he sawe a thycke wall/whiche he dyd do perysshe and breke/and whan an hole was made therin/they sawe ther a fayre holde man hole & venerable of chere/whō they demaunded longe what he was. At the laste he answered & sayd he was Joseph ab arymathia a cyte of Judee/and that the Jewes had mured hym therin/ bycause he had buryed cryste/and sayenge more ỹ fro ỹ tyme vntyll this now I haue be fedde with heuenly breed & dryncke & conforted with diuyne lyght. Neuer theselle in the gospell of Nychodemus it is sayd ỹ whan ỹ Jewes had shytte hym vp/cryst in his resurrecyon toke hȳ thēs & led hym into arymathye. It maye well be after whan he ceased not too preche of cryste ỹ the Jewes so mured hym vp. After this whan Vaspasyan was deed Tytus his sone was made Emperour after hym/& was so debonayre/so lyberall/& of so great bounte ỹ there had none be lyke hym. For as Jherome sayth e/the daye ỹ he had not gyuen a gyfte ne had done noo good at euē he sayd to his frendes. O my frendes/o my frendes this daye haue I lost. After this longe tyme it happed that some Jewes wolde reedyfy Jherusalem and on the fyrst morn ynge that they went to werke they founde crosses on the waye and thā they fledde. And after they came agayne and began to reedyfye agayne/& than they founde blody crosses/and than

they fledde awaye agayne. And ỹ thyrde tyme they came agayne / and oute of the erthe yssued a great fyre whiche brente & wasted them all.

¶ Thus endeth ỹ lyf of saynt James ỹ lesse / with the hystory of Josephus / and the destruccyon of Jherusalem.

¶ Of the inuencyon of the holy crosse / and fyrst of this worde inuencyon.

The Inuẽcyon of ỹ holy cros is sayd bycause that this daye ỹ holy crosse was foũden / for tofore it was foũden of Seth ī paradyse terestre / lyke as it shall be sayde here after / & also it was foũde of Salamon ī the mount of Lybane / and of the quene of Saba in the temple of Salamon. And of the Jewes in the water of pyscyne. And on this daye it was foũden of Helayne in the mount of Caluarye.

The holy crosse was founden two. C. yere after ỹ resurrecyon of our lorde. It is redde in the gospell of nycho demus / that whan Adam wexed seke / seeth his sone went to the gate of paradyse terestre for to gette the oyle of mercy for to enoynte with all his faders body. Thã appered to hym saynt myghell the angel and sayde to hym. Trauayle the not in vayne for this oyle / for thou mayste not haue it tyll fyue thousande and fyue hondreth yeres ben passed / how be it that fro Adam vnto the passyon of our lorde were but fyue thousande and thre and thrytty yeres. In another place it is redde that ỹ angell brought hym a braunche and commaunded hym to plante it in the mounte of Lybanye. Yet fynde we ī another place that he gaue to hym of the tree that adam ete of / and sayde to hym that whan that bare fruyte he sholde be guarysshed & all hole / whan Seeth came agayne he found de his fader deed & planted his tree vpon his graue / & it endured ther vnto ỹ tyme of Salamon / & bycause he sawe ỹ it was fayre / he dyde do hewe it downe & sette it in his hous named saltus. And whan the quene of sabba came to vysyte Salamõ / she worshypped this tre bycause she sayd the sauyour of all the worlde sholde be hãged theron / by whome the realme of the Jewes shalbe defaced & ceace. Salamon for this cause made it to be taken vp and doluen depe in the grounde. Now it happed after that they of Jherusalem dyde do make a great pytte for a pyscyne wher as ỹ mynysters of the tẽple sholde wasshe theyr beestes that they sholde sacrifyce / and there founde this tree / & this pyscyne had suche vertu ỹ the angels descended & moeued the water / & the fyrst seke man ỹ descended into the water after the moeuynge / was made hole of what someuer sekenesse he was seke of. And whan ỹ tyme approched of the passyon of our lorde / this tree arose out of the water & floted aboue the water / & of this pyece of tymbre made the Jewes the crosse of oure lorde. Than after this hystorye ỹ crosse by whiche we were saued came of ỹ tree by whiche we ben damned / & the water of that pyscyne had not this vertue onely of the angell / but of the tree w̃ this tree wherof the crosse was made / there was a tree ỹ went ouerthwarte on whiche ỹ armes of our lorde were nayled / & another pyece aboue whiche was the table wherin ỹ tytell was wryte̅ / and another pyece wherin the soket or mortays was made that ỹ body of ỹ crosse stode in. So ỹ there were foure manere of trees that is of palme /

of cypres / of cedre and of olyue / so eche of these foure pyeces was one of these trees This blysſed crosse was put in the erth & hyd by ỹ ſpace of an. C. yere & more / but the moder of ỹ emperour whiche was named Helayne foũde it in this maner. For Cõſtantyn came wt a great multytude of Barbaryns nyghe to ỹ ryuer of ỹ dunoe whiche wolde haue gone ouer for to haue deſtroyed all the countre. And whan Constantyn had aſſembled his hoſt / he went and ſet them agaynſt that other partye / but aſſoone as he began to paſſe ỹ ryuer / he was moche aferde bycauſe he ſhold on the morowe haue batayl. And in ỹ nyght as he ſlepte in his bedde an angel awoke hym & ſhewed to hym ỹ ſygne of ỹ crosse in heuẽ & ſayd to hym. Beholde on hygh on heuen. Than ſawe he ỹ crosse made of ryght clere lyght / and was wryten there vpon with lettres of golde. In this ſygne thou ſhalte ouercome the batayll. Than was he all conforted of this viſyon. And on the morowe he put in his banere the crosse / and made it to be borne tofore him and his hooſt / and after ſmote in ỹ hooſt of his enemyes / and ſlewe & chaced great plente. After this he dyd doo call the biſſhops of the ydolles / & demaũded theym to what god the ſygne of ỹ crosse appertayned. And whan they coude not anſwere ſome crysten men that were there told to hym ỹ myſterye of the holy crosse / and enformed him in the fayth of the trinyte. Than anone he byleued parfytely in god & dyd do baptyſe hỹ. And after it happed that Conſtantyne his ſone remembred ỹ victorye of his fader / ſayd to Helayne his moder for to fynde the holy crosse. Than Helayne went into Jheruſalem / and dyd do aſſemble all the wyſe men of the countree / and whã they were aſſembled / they wolde fayne knowe wherfore they were called. Thã one Judas ſayd to thẽ / I wote well ỹ ſhe wyll knowe of vs where the crosse of Jheſu cryſt was layed / but bewa re you all that none of you telle her / for I wote well thã ſhall our lawe be deſtroyed For zacheus myn olde fader ſayd to Symon my fader and my fader ſaid to me at his dethe / be well ware that for no tourment that ye may ſuffer / tell not where ỹ crosse of Jheſu cryſt was layed. For after that it ſhall be foũden ỹ Jewes ſhall reygne no more / but ỹ crysten men that wor ſhyppe ỹ crosse ſhall than reygne / and verily this Jheſus was ỹ ſone of god / thã demaũded I my fader / wherfore hadde they hanged hỹ on ỹ crosse ſythen it was knowen ỹ he was ỹ ſone of god. Than he ſayd to me fayr ſone I neuer acorded ther to / but gaynſayd it alwaye / but ỹ phary ſees dyd it bycauſe he repreued theyr vyces / but he aroſe on the thyrde daye & his diſcyples ſeyenge he aſcended into heuẽ. Than bycauſe that Stephen thy broder byleued i hym / the Jewes ſtoned hym to deth. Than whã Judas had ſayd theſe wordes to his felawes / they anſwered we neuer herde of ſuche thynges. Neuerthe leſſe kepe the well yf the quene demaũde ỹ therof that thou ſaye nothynge to her. Whan the quene hadde called them / and demaũded them the place where our lorde Jheſu cryſte hadde be crucyfyed / they wolde neuer telle ne enſeygne her. Than commaunded ſhe to brenne them all / but than they doubted and were aferde / & dyſlyuered Judas to her ſayẽge. Lady this man is ỹ ſone of a prophete and of a iuſte man and knoweth ryght well ỹ law / and can tell to you all thynge what ye ſhal demaunde him. Than the quene let all the other go and reteyned Judas without mo. Than ſhe ſhewed to hym his lyf and deth and bad him chooſe whiche he wolde Shewe to me ſayd ſhe ỹ place named golgata / where our lorde was crucyfyed by cauſe and to the ende that we may fynde the crosse. Than ſayd Judas. It is two hondred yeres paſſed & more / and I was not thã yet borne. Than ſayd to hym the

lady. By hym ꝑ was crucyfyed / I shall make the perysshe for honger / yf thou tel not to me ꝑ trouth. Than made she hym to be cast in a dyrye pytte / and there tourmented hym by honger & euyll rest. whā he had ben. vi. dayes in that pytte / than sayd he yf I myght be drawē out I sholde saye the treuthe. Than he was drawē out. And whan he came to ꝑ place alone the erthe moued & a fume of great swetenesse was felte in suche wyse that Judas smote his hādes togyder for Joye / & said In treuth Jhesu cryst ꝑ arte ꝑ sauyour of the worlde. It was so that Adryan the emperour had do make in the same place where ꝑ crosse laye a temple of goddesse bycause that all they ꝑ came i that place sholde adoure ꝑ goddesse / but ꝑ quene dyde do destroye ꝑ temple. Thā Judas made hym redy & began to dygge. And whā he came to. xx. passe depe / he foūde there crosses & brought thē to ꝑ quene / & bycause he knewe not whiche was the crosse of our lorde he layde thē in ꝑ myddle of ꝑ cyte / & abode ꝑ demōstrāce of god / & about the houre of nonne there was ꝑ corps of a yonge man brought to be buryed / Judas reteyned the bere & layde vpon it one of ꝑ crosses / & after ꝑ seconde / & whan he layd on it the thyrde / anone ꝑ body that was deed came agayne to lyfe. Than cryed ꝑ deuyll in the ayre. Judas what hast ꝑ done / thou hast done ꝑ contrarye ꝑ ꝑ other Judas dyd. For by hȳ I haue wōne many soules / & by ꝑ I shall lose many / by hȳ I reygned on ꝑ people / & by ꝑ I haue lost my realme. Neuertheles I shall yeld to the this boūte / for I shall sende one that shall punysshe the / & ꝑ was accōplysshed by Julyan the apostata / whiche tourmēted hȳ afterwarde whā he was bysshop of Jherusalē. And whan Judas herd hȳ he curled the deuyll & sayd to him Jhesu cryst dampne ꝑ in fyre perdurable. After this Judas was baptysed / & was named Quyryache / and after was made bisshop of Jherusalem. Whan Helayne had the crosse of Jhesu cryste / & ꝑ she had not the nayles / than she send to ꝑ bysshop Quyryache ꝑ he sholde go to the place & seke ꝑ nayles / than he dyd dygge in the erth so longe that he foūde thē shynynge as golde / thā bare he them to ꝑ quene / & anone as she sawe thē she worshypped them wt great reuerēce. Thā gaue layne Helayne a parte of ꝑ crosse to her sone / & that other parte she lefte in Jherusalem closed i golde syluer & pryecyous stones. And her sone bare ꝑ nayles to the emperour / & the emperour dyd do set them in his brydell & in his helme whā he went to batayle. This rehercyth eusebe whiche was bysshop of cesar / how be it ꝑ other saye otherwyse.

¶ Now it happed that Julyan ꝑ apostata dyd do slee Quyryache ꝑ was bysshop of Jherusalem / bycause he had founde ꝑ crosse. For he hated it soo moche ꝑ where someuer he founde ꝑ crosse he dyd it to be stroyed / for whā he went i batayle ayenst them of perce he sende & cōmaūded Quyryache to make sacryfyce to ꝑ ydolles / & whan he wolde not do it / he dyd do smyte of his ryght hande / & sayd with this hande hast ꝑ wryten many letters by which thou hast repelled moche folke fro doyng sacryfyce to our goddes. Quyryache said thou woode houde ꝑ hast done to me grete profyte / for ꝑ haste cut of ꝑ hande with whyche I haue many tymes wryten to ꝑ synagoges ꝑ they shold not byleue i Jhesu cryst / & now syth I am crystē ꝑ hast taken fro me ꝑ whyche noyed me. Than dyde Julyan do melte leed and cast it in his mouth / & after dyd doo brynge a bedde of yron / & made Quyryache to be layde and stratched theron / & after layde vnder brēnynge coles / & threwe therin grees & salt for to tourment hym the more / and whā quyryache moued not Julyan thēperour sayd to hȳ / other ꝑ shalte sacryfyce to our goddes / or thou shalt saye at ꝑ last ꝑ arte not crysten. And whā he sawe ꝑ he wolde

do ye ther other he dyd doo make a depe pyt full of serpentes & venemous beestes & cast hym therin/& whā he entred anone the serpētes were all deed. Than Julyā put hym in a caudrō full of boylynge oyle/ & whan he sholde entre into it/ he blysted it & sayd. Fayre lord tourne this bayne to baptysme of martyrdome. Thā was Julyan moche angry & cōmaunded that he shold be ryuē through his herte w̄ a swerde/& in this maner he fynyshed his lyfe. The vertue of ỹ crosse is declared too vs by many myracles. For it happed on a tyme ỹ one enchaūtour had deceyued a notarye/& brought him into a place where he had assēbled a great cōpanye of deuyls/& promysed to hym ỹ he wolde make hym to haue moche ryches/& whā he came there he sawe one plone blacke syttynge on a great chayre/& all about hym all full of horryble people & blacke which had speres & swerdes. Than demaūded this great deuyll of ỹ enchaūtoure who was ỹ clerke/ỹ enchaūtour sayd to hym. Syr he is oures. Than sayde ỹ deuyll to hym/ yf ỹ wylte worshyp me & be my seruaūt/& renye Jhesu cryst/ỹ shalt sytte on my ryght syde. The clerke anone blysted hym w̄ ỹ sygne of ỹ crosse/& sayd that he was seruaūt of Jhesu cryst his sauyour And anone as he hadde made ỹ crosse/ỹ great multytude of deuylles vanysshed away. It happed ỹ this notary after this on a tyme entred w̄ his lorde into ỹ chirche of saynt Sophye & kneled downe on his knees tofore ỹ ymage of ỹ crucyfix ỹ whiche crucifixe as it semed loked moche opēly & sharply vpon hym/ thā his lorde made hym to go aparte on another syde/& al way ỹ crucyfixe tourned his eyen toward hym. Than he made hym go on ỹ left syde/ & yet ỹ crucyfixe loked on hym. Thā was ỹ lord moche amerueyled & charged hym & commaunded hym ỹ he sholde tell hym wherof he had so deserued ỹ the crucyfixe so beheelde and loked on hym. Thā sayd ỹ notarye ỹ he coude not remembre him of no good thynge that he had done/ sauf̄e that on a tyme he wolde not renye ne forsake ỹ crucyfixe tofore ỹ deuyll. Than lette vs so blesse vs with the sygne of the blessed crosse that we may therby be kept fro ỹ power of our ghostly and deedly enmy the deuyll/and by the merytes of the glorious passyō that our sauyour Jhesu cryst suffered on ỹ crosse after this lyf we may come to euerlastynge lyfe in heuen.

Here foloweth the hystorye of saynt Johan porte latine.

When the holi saynt Johan the apostle and euangelyst preched in a cyte of Grece/ named Ephesym/ he was taken of ỹ Judge/whiche cōmaunded hym ỹ he shold make sacrifice to ỹ false ydolles/& whā he wolde not do it/he put hym i prysō/& after he send a letter to domicien ỹ emperour whiche sayd ỹ he held an enchaūtour in prysō/ whiche had despysed theyr goddes & worshypped hym ỹ was crucyfyed. Thā cōmaūded domicien ỹ he shold be brought to rome/& whā he was there they dyd do shaue of all the heeres of his heed i derysiō/& after they brought hym tofore ỹ gate called porte latyne & put hym in a tonne full pf brēynge oyle/but he nener felt peyne ne harme & wout sufferynge ony harme he yssued out. In that place crysten mē dyde do make a fayre chirche/& this day is made a solempne feest/as it were ỹ daye of his martyrdom. And whā ỹ emperour sawe that he ceased not prechynge for the commaūdement ỹ he had made/he send hym i exyle into an yle named pathmos. And it ought not to be byleued ỹ themperour dyd these persecucyons vnto crysten people bycause they byleued i god for they refused none/but it was a displeasure to thē ỹ they worshipped god wout auctorite of the senatours. Another reason ther was and ỹ was ỹ ỹ seruyce of theyr other god

bes was lessed & mynysshed therby. The thyrde reasō was ꝑ he preched to despyse the worshyppe ꝑ honour & the hauour of ꝑ worlde. And ꝑ was ꝑ thynge prncypal that the romayns loued/ but Jhesu cryst wolde nothynge/ bycause they helde that it was done by puyssaūce humayne/ another cause there was as maister Johan beleth sayth/ why ꝑ the emperour & ꝑ senate pursued cryst & his apostles. And ꝑ was ꝑ thē semed ꝑ god was ouer proude & enuyous/ bycause he dayned not to haue a felawe. Another cause aledgeth orosyus & sayth ꝑ the senate had despyte of this ꝑ pylate had wryten ꝑ myracles of Jhesu cryst to ꝑ emperour onely & not to ꝑ senatours/ wherfore they wolde not ācorde ꝑ he shold be admitted to be worshipped ymonge ꝑ goddes. Wherfore Tibery ꝑ emperour dyd to slee some of ꝑ senatoures/ & some he send vnto exyle. The moder of saynt Johan herynge ꝑ her sone was prysoner moeued wt moderly cōpassyō came to rome. And whan she came she fonde ꝑ he was send in exyle/ she went thā into ꝑ cāpayne to a cyte named bozulama & there dyed & yelded her soule to cryst/ whose body was buryed i a caue where it longe rested/ but after by saynt James her other sone it was shewed/ whiche than was taken vp & fonde swete smellynge/ & many myracles shewed in her trāslacyon in the sayd cyte. Than let vs praye to saynt Johā ꝑ he pray for vs.

Here begynneth ꝑ lyfe of saynt gordyā

Gordyan ꝑ was bycayre vnto Julyan ꝑ emperour cōstreyned a crysten man named January for to do sacrifyce/ but by ꝑ grace of god he was cōuerted by ꝑ prechynge of the same January vnto ꝑ crysten fayth wt his wyfe and .liij. men. And whan this came to the knowlege of thēperour/ he cōmaunded ꝑ Januarye sholde be put & send in exyle. And yf so were that Gordyan sholde not do sacrifyce to the goddes he shold be beheded/ & so his heed was smyten of/ and ꝑ body cast vnto ꝑ houndes/ whiche laye so by ꝑ space of .vi. dayes vntouched/ & at ꝑ last his seruaūtes toke & stale it awaye/ & with ꝑ body of ꝑ blessed Epymache/ whome the sayd Julyā had slayne a lytel tofore they buryed it not fer fro ꝑ cyte of rome about a myle. And this was done about ꝑ yere of our lorde .iij. hondred and .lx.

Here foloweth the lyues of Nereus and Achylleus/ and fyrst the interpretacyon of theyr names.

Nereus is almoche to saye as counseyle of lyght. Or Nereus is said of nereth ꝑ is a lanterne/ & vs that is hastynge. Or nereus is sayd of ne and reus whiche is to say no thyng gylty/ he was than consayle in lyght i prechynge of virgynyte/ a lantrene in honest conuersacyō hasty in feruour of loue to get heuen/ and neuer gylty i his cōscyence. Achylleus is sayd of achy/ that is to saye my broder and lesa ꝑ is helth/ as who sayth ꝑ helth of bredren. The passyon of these twayne ben wryten of Antyches/ Uyctoryen and Maro seruaunt of cryst dylygently.

Nereus & achilleus were ghelded and chāberlayns of one dompcell nece of Dompcyan the Emperour/ whome saint Peter the apostle baptyled/ and this dompcelll had to husbande a man ꝑ was called Arelyan & waa sone of one of ꝑ coūseylours of ꝑ emperour. And whan she was curyously cladde and arayed i robes of purpre & precyous stones. These two glorious sayntes preched to her the fayth of cryst/ and ꝑ vertue of virgynyte They prayled it moche i shewynge that it was nyghe vnto god & neyghbour syster vnto angelles/ colyn vnto sayntes & of nature borne with creature humayne And ꝑ woman that is maryed is subget

te to man/ & is beten with staues & fystes in suche wyse ꝑ they be delyuered of their chyldren or they tyme dyssormed & lame and where in her youth she myght vneth suffer techynges & admonestynges of her moder whiche were soft & amyable. She sholde now by ꝑ contrary suffer of her hus bãde great shames/reprefes & vilaynes & she ymõge all other thynges answered I know well ꝑ my fader was ialous ouer my moder & moch sorowe suffred my moder/& my husbãde shall be suche one here after/therto they answered/whã they bẽ newe weded they seme moche debonayre but after whan they fele thẽselfe maryed they reygne moche cruelly/and somtyme they make theyr maydens maystresses greater than theyr wyues/& thus all honestie may be lost/but by penaũce may it be recouered & virginite may not come agayne to his perfeccyon/how well ꝑ the culpe of synne may well be defaced/but ꝑ virgynyte may not be had agayne. Thã this damoysel whiche was named flaute byleued in god & auowed to hym her virgynyte/& receyued the veyle of ꝑ hande of saynt Clemente. And whã her husbande herde this/he gate lysence of ꝑ emperour that he myghte do what he wolde w̃ his wyfe/and also of thẽ ꝑ had conuerted her And he send all thre into an yle called prouyncyana. And by this he supposed to do ꝑ the forsayd sayntes/that is to say saint Neryn & sayt Achylle shold tourne ꝑ purpose of this wyfe touchynge ꝑ auowe of the virgynyte that she had made/and after that a lytel tyme he went to ꝑ virgyn & also to ꝑ sayntes/to ꝑ ende ꝑ they sholde chaũge theyr purpose. And they in no wyse wolde not/but yet more strongly thã to fore were they cõfyrmed & conforted/and sayd playnly they wolde in no wyse do ne make sacrifyce to ꝑ ydolles/for they had be baptysed of saynt Peter ꝑ apostle whiche so had confyrmed them in the lawe & fayth ꝑ they myght make noo sacrifyce but onely to god/& therfore theyr heedes were smytẽ of/& so suffered martyrdome about ꝑ yere of our lorde.lxxx. Of whom ꝑ bodyes were buryed by the sepulcre of saynt Pernell/& other sayntes ꝑ is to say saynt Victoryne Entyche & marõ which were about them seruaũtes were put to labour all day in the gardyns/& at euen was gyuẽ to them browne breed/blacke & rough whiche was made of great mele & brãne/synably he made entyche to dye by force of famyne & to gyue vp his spyryte/he dyd do cast saynt Victoryne into foule and stynkynge water and there was drowned/and he made cast Maron to be layde vnder a stone ꝑ whiche thre store & ten of his seruauntes myght vnneth moue. And ꝑ gloryous saynt cast ꝑ stone vpõ his sholders as lyghtly as it had ben a lytell strawe/& bare it two myles fer frome thens/for whiche cause many were conuerted and byleued in god/for whiche cause the maysters conseylours dyd hym to be slayne. And after this aurelyã dyd do bryngе ꝑ damoysell fro the place of exyle & send to her two byrgyns named Eufrasyne/and Theodore/whiche had be nourysshed with her/to ꝑ ende that they shold de tourne and chaũge her bolde/but she cõuerted these two byrgyns to the fayth by her exortacyon. Than Aurelyan toke ꝑ husbandes of ꝑ two maydens & thre enchauntours w̃ hym/and came to Domycylle for to wedde and accomplysshe ꝑ maryage by force agaynst her wyll/but Domycell as god wolde conuerted the yonge men to ꝑ fayth of Jhesu cryst/but whan Aurelyan sawe that she hadde conuerted the two yonge men and the two byrgyns afore sayd/he led her into his chambre & made the enchaũtours to synge and commaunded the other to daunce w̃ hym as he that wolde defoule Domycyll/but the Jogelers left syngynge & the other daunsynge/and he hymselfe ceased not to daũce two dayes cõtynually vnto the tyme ꝑ

he expyred and dyed before thē all. Than Lururyes whiche was his broder gate leue to slee all thē ỹ byleued i Jhesu cryst And he dyd somoche that in ỹ place where they dwelled he dyd do set a fyre/ & they beynge i theyr prayers rendred theyr soules vnto god whose bodyes sayt Cezayre vpon ỹ morowe fyndynge nothynge hurte buryed them. Than let vs pray to thē that we may come to euerlastynge blysse in heuen. Amen.

Here begynneth the lyfe of saynt Pancrace/ and fyrst the interpretacyon of his name.

Pancrace is sayd of pan ỹ is almoche to saye as all/ and gratus cycyus whiche is almoche to saye as curtoys in his yonge age. Or otherwyse/ as it is sayde in ỹ boke called Glosayr. Pancrace is sayd rappyne/ or pācrace is subget to he tynges and tourmētes. Pancrace is also sayd of dyuerse colours/ and so it appered by hym. He vsed rappyne/ in rauysshynge by his exortacyon the praye of caytyues mysbyleuynge in bryngynge thē to ỹ fayth. He was also subgette to betynges & tourmentes in sufferynge them/ also in dyuerse coloures and all of vertues.

Pancrace was of ryght noble lygnage/ & was borne of ỹ countre of Fryse. Whā his fader & moder were deed he was put to be gouerned in ỹ handes of Denys his vncle/ whiche was broder of his fader & they bothe came to rome where they had of theyr patrymonye greate rentes. In theyr strete the pope Cornelyus helde hȳ pryuely/ of whiche pope pancrace & Denys had receyued the crysten fayth. Fynably. Denys deyed in the cōtre/ & Pancrace was presented to Cesar And thā was Pancrace about. xiiij. yere of aege. To whome ỹ emperour Dyocleyan sayd. My lytell chylde I warne and counseyle the that thou aduyse the wel to the ende that thou deye not an euyl deth. For as a chyld thou art lyghtly deceyued and bycause thou arte noble of blode and of lygnage/ and sone of one my ryght derefrende. I praye the that ỹ leue this madnesse ỹ thou haste emprysed. And that I maye haue ỹ cō me as my sone. To whome pancrace answered/ yf I be a chylde of body/ yet my herte is olde/ & by the vertu of my god Jhesu cryst your threetenynge and menaces make me no more to moue than doth the payntynge ỹ I se vpon the wal. And these goddes that thou woldest ỹ I sholde worshyppe ben deceyuers of creatures/ and haue bē as germayns in fornycacyons & agayne god theyr creatoure/ & haue yet spared kynne ne other. And yf thou haddest knowlege ỹ thy seruaunt were suche thou sholdest cōmaunde that he sholde be slayne/ & moche meruayle that ye adoure suche goddes. Whā ỹ Emperour herde the chylde this speke he cōmaunded ỹ his heed sholde by smyten of/ and so he was martyred about the yere of our lorde two hōdred foure score & .v. whose body a worshypfull lady named Octauilla/ whiche was of ỹ senate with great dylygēce buryed honourably. And of hym sayd Gregorye of Turon doctour/ that yf there be a man that wyll make a false othe in ỹ place of his sepulcre tofore or he come to ỹ chaūcel of ỹ quere/ he shal be trauayled with an euyll spyryte/ & out of his mynde or he shall fal in the pament all deed. ¶ It happed on a tyme ỹ there was a great altercacyō bytwene two mē & the Judge wyste not who had wronge for ỹ Jalousye of Justyce that he hadde and brought them bothe vnto the awter of saynt Peter for to swere/ prayenge ỹ apostle ỹ he wolde declare who had ryght & whan he that had wronge had sworne and had none harme. The Judge ỹ knewe ỹ malyce of hym sayd al on hye. This olde Peter here is eyther mercyfull/ or he

is proppyce to this yonge man/ but let vs go to Pancrace and demaũde we of hym the trouthe/ and whan they came to ỹ sepulcre/ he ỹ was culpable ſware & ſtratched forth his hãde/ but he myght not wỹdrawe his hande agayne to hym. And anone after he dyed there. And therfore vnto this daye of moche people it is vſed ỹ for greate & notable cauſes men make theyr othes vpon ỹ relykes of saynt Pancrace.

Here foloweth of saynt Urban/ and fyrſt the interpretacyon of his name.

Urban⁹ is sayd of vrbanyte/ ỹ is curteyſe. Or it is sayd of vr/ ỹ is to saye fyre or light/ and bona ỹ is to say reſpõce/ or anſwere. He was lyght by honeſt cõuerſacyon. Fyre by charyte/ anſwere by doctryne/ or he was lyght for ỹ lyght is good to beholde/ & it is in materyall in eſſence/ in ſettynge celeſtyall & profytable in werkynge/ & thus this sayt was amyable in cõuerſacyon/ inmateryall in deſpyſynge the worlde celeſtyall in the loue of god/ and profytable in predycyon.

Saynt Urban was [illegible] after sayt Calyrte. And ỹ cryſten people were in this tyme in ouer great perſecucyon but the moder of ỹ emperour/ whom ogyne hadde conuerted/ prayed ſomoche her ſone ỹ he lefte ỹ cryſtẽ people in peas Neuertheleſſe there was one Almachyus prouoſt at rome & was theyr prẽcypal gouernour of ỹ cyte/ & hadde cruelly smyten of ỹ heed of saynt Cecyle. This man was meruayllouſly cruel agaynſt cryſten men/ and dyd dylygently enquyre where saynt Urban was/ & by one of his ſeruaũtes named Carpaſe/ he was founde in a derke place & a ſecrete with thre preeſtes & thre dekens. He cõmaunded to put hym in pryſon/ & after he dyd hym to be brought tofore hym & accuſed hym ỹ he had decepued fyue thouſande people wỹ saynt Cecyle/ & the noble men Tyburſe & Valeryan/ & made all thẽ to do ſacrylege. And aboue this he demaũded hym ỹ treſoure of saynt Cecyle & of ỹ chyrche. To whom Urban sayd I ſe now that couetyſe moueth ỹ more to perſecute the cryſten men than doth ỹ ſacryfyce of the goddes. The treſoure and saynt Cecyle is aſcẽded into heuen by the handes of our people. Thã dyd he do bete saynt Urban wỹ plummettes and alſo his felawes with hym/ & he prayſed the name of god elyon. And ỹ tyraũt ſimplynge sayd/ this olde felawe wolde be reputed wyſe/ for he ſpeketh & sayth wordes ỹ he vnderſtandeth not/ & whan he ſawe ỹ he myghte not ouercome hym he cõmaunded hym and send hym to pryſon agayn/ where as saynt Urban cõuerted thre cayptayns of ỹ towne with ỹ keper of ỹ pryſon/ whiche was named anolyn and baptyſed them. Whan ỹ tyraunt herde ỹ Anolyn was become cryſten/ he dyd do bynge hym tofore hym. And by cauſe he wolde do no ſacryfyce to his goddes/ he dydde do smyte of his heed. And whã saynt Urban and his felawes were brought tofore ỹ ydolles to ỹ ende ỹ they ſholde ſacryfyce and ſence tofore ỹ goddes Saynt Urban began to make his oryſõ to god/ and anone ỹ ydolles fell downe/ & ſlewe .xxii. preeſtes of the lawe that helde fyre for to make ſacryfyce. Thã were they beten cruelly/ & after brought for to make ſacryfyce/ & thã they ſpytte on ỹ ydolle & after made ỹ ſygne of the croſſe in theyr forheedes/ & kyſſed eche other/ and receyued eapytall ſentence/ ỹ is to say they we

re byheded/ & so suffered deth vnder Alysander ỹ emperour/whiche began to reygne ỹ yere of oure lorde two hondred and twenty. And and after Carpacy us was take of ỹ fende in blasphemynge hy god des/ and in magnyfyenge ỹ crysten men agaynst his wyll/ he was strangled of ỹ fende/whiche thyng his wyfe seynge called marmeneye with her doughter lucye & all her houlholde receyued baptysme of saynt fortune preest/ & after ỹ ỹ bodyes of ỹ sayntes were ryght honourably buryed

Here foloweth ỹ lyfe of saynt Pernell and fyrst the interpretacyon of her name.

PEtronilla is sayde of petens that is demaũdynge/and of thronus ỹ it a throne or seet/ as who sayth she was demaũdyge ỹ throne or seet of virgynes.

SAynt pernel whole lyfe saynt mercel wryteth was doughter of sayt Peter ỹ apostle/whiche was ryght fayre and beautyous/ & by the wyl of her fader she was vexed with the feuers and axes. It happed on a tyme that ỹ dyscyples dyned with saynt Peter/ & one tytus sayd to hym. Peter how is it ỹ all seke people ben heled of the/ & thou sufferest Pernell thy doughter lye seke. To whome saynt Peter sayd. For it is expedyent to her for to be seke. Neuertheles bycause ỹ it shal not be imputed inpossyble of her helth for to be excused of my wordes. He said to her Aryse Pernell hastely & serue vs/whiche anone arose all hole & mynysterd and serued them. And whan the seruyce was al done & accomplysshed Peter sayd to her Pernell go agayne to thy bed/ she anone wente agayne to her bed/and the feuers vexed her as they dyd tofore. And where as she begã to be perfyte in ỹ loue of god so he heled her parfytely. Thã was there an Erle called Flaccus/ whiche came to her & for her beaute he wold haue her vnto his wyfe. To whom she answered yf ỹ desyrest to haue me vnto thy wyf/cõmaũde thou certayne byrgyns to come to me for to accompanye me vnto thyn hous/ & whyles he was besy to make redy ỹ sayd maydens/saynt Pernell set her self in fastynges & prayers & receyued the holy body of our lorde & reclyned into her bedde/ and after ỹ thyrde daye she dyed and passed out of this world rendrynge her soule vnto our lorde. Thã Flaccus seynge hym self dyspoynted & mocked/tourned hym self vnto Felytulam felowe of saynt Pernell/ & sayd ỹ she wolde wedde hy or offer vnto the ydolles/ whiche two she refused thã ỹ prefecte set her in pryson and there kept her seuen dayes & seuen nyghtes wout meet or drynke/ & after he dyd do hange her body on a gybet & there he slewe her/ & threwe her body into a foule preuy whiche ỹ holy Nycodemus toke vp/and buryed. wherfore nycodemus was called of Flaccus and bycause he wolde not sacryfyse to ỹ ydolles/ he was beten with plommettes/and his body cast into tybre. But it was taken vp of Justyne his clerke & honourably buryed.

Here foloweth ỹ lyfe of saynt Dunston.

SAynt Dunston was borne in Englande/ & our lorde shewed myracles for hym or he was borne/ it was so ỹ on a candelmas day as all ỹ people were in ỹ chyrche with tapres in theyr handes so daynly all the lyghtes of ỹ chyrche were quenched at ones/sauf onely ỹ taper/ whiche saynt Dunstons moder bare/ for ỹ brenned styll fayre/ wherof all ỹ people meruayled greatly/ how be it her tapre was out/ but by the power of our lorde it lyghted agayne by it self/ & brenned full bryght so ỹ all the other came & lyghted theyr tapres at ỹ tapre of saynt Dunstons moder/ where all ỹ people gaue laude & thankynges vnto oure lorde god for his

great myracle. ¶ And than was there an holy man ỹ sayd that ỹ chylde ỹ she than bare sholde gyue lyght to all Englãde by his holy lyuynge. This holy chylde Dunston was borne in ỹ yere of oure lorde .ix. hondred and fyue & twenty. That tyme reygnynge in the land kynge Athelston. And saynt Dunstons fader hyght Herslõ & his moder hyght Quỹdrede. And they set theyr sone Donston to scole in the abbaye of Glastenburye. Where as after he was abbot for his holy lyuynge. And w̃ in shorte tyme after he wente to his vncle Etheiwolde that thã was archebysshop of Caũterbury / to whome he was welcome and was gladde of his cõuersacyon of holy lyuynge. And than he brought hym to kynge Athelstone / ỹ whiche made full moche of hym. Also for his good lyuynge and than he was made abbot of Glastenburye by consent of ỹ kynge and his broder Edmonde. And in ỹ place he ruled ful well and relygyously the monkes his brethren and drewe them to holy lyuynge by gyuỹge good ensample. Saynt Dunstõ and saynt Ethelwolde were bothe made preestes in one day / & he was holy in contemplacyon / and whã so was that saynt Dunstone was wery in prayer / thã bled he to werke in goldesmythes werke with his owne handes for to eschewe ydlenes & he gaue alwaye almesse to poore people for ỹ loue of god. ¶ And on a tyme as he sate at his werke his herte was on Jhesu cryst his mouth occupyed w̃ holy pray[illegible] hãdes besy on his werke / but ỹ deuyll whiche euer had great enuy at hỹ came to him in an euentyde in lykenesse of a woman as he was besy to make a chalys and w̃ smylynge sayd ỹ he hadde grete thynges to tell hym. And than he bad her say what she wolde. And than she began to telle many nyce tryfylles / and no maner vertue therin. And than he supposed ỹ she was a wycked spyryte & anone caught her by ỹ nose with a payre of tonges of yron brennynge hote / and ỹ deuyll began to rore and crye & fast drewe away But saynt Dunston held fast tyll it was ferre within the nyght / & thã he lete her go. And than the fende departed with an horryble noyse and crye & sayd ỹ all ỹ people myght here / alas what shame hathe this carle done to me / how maye I beste quyte hym agayne / but neuer after ỹ deuyl had neuer lust to tempte hym in that crafte. And in shorte tyme after dyed kynge athelstone / & Edmõde his broder reygned kynge after hym. To whome saynt Dunston was chyef of coũseyll / for he gaue to hym ryght good counseyll to his lyues ende. And than deyed Edmonde the kynge. And after hym reygned his sone Edwyn. And soone after saynt Dunstone & he fell at stryfe for his synfull lyuynge. For saynt Dũston rebuked ỹ kynge sharpely therfore but there was none amendmente / but alwaye worse & worse. Wherfore saynt Dunston was ryght sory and dyd all ỹ peyne ỹ he myght to bryngе the kynge to amendement / but it wolde not be. But ỹ kynge w̃ a whyle after exyled saynt dunston out of his lande. And than he sayled ouer ỹ see / & came to ỹ abbay of saynt amande in fraũce / & there dewelled longe tyme in full holy lyfe tyll kynge Edwyn was deed. And after hỹ reygned Edgar kynge a full holy man. And than he herde of ỹ holynesse of saynt Dunston and send for hym to be of his counseyll / & receyued hym with great reuerence / and made hym agayne abbot of Glastenbery And soone after ỹ bysshoppe of Worcetre deyed / and thanne saynt Dunstone was made bysshoppe there by ỹ wyll of kynge Edgarde. And within a whyle after ỹ see of London was voyde / to whiche kynge edgar promoted saynt Dunstõ also. And soo he helde bothe bysshopryches in his hande / ỹ is to wete both ỹ bysshoprycheof worcetre & the bysshoprycheof london And after this dyed the archebysshop of

Cauterburye / & than kynge Edgar made saynt Dunston archebysshop of cauterburye / whiche he guyded well and holyly to the pleasure of almyghty god. So that in ỹ tyme of kynge Edgar and Dunston archebysshop was Joye and myrth through ỹ realme of Englande. And euery man prayled gretely saynt Dunstō for his holy lyfe good rule & guydynge. And in dyuerse places where as he vysyted & sawe curates ỹ were not good ne prouyde for ỹ wele of the soules that they had cure of / he wolde dyscharge them & put thē oute of theyr benefyces / & set in suche as wolde entend and were good men. As ye shall fynde more playnly of this mater in ỹ lyfe of saint Oswalde. ¶ And on a tyme as he sat at a princes table / he loked & sawe his fader & moder aboue in heuen. And thā he thanked our lorde god of his great mercy & goodnes that it pleased hym too shewe hym that syght. ¶ And another tyme as he lay in his bed he sawe ỹ bryghtnes of heuen / and herde angelles syngynge kyryeleyson / after ỹ note of kyrye / rex splendens / whiche was to hym a full grete cōforte. ¶ Another tyme he was in his medytacyons he had hangynge on ỹ wall in his chambre an harpe / on whiche other whyle he wold harpe anthemes of our lady and of other sayntes & holy ympnes. and it was so that the harpe sounded full melodyously without touchynge of ony hande ỹ he coude se / this antheme was. Gaudent in celis anime sanctorum. Wherin this holy Dunston had great Joye he had a specyall grace of oure lorde ỹ suche heuenly Joyes & thynges were shewed to hym in this wretched worlde for his grete confort / & after this he became all seke and feble. And vpon holy thursday he send for all his bredren and asked of them forgyuenes / and also for gaue thē all trespaces and assoyled them of all theyr synnes. And ỹ thyrde day after he passed out of this world to god ful of vertues / ỹ yere of our lord. ix. C. lxxviij. & his soule was borne vp to heuē wt mery songe of angels al the people herynge ỹ were at his deth And his body lyeth at Caunterbury in a worshypful shryne where as our lorde sheweth for his seruaūt saynt Dunston many fayre myracles. Wherfore our lorde be praysed worlde without ende. Amen.

¶ Here foloweth the lyfe of saynt Aldelme the bysshoppe.

Saynt aldelme the confessour was borne in Englande. His fader hyght Kenton / he was broder vnto Jue kynge of this lande / & whan kynge Jue was deed Kenton was made kynge after hym. And than this holy chylde Aldelme was set to scole in ỹ hous of malmesbury / where afterwarde he was abbot. And than he dyd there great coste in buldynge & dyd do make there a full ryall abbey / & whan ỹ pope herde of his great holynesse he send for hym to come to Rome. And whā he was there / ỹ pope welcomed hym & was moche glad of his good lyuynge & there he abode longe tyme wt the pope & gate full greate preuyleges & lybertes to the hous of malmysbury / in suche wyse ỹ no bysshop in Englande sholde vysyte ne haue to do there / ne ỹ kynge to let them of theyr free electyō / but chese theyr abbot ymonge the couent them selfe. And whan he had goten all this of ỹ pope he was full gladde & Joyefull & lyued there full holyly longe tyme. And on a daye as he sayd masse in ỹ chyrche of saynt Johā latrans / & whā ỹ masse was done / there was no man that wold take his chesyble

fro hym at the ende of ỹ masse / & than he sawe ỹ sõne beme shyne through ỹ glasse wyndowe / & henge his chesyble theron / wherof all ỹ people merueyled gretely of ỹ myracle / and ỹ same chesyble is yet at malmesburye / ỹ colour therof is purple / & win shorte tyme after he came agayne i to Englande & brought with hym many pryuyleges vnder ỹ popes seale / whiche after kynge Jue confyrmed al ỹ the pope had graunted to the hous of malmesburye. This was about the yere of our lord seuen hondred & .vi. And in ỹ tyme there fell a great barrayãce ymonge ỹ bysshops of this lande for ỹ holdynge of eester day But saynt Adelme made a boke ỹ al men shold knowe for euer whã eester day shall fall ỹ whiche boke is it at malmesburye / and that abbay he dyd do make in ỹ wor shyp of our blysſed lady / & Bryght wolde that was archebysshop of cãterbury / & he send for hym to his cõseylour / & they lyued togyder ful holyly longe tyme. And eche was full gladde and ioyful of other / And on a day as they stode at the see syde by douer castell / they sawe a shyppe ladẽ with marchaundyse not ferre fro them / & saynt Adelme called to thẽ to wete yf they had ony ornament longynge to holy chyrche within theyr shyppe to sell / but ỹ marchaũtes had dysdayne of hym & thought he was not of power to bye suche thynges as they had to sell / and departed fro the holy man / but anone felton thẽ so great a tempest ỹ they were i peryl for to perysshe And than one of them sayd we suffer this trouble bycause we hadde dysdayne of ỹ wordes of yonder holy man. And therfore let vs all mekely desyre hym to praye for vs to our lorde Jhesu cryst. They dyd so and anone ỹ tempest ceased / and thã they came to this holy man & brought to hym a full fayre byble / the whiche is it at malmesbury vnto this daye. And foure yere before his dethe he was made bysshop of dorset by ỹ archebysshop of Cãterbury & by other bysshoppes / but within shorte tyme after he deyed / and lyeth buryed at malmesbury there as he was abbot. And after saynt Egewyn came to offer at his tombe fetered w̃ chaynes of yron locked / and fro thens he went to Rome to the pope alway werynge ỹ feters / whiche was to hym great peyne god rewarde hỹ his mede. And saynt Adelme or he dyed cursed all them ỹ do ony wronge in brekynge of ỹ pryuyleges of the sayd abbay of malmesbury / and them that helpe ỹ hous to mayntene goddes seruyce shal haue goddes blessynge and his. And whan he had layen longe tyme in ỹ erthe he was translated and layde in ful ryche shryne where as our lord sheweth dayly for his holy seruaunt many fayre myracles. Thã let vs praye saynt Adelme to praye for vs vnto our lorde god ỹ we may in this wretched vale of this worlde so bewayle our synnes and amende our lyuynge that we may come to euerlastynge lyfe in heuen. Amen.

¶ Of saynt Austyn that brought crystẽdome into Englande.

SAynt Austyn was an holy monke & sende in Englande to preche the fayth of our lord Jhesu cryst by saynt Gregorye than beynge pope of rome the whiche had a great zele & loue vnto Englãde as is reherted all alonge in his legende how ỹ he sawe chyldren of Englande in ỹ market of rome for to be solde whiche were fayre of vysage for whiche cause he demaũded lyscẽce & obteyned to go into Englande for to cõuert ỹ people therof to crystenfayth. And he beynge on ỹ way ỹ pope dyed & he was chosen pope / & was contremaunded and came agayne to Rome / and after whan he was sacred into ỹ papacye / he remembred ỹ realme of englande / & sende saynt Austyn as heed & chyfe / and other holy mõkes and prestes with hym to ỹ nombre of fourty persones vn-

to ỹ realme of Englande. And as they came towarde Englande they came into ỹ prouynce of edegauence / purpolynge to haue rested al nyght at a place called pōtesay a myle fro ỹ cyte and ryuer of lyge-rym / but the women scorned and were so noyous to them that they droue thē out of ỹ towne / and they came vnto a fayre brode elme / & purposed to haue rested there that nyght. But one of ỹ women whiche was more cruell thā the other / purposed to dryue them thens / and came so nyghe thē that they myght not reste there that nyght. And than saynt Austyn toke his staffe for to remoeue fro that place & his staffe sodeynly sprange out of his hande with a great violence ỹ space of thre furlonges thens / and there stycked fast in ỹ erth / and whā saynt Austyn came to his staffe & pulled it out of the erthe / in contynent by the myght of our lorde sourded & sprange there a fayre welle or fōtayne of clere water / whiche refresshed him wel & all his felawshyp / and about ỹ well they rested all that nyght / and they that dwel therby sawe all ỹ nyghte ouer that place a great lyght come fro heuē whiche couered all ỹ place where these holy men laye And on the morowe saynt Austyn wrote in the erthe with his staffe belyde ỹ well these wordes folowynge / here had austyn the seruaūtes of god holy pytalyte whome saynt Gregory ỹ pope hath send to cōuerte englande. On ỹ morowe whan ỹ holy men ỹ dwellers of the costes therby whiche sawe the lyght i ỹ nyght tofore came thyder and fōnde there a fayre well of the whiche they merueyled gretly. And whā they sawe the scrypture wryten in ỹ erth thā they were greatly abasshed / bycause of theyr vnkyndenesse / and repented thē full sore of that they had mocked them ỹ daye before / & after they edefyed there a fayre chyrche in the same place in ỹ worshyppe of saynt Austyn the whiche the bysshop of andegauense halowed and to ỹ halowynge therof came so great multitude of people that they tradde ỹ corne in ỹ feldes downe al playne lyke vnto a floore clene swepte / for there was no sparyge of it. Not withstandynge at ỹ tyme of repynge that grounde so troden bare more corne & better than ony other feldes besyde not troden dyd / and the hye awter of ỹ chyrche stādeth ouer ỹ place where saint Austyn wrote with his staffe by the well and yet vnto this day may no woman come in ỹ chyrche. But there was a noble woman that sayd ỹ she was not gylty in offendynge ỹ blyssed saynt Austyn / and toke a tapre in her hande & went forth to offer it in ỹ chyrche / but the sentence of al myghty god may not be reuoked. For as soone as she entred into ỹ chyrche her bowelles and synowes began to shrynke & she fell downe deed i ensample of all other women. Wherby we may vnderstande ỹ Iniurye done agaynst a saint displeased almyghty god / & fro thens saynt Austyn and his felawshyppe came into englande and aryued in ỹ yle of Thanet eest kent / and kyng Atheiberte reygned that tyme i kent whiche was a noble man & a myghty. To whom saynt Austyn send shewynge the entent of his compynge from ỹ courte of Rome / & sayd that he had brought to hym ryght ioyfull & pleanlūt tydynges. And sayde ỹ yf he wolde obeye & do after his prechynge that he sholde haue euerlastynge ioye in the blysse of heuen & sholde reygne wō almyghty god i his kyngdome And thā kynge Adelston herynge this cōmaūded ỹ they sholde abyde & tarye in ỹ same yle / & ỹ all thynges sholde be mynystred to them that were necessary vnto ỹ tyme ỹ he were otherwyse aduised / & soone after ỹ kynge came to thē in ỹ same yle and he beynge in ỹ feide saynt Austyn wō his felawshyp came and spake wō him hauynge tofore them ỹ sygne of ỹ crosse lyngynge by ỹ way letanye beseechynge god deuoutly to strengthe thē & helpe / & ỹ kyn

gē receyued hym & his felawshyp & in ỹ same place sayt austyn preched a glorious sermon & declared there to ỹ kynge ỹ crysten fayth openly and ỹ great meryte & auayle ỹ shold come therof in tyme comynge & whan he had ended his sermon / the kynge sayd to hym your promyses bē ful fayre that ye bringe / but bycause they be newe and haue not ben herde here before we may not yet gyue consent therto. Neuertheleſſe bycause ye be come as pylgrymes fro ferre cōtrees / we wyl not be greuous ne harde to you / but we wyll receyue you mekely & mynyster to you suche thynges as bē necessary / neyther we wyl forbede you / but as many ye can cōuerte to your prechynge ye shal haue lysence to baptyse thē / & to accōpanye them to your lawe. And thā ỹ kynge gaue to thē a mancyon in ỹ cytee of Dorobernence / whiche is now called caūterbury. And whā they drewe nyghe ỹ cyte they came in wō a crosse of syluer and wō prayerſſyō syngynge the letanye / prayēge almyghty god of socour & helpe ỹ he wolde take away his wrath fro the cytee / & to enflamme ỹ hertes of ỹ people to receyue his doctryne. And thā saynt Austyn and his felawshyp begā to preche there ỹ worde of god & about ther in ỹ prouynce & suche people as were wel dyspoſed & anone were conuerted & folowed this holy man & by ỹ holy conuersacyon and myracles that they dyd moche people were cōuerted & great fame arose in ỹ coūtre. And whan it came to his eere anone he came to the presence of saynt austyn & desyred him to preche agayne / and than ỹ worde of god so enflammed him ỹ incōtynent assone as ỹ sermon was ended ỹ kynge fyl downe at the fete of saynt Austyn and sayd sorofully alas wo is me that I haue erred so longe & knewe not of hym ỹ thou spekest of. Thy promysses ben so delectable ỹ I thynke it al to longe tyll I be crystened. wherfore holy fader I requyre ỹ to mynyster to me ỹ sacrament of baptysme. And thā saynt austyn seynge ỹ great mekeneſſe and obedyence of ỹ kynge that he had to be crystened / he toke him vp with weppynge teres / & baptysed hym with all his housholde & meyne / & enfourmed them dylygently in ỹ crystē fayth wō great Joye & gladneſſe / & whan all this was done / saynt austyn desyrynge ỹ helth of ỹ people of Englande wente forth on fote to Yorke. And whā he came nyghe ỹ cyte / there met with hym a blynde man / whiche sayde to hym. O ỹ blyssed Austyn helpe me that am full nedy. To whom saynt Austyn sayd. I haue no syluer / but suche as I haue I gyue ỹ in ỹ name of Jhesu cryst aryse & be all hole & with that worde he receyued his syght & byleued in oure lorde / & was baptysed. And on crystmas daye he baptysed in the ryuer named Swale / ten thousāde men without women and chyldren / and there was a great multytude of people resorty̆ge to the sayd ryuer / whiche was so depe that no man myght passe ouer on fote / & yet by myracle of our lord god there was neyther man / womā / ne chylde drowned but they ỹ were seke were made hole bothe in body & in soule. And in ỹ same place they buylded a chyrche in the worshyp of almyghty god & saynt Austyn. And whā saynt Austyn hadde preched ỹ fayth to ỹ people & had confyrmed theym stedfastly therin he retourned agayne to Yorke / & by the way he met a lepre asykynge helpe and whan saynt Austyn had sayde these wordes to him. In ỹ name of Jhesu cryst be thou clensed frome all thy lepre / anone all his fylth fel away & a fayre newe skynne appered on his body so ỹ he semed all a newe man. Also as saynt austyn came ī to Oxforde shyre to a towne ỹ is called cōton to preche the worde of almyghty god To whom the curate sayd holy fader the lorde of this lordshyppe had ben oftymes warned of me to pay his tythes to god / & yet he withholdeth thē. And therfore I

haue curſed hym/and I fynde him ꝑ more obſtynate. To whō laynt Auſtyn ſayd ſone why payeſt not thou thy tythes to al myghty god & to the chyrche/knoweſt ꝑ not that ꝑ tythes be not thyne but bylongen to god. And than the knyght ſayd to hym. I knowe well that I tyll ꝑ groũde wherfore I ought as wel to haue ꝑ tenth ſheef as ꝑ.ix. And whā laynt auſtyn coude not tourne ꝑ knyghtes entent/thā he departed frome hym and went to maſſe/and or he begā he charged that all they ꝑ there were accurſed ſholde go oute of the chirch. And thā arole a deed body & went out into ꝑ thyrchyerde w̄ a whyte clothe on his heed/& ſtode ſtyll there tyll maſſe was done. And than laynt Auſtyn went to hym & demaunded hym what he was. And he anſwered & ſayd. I was ſōtyme lorde of this towne/& bycauſe I wold not paye my tythes to my curate/he accurſed me and ſo I deyed and went to hell. And thanne laynt Auſtyn bad hym to brynge hym to ꝑ place where his curate was buryed. And than the caryon brought hym thyder to ꝑ graue. And bycauſe ꝑ all men ſholde knowe ꝑ lyfe & dethe ben in the power of almyghty god. Sayt Auſtyn ſaid I cōmaunde the in the name of our lorde god to aryſe/for we haue nede of the/and than he arole anone and ſtode before al ꝑ people. To whome laynt Auſtyn ſayde ꝑ knoweſt well ꝑ oure lorde is mercyfull/& I demaũde the broder yf ꝑ knoweſt this man/and he ſayd ye/wolde god ꝑ I had neuer knowē hym/for he was a withholder of his tythes/& in all his lyfe an euyldoer/thou knoweſt ꝑ our lorde is mercyfull and as longe as the peynes of hel endure let vs alſo be mercyfull to al cryſten people. And than laynt Auſtyn delyuered to ꝑ curate a rodde/& there ꝑ knyght kneled on his knees and was aſſoyled/& than he cōmaũded hym to go agayne to his graue/& there to abyde tyll ꝑ daye of dome/and he entred anone ito his graue and forth with fel to aſſhes & pouder. And than laynt Auſtyn ſayd to the preeſt how longe haſte ꝑ layen here/& he ſayd an.C. and.l.yere/and thā he aſked how it ſtode with hym/and he ſayd well holy fader for I am ī euerlaſtynge blyſſe. And thā ſayd laynt Auſtyn. Wylt thou that I praye to almyghty god that thou abyde here w̄ vs to conſyrme ꝑ hertes of men in veray byleue. And than he ſayd nay holy fader/for I am in place of reſte. And than ſayde laynt Auſtyn. Go in peas & praye for me/& for all holy chyrche. And he than entred agayne into his graue and anone ꝑ body was tourned into erth/of this ſyght ꝑ lorde was ſore aferde & came all quakyge to laynt auſtyn & to his curate & demaũded forgyuenes of his treſpace/and ꝓmyſed to make amēdes/& euer after to pay his tythes & to folowe ꝑ doctryne of laynt auſtyn. After this laynt Auſtyn entred into dorſetſhyre/& came ito a towne where as were wycked people & refuſed his doctryne & prechynge vtterly & droue him out of ꝑ towne caſtynge on hȳ ꝑ tayles of thornbacke or lyke fyſſhes wherfore he beſought almyghty god to ſhewe his Judgemēt on thē/& god ſend to them a ſhamfull token/for the chyldren ꝑ were borne after in ꝑ place had tayles as it is ſayd tyl they had repented them. It is ſayde comynly that this fyl at ſtrode in kent/but bleſſed be god at this day is no ſuche deformyte

¶ Item in another place there were certayne people whiche wolde in no wyſe gyue fayth to his prechyȝge ne his doctryne but ſcorned & mocked hym/wherfore god toke ſuche vengaunce that they brenned with fyre inuyſyble ſo that theyr ſkynne was reed as blode & ſuffered ſo great peyne that they were conſtrayned to come & axe forgyuenes of laynt auſtyn. And thā he prayed god for them ꝑ they myght be acceptable to hym & receyue paptyſme/and that he wold relece theyr peyne. And than he cryſtened theym/and than bren-

nynge hete was quenched / & they were made phytely hole / & felte neuer after more therof. ¶ On a tyme as laynt Auſtyn was in his prayers / our lorde appered to hym & cõforteynge hym w a gentyll & kamyly er ſpeche ſayd. O ꝑ my ſeruañt & trewe be ꝑ conforted & do manly / for I thy lorde god am w ꝑ in all thyn affeccyõ / & men eres bẽ open to thy prayers / for whome ꝑ demañdeſt ony petycyõ ꝑ ſhalt haue thy deſyre / & ꝑ gate of ꝑ euerlaſtynge lyfe is open to ꝑ where ꝑ ſhalt ioye w me woute ende / and in ꝑ ſame place where our lord ſayd theſe wordes he fyxed his ſtaffe into the groũde / and a well of clene water ſurded and ſprange vp into ꝑ ſame place / ꝑ whiche well is called cerne / & it is i ꝑ cõtre of dorſete / where as now is buylded a fayre abbaye and is named cerne after ꝑ well. And ꝑ chyrche is buylded in ꝑ ſame place where as our lord appered to ſaynt Auſtyn. ¶ Alſo in the ſame cõtre was a yonge man ꝑ was lame / dombe / and deef & by the prayers of ſaynt Auſtyn he was made hole / & thã ſoone after he was diſſolute & wanton and noyed & greued ꝑ people with ianglynge & talkynge in ꝑ chyrche. And than god ſend to him his Infyrmyte agayne bycauſe of his myſguydynge / and at the laſt he fell to repentañce / & asked god forgyuenes. And ſayñt Auſtyn prayed for hym / and he was made hole agayne the ſecõde tyme / and after that he cõtynued in good and vertuous lyuynge to his lyues ende. And after this ſayñt Auguſtyñ ful of vertues departed out of this worlde vnto our lord god / & lyeth buryed at Caũterbury in the abbaye that he foũded there in ꝑ worſhyp and rewle where as our lorde god sheweth yet dayly many myracles / & ꝑ thyrde day before the natyuyte of our lady is halowed ꝑ tranſlacyõ of ſaynt Auguſtyn / i whiche nyght a cyte syn of caũterburye beynge that tyme at wynchestre ſawe heuen open ouer ꝑ chyrche of ſaynt Auſtyn / & a brẽynge ladder ſhynynge ful bryght & angelles comynge downe to ꝑ ſame chyrche / and than hym thought ꝑ ꝑ chyrche had brẽned of ꝑ grete lyght & bryghtnes ꝑ came downe on ꝑ laddre & meruayled greatly what it ſhold mene for he knewe nothynge of ꝑ tranſlacyon of ſaynt Auſtyn / & whan he kewe ꝑ trouth ꝑ on ꝑ tyme ꝑ body of ꝑ glorious ſaynt was tranſlated he gaue land & thã kynges to almyghty god / & we maye verayly knowe by ꝑ eupdent vyſyon ꝑ it is an holy & a deuoute place / & as it is ſayd ꝑ of olde tyme auncyent holy men ꝑ vſed to come thyder wolde at ꝑ entre of it do of theyr hoſe & ſhone & durſt not preſume to go into ꝑ holy monaſterye but bare fote / bycauſe ſoo many holy ſayntes ben there ſhryned & buryed / & god hathe ſhewed ſo many myracles in ꝑ place for his bleſſed ſaynt / ſaynt Auſtyn ꝑ yf I ſholde all wryte thẽ here it ſholde occupye a great boke Than let vs praye vnto ſaynt Auſtyn fader & apoſtle of Englande by whom this lande was cõuerted vnto ꝑ crysten fayth And by his ordynañce byſſhoppes were ordeyned to mynyſtre ꝑ ſacramẽtes that he be moyen vnto our lorde Jheſu cryſte ꝑ we may here ſo lyue accordynge do his doctryne ꝑ after this lyfe we maye come to euerlaſtynge bleſſe in heuen. Amen.

Here foloweth ꝑ lyfe of ſaynt Germayn.

GErmayn is ſayd of germe & of ana that is hye / that is there was founde in ꝑ ſede of Germayn thre ſouerayn thynges ꝑ is naturall honoure / and nouryſſhynge / & reaſon of ſemence / or ſede. Germayn is ſayd ſede bourge-

genynge/for he had in hȳ hete by ardour of great dylecyon/humoure by egrynes of deuocyon/and lede by vertue of his predicacyon/by whiche he engēdred moche people to ȳ crysten fayth. And Cōstantycyen the preest wrote his lyf to saynt Seueryn bysshoppe of ancerre.

SAynt Germayn was of somoche noble lygnage borne i ȳ cyte of ancerre/and was wel lerned in the artes lyberall/& after he wente to rome for to lerne the scyence of dcoyte & of the lawe. And there receyued he somoche dygnyte that the senate send hym to ȳ frenche men for to haue ȳ rule and dygnyte of bourgone. And thus as he gouerned ȳ cyte of ancerre more dylygently than ȳ other. There was in ȳ myddell of ȳ cyte a tree called a pynaple tree on whiche were hanged on ȳ braūches of this tree for ȳ maruayll of chace & hūtynge ȳ heedes of wyld bestes that had bē slayne/but whan saynt Amadour whiche was bysshop of this cyte reprcued them of suche vanytes/and warned thē to hewe downe this tree they wolde not cōsent therto in no maner. And on a tyme whan Germayn was not in ȳ cyte the bysshoppe dyd do hewe downe this tree/& dyd doo brenne it. And whan Germayn knewe it he was moch angry & for gate crysten relygyon/& came with a grete multitude of knyghtes for to haue slayne ȳ bysshop. And than the bysshop knewe by reuelacyon dyuyne that saynt Germayn shold be his successour and forbare and gaue place to his hastynes/& wente to saynt Austyn/and after whā he came agayne to ancerre/he encloſed moche subtyly Germayn within ȳ chyrche and sacred him there/& sayd to him that he shold be his successour i the bysshoprychc/& so he was for a lytell after sayt Amadour deyed/and all the people requyred saynt Germayn to be bysshop/& than he gaue all his rychelles to poore people & chaunged his wyfe into his syster/and tourmēted his body by the space of thyrty yere ȳ he neuer ete breed of whete ne dranke wyne ne bled no potage/& wolde haue neuer salte to make his meete sauery/& two tymes in ȳ yere he wold drynke wyne/that was at eester and at crystmas/& yet for to take awaye the sauour of the wyne he wolde put therin great plente of water & in his refectyō he wolde take barly breed with asshes & fasted euery daye/& neuer ete but in the euen/in the wynter ne in somer he hadde but one clothynge/& ȳ was ȳ hayre nexte his body/a cote & a gowne & yf it happed so ȳ he gaue not his vesture to some poore body/he wold were it tyll it were brokē & torne/his bedde was enuyronned with asshes/hayre/& sacke clothe And his heed laye no hyer than his sholders but alwaye wepte & bare about his necke dyuerse relykes of sayntes/he ware none other clothynge/& he went oft bare fote/& selde ware ony gyrdyle/ȳ lyfe ȳ he ladde was aboue mannes power/his lyfe was so strayte & harde ȳ it was merueyle & pyte to se his flesshe/& was lyke a thynge not credyble/and he dyd so many myracles ȳ yf his merytes hadde not gone before they sholde haue bē trowed fantasmes. ¶ In a tyme he was herboured in a place wher alway after souper ȳ tables were couered whan all men had souped wherof he merueyled & demaūded ȳ host wherfore they couered ȳ tables agayne after souper/& ȳ host sayd it was for his neyghbours ȳ came to drynke eche with other. And ȳ nyght saynt Germayn concluded to watche for to se what it shold be It was not longe after that there came i there a great multytude of deuilles/& sat at ȳ table i lykenesse of men & womē. And whan ȳ holy man sawe them he cōmaūded thē that they shold not departe. And than send to awake ȳ host and the neyghbours & gestes on al sydes/in suche wyse that euery man & woman were founden

in theyr houses/and he made all thē to co me and se yf they knewe ony of thē. And they sayd naye. And thā he shewed to thē that they were deuylles. Of whom ỳ peo ple were moch abasshed bycause ỳ deuyl les mocked them so. And than saynt Ger mayn conūred them & went theyr waye and neuer after retourned. ¶ In a tyme saynt Lowe bysshop of Troyes was be syeged by ỳ kynge Actylle/& saynt Lowe wente vpon ỳ gate and demaunded who he was that assyeged and assayled them And the kynge sayd to hym. I am he Ac tylle scorge and rodde after god. Than ỳ meke bysshop sayd to hym sore weppnge I am Lowe that haue wasted the flocke of god/and haue nede of the scorgynge of god. And than saynt Lowe commaūded to open the gates. And all ỳ people of Ac tylle were soo by the wyll of god blynded ỳ they passed through the towne/and sa we no men of the cyte/ nor dyd noo hurte to no body. And thā ỳ blysſed saynt Lowe toke saynt Germayn with hym/& wente into Brytayne where as there were here syes/ but whā they were on the see there arose a ryght great tempest/whiche by ỳ merytes of saynt Germaynē was anone appeased. Than they were honestly re ceyued of people of ỳ coūtre/whose comin ge ỳ deuylles ỳ ỳ blysſed saynt Germayn had dryueu out of suche bodyes as were bysetten had tolde their comynge/& whā they had ben a whyle in Englande/ and had baynquysſhed ỳ heretykes they re tourned to theyr countrees/& prope pla ces. ¶ On a tyme it happed ỳ saynt Ger mayn laye seke of a maladye in a strete/& the strete was taken wt fyre/and men coū sayled hym to be borne thens for peryll of ỳ fyre. And than he put hymself agaynst ỳ fyre/& the flamme brent all about/ and touched not hynge that saynt Germayne laye in. Another tyme he retourned into brytayne for the heresyes/& one of his dyſ cyples folowed hym hastely & fylle seke & laye downe in a towne & there dyed. And whan saynt germayn retourned therby he demaūded to se ỳ sepulcre of his dyscy ple/whiche there was deed/& dyd do opē his sepulcre/& he called him by his name and demaūded hym what he dyd/& yf he wolde no lenger go wt hym. And ỳ other answered & sayd ỳ he was well/& al thyn ges were to hym softe & swete/& wolde no more come here. And the holy man graū ted hym that he sholde abyde in rest. And he remysed hymself in his graue/ & slept in our lord. He preched on a tyme in ỳ coū tree of brytayne in suche wyse ỳ ỳ kynge of brytayne forbade hym his hous & his people also. Thā it happened ỳ ỳ kynges cowherde went to ỳ pasture with his ky en & receyued his porcyō at ỳ kynges pa lays/and bare it to his lytell hous. Thā went saynt germayn & his felawshyp for to se where they myght be lodged. And ỳ cowherde brought them to his hous & sa we ỳ they had great hongre/ but he had not meet for them & hym. This cowherd had but one calfe/ he slewe it & gaue it to them/ and they toke it debonayrly of the lytell good that he hadde. And whā they had souped and sayd graces. Sayn Ger mayn dyd do gader togyder al the bones of the calfe/ and layed them vnder ỳ skyn ne/& after made his prayers to god. And anone than the calfe arose all alyue and hole as he was tofore. And the nexte daye after saynt Germayn demaūded the kyn ge why he had forbode hym his hous/ & ỳ kynge was moche abasshed & coude not answere. Than sayd saynt Germayn to hym. Thou shalte no more reygne/ but ỳ shalt leue thy realme to one better thā ỳ. And as they of saxon sholde fyght agaynst ỳ brytons/ and they sawe that they were but fewe/ and sawe the holy man passe by they called hym. And than saynt germayn and his felawes preched so longe to the ỳ they came to grace of baptysme. And on eester daye they cast of theyr armoures &

by great desyre of fayth purposed theym to fyght. And whan ỹ other herde ỹ they purposed to go agaynst them hardely for they were dysseuered / & saynt Germayn hydde hym alway with his people. And warned thē whā he cryed alleluya. They sholde answere with one voys / and whā the sayntes hadde cryed alleluya / and ỹ other had answered / theyr enemyes had so great drede ỹ they threwe all theyr harneys and armours awaye / and wend certaynly that all the mountayns sholde fal on them / and also heuen. And so they fled all afrayed. ¶ On a tyme as saynt Germayne passed by Augustynēce / and wente to ỹ tomme of saynt Sallyen / he enquyred how it stode with hym. He answered to hym out of ỹ tombe wherin he laye / & sayd. I am in swete rest. And abyde ỹ comynge of ỹ redemer. And he sayd to him. Rest in peas in ỹ name of our lorde Jhesu cryste. And praye for vs deuoutly that we may deserue ỹ holy ioys of the resurrecyon. And whan saynt germayn came i rauēne / he was receyued moche honourably of Placyde the quene / & of Valentynyē her sone. And at souper she sente to hym a greate vessell of syluer full of delycyous meet / ỹ whiche he receyued & gaue the meet to his seruauntes / and reteyned ỹ vessel of syluer for to gyue to ỹ poore And in stede of this gyft he send to ỹ quene a dysshe of wodde or of tre / and a barly lofe / the whiche she receyued gladly. And after dydde do couer that dysshe with syluer & kept it longe with great deuocyon. ¶ On a tyme ỹ the sayd quene hadde desyred hym to dyne with her / he accorded therto gladly / & bycause he was wery in trauayle of fastynge / and watchynge he came vpō an asse fro his hous vnto ỹ palays. And anone as he was at dyner his asse deyed / and than ỹ quene knewe that his asse was deed / she was moche sorowfull and dyd do present hym a ryght fayre and good hors. And ỹ saynt sawe hym so rychely aourned & appareylled he wolde in no wyse take it but sayde / shewe to me where my asse is. For that broughte me hyther shal brynge me home agayne And than he wente too his asse that laye deed / and sayd to hym / lette vs retourne home agayne. And anone the asse arose & shoke hym as he hadde rysen fro slepe & that he had had no harme. And than germayn remounted on his asse and rode home. But tofore or he departed fro rauēne he sayd that he shold not be longe in this worlde. And anone after he became seke of the feuers. And the seuenth daye after he passed vnto oure lorde / and his body was borne into fraunce / as he hadde requyred to the quene / and he deyed about the yere of our lorde .iiij. hondred & twenty. ¶ Saynt Germayn hadde promysed by his lyf to saynt Eusebe bysshop of vercayll that whan he retourned he sholde halowe his chyrche that he had founded And than eusebe bysshop of vercaylle vnderstode that he was deed / he wolde hym selfe halowe his chyrche and made to lyghte the candels & tapers. But the more they lyghe them / the more they extyncte and put out. And whā Eusebe sawe that he apperceyued that the dedycacyō was made or he wolde come and do it / or elles of some other bysshop / and whā the body of saynt Germayne was brought to vercayle / alsoone as it was entred i to ỹ chyrche / all the tapres were lyght dyuynely. ¶ Thāne saynt Eusebe remembred the promyses of saynt Germayne and that which he promysed lyuynge he wolde do it beynge deed. But it is not to be vnderstande of ỹ great Eusebe of vercayll that this was done in his tyme. For he deyed vnder Valentyne the Emperour / & fro ỹ dethe of hym vnto the dethe of saynt germayn was more than fyfty yere fro that one to that other. But this was another Eusebe vnder whome this sayd thynge was done.

Here foloweth the lyfe of saynt Peter therorcyste or deken.

Saynt Peter the deken was bounde w̄ chaynes of yron in pryson of one archenne whose doughter was vexed of a fende/wherfore he was moche sorowfull. Than sayd saynt Peter to hym/that Jhesu cryst sholde well hele her yf he wolde byleue in hym. To whom archēne answered. J merueyll moche of the bycause thou sufferest moche for thy god. And J se ꝑ he may not delyuer the. Saynt peter sayd. He wyll well that J suffer for to deserue the glorye that alwaye shall endure/but he can wel delyuer me yf he wolde/& also hele thy doughter. To whome archēne sayd. J shall double thy chaynes And yf than thy god maye delyuer ꝑ and also make my doughter hole. J shall byleue in hym. And whā that was done saynt Peter clad in whyte clothes holdynge ꝑ sygne of ꝑ crosse appered to hȳ. And than anone archenne fyll downe to his fete/& his doughter was made hole. He than w̄ all ois hous receyued baptysme/and let out of pryson all the crysten men/and all them that wolde bē crysten. And he with many other that byleued were baptysed of saynt marcellyn preest. Whā ꝑ prouost of Rome herde this/he made all ꝑ crysten men to come tofore hym/whom archēne gadred togyder kyssynge theyr handes & sayd ꝑ who wold come to be martred sholde come hardly wout drede. And he ꝑ dare not come let hym go in peas where he wyll. And whan ꝑ prouost knewe for certayn ꝑ saint Peter & saynt marcellyn had baptysed theym he made them come tofore hym. And departed ꝑ one fro ꝑ other & put thē so in pryso̅ naked. And saynt marcellyn was layd vpon broken glasse without lyght & water. And saynt Peter was enprysoned in a strayt place/where in he was streyned/than came an angell fro heuen & vnbounde saynt marcellyn & cladde hym & brought hym with Peter into the hous of archēne bycause they sholde. bij. dayes cōforte ꝑ people belyly. After whā he founde not marcellyn in pryson where as he had sette him/he send for archēne & commaunded hym & his housholde to do sacrysyce & they wolde not obeye to hym. He put than hym & his wyfe into a pytte in ꝑ erth. Than whan marcellyn & saynt peter herde tell the auenture of archenne they came to hym & longe masse in the same pytte with. bij. crysten men that defended thē/& after they sayd to ꝑ paynyms. we myght wel yf we wolde delyuer archēne & hyde our self/but we wyl do neyther. Than ꝑ paynyms smote archenne w̄ a swerde through the body & slewe hym & after stoned to deth his wyfe & his doughter. Than brought they saynt marcellyn and saynt Peter to ꝑ blacke yle. And there byheded them whiche place is now called candyda for their martyrdom/& thus they suffered martyrdome ꝑ yere of grace. bij. C. foure score & bij. And he ꝑ smote of theyr heedes sawe their sowles adorned with roses & precyous stones borne vp to heuen by angels. One dorotheus ꝑ was one of them ꝑ byheded thē sawe it wherfore he became crysten & lyued after an holy lyfe/and after rested in our lorde.

Here foloweth of saynt Prime and Felicyan. And fyrst of the interpretacyon of theyr names.

Primus is almoche to saye as souerayn & great. And felician is almoche to say as blyssed or happy olde mā Primus is sayd souerayn & great in dygnyte for sufferynge of his martyrdom & puyssaunt for ꝑ operacyon of myracles/holy for the perfectyon of his lyfe/& blyssed for his gloryous fruycyon. Felycyan is happy olde mā not onely for ꝑ aūcyente of tyme/but for the reuerēce of dygnyte for the rypenes of wysdome and for the

weyght of his maners.

PRime & Felician were accused too ꝑ emperours Dyocleſyā & Maximian of ꝑ preeſtes & byſſhoppes of ꝑ ydoles to ꝑ ende ꝑ they ſholde do ſacrifyce & they ſayd but yf they ſo dyd they goddes wolde do nothynge for them. Than by ꝑ cõmaundement of ꝑ emperour they were ſhytte in pryſon and boũde wt chaynes of yron. But anone after ꝑ angell vnboũde them and preſented theym tofore the emperour. And whan he foũde them faſt & fyrme in the fayth he dyd do bete them and after that departed one of theym fro ꝑ other. And than ſayd ꝑ prouoſt to ſaynt Felician / that he ſholde haue pyte on his olde age / and that he ſholde ſacrifyce too theyr goddes / than anſwered he / lo I am foure ſcore yere olde / and it is thyrty yere ſyth I knewe the trouth. And that I haue purpoſed to ſerue god which may wel delyuer me fro thy handes. Than ꝑ prouoſt dyd hym to be boũden and made nayles to be dryuen in his fete & handes and ſayd to him / thou ſhalt be in this poynt ſo longe tyll thou conſent to vs and ſhalt do our wylles / and whã the prouoſt ſawe ꝑ he ſuffered his martyrdom ſo gladly & ſo ioyouſly he dyd hym to be tourmented agayn & cõmaunded ꝑ nothynge ſhold be mynyſtred to hym to ete. After this he made ſaynt prime to come tofore hym & ſayd to hym. Loo thy broder hath conſented to the ſayenge of ꝑ emperour / and therfore he is worſhypped greately in his palays do ꝑ the ſame wyſe. To whome he ſayde / though thou be the ſone of ꝑ deuyll yet in partye ꝑ ſayſt that my broder hath cõſented to the decree of thy heuenly emperour Than the prouoſt was angry & commaũded to ſet fyre and brenne his ſydes / and boylynge leed do pour into his mouth in the preſence of Felician to fere hym with all. And he dranke it as ſwetely as it had ben colde water. Thã the prouoſt beynge all angry & araged / commãunded two lyons to be but to theym / whiche anone as they were put to thẽ felle downe to theyr fete / and ſtode afore them lyke meke lambes. Thã after he ſend two cruell beres / whiche anone became as mylde & debonayr as the lyons. There were in ꝑ place ꝑ ſawe this well. vij. M. men / of whome fyue hondred byleued in Jheſu cryſt. Than the prouoſt dyd the ſayntes to be byheded / & threwe theyr bodyes to dogges & to byrdes / but they neuer touched them. And after the cryſten men buryed them. And the bleſſed ſayntes were thus martyred ꝑ were of four lorde two hondred four ſcore & .vij. Than let vs pray to theſe ſayntes ꝑ we may come to euerlaſtynge bleſſe in heuen. Amen.

THere foloweth ꝑ lyfe of ſaynt Barnabe the apoſtle. And fyrſt the interpretacyon of his name.

BArnãbe is almoche to ſaye as the ſone of hym that cometh. Or ꝑ ſone of conſolacyon / or ꝑ ſone of a prophete or a ſone concludynge. He is foure tymes ſayd ſone by four maners of expoſycyons He is ſayd ſone in eſcrypture by reaſon of generacyon / of erudycyon / of imitacyon / and adopcyon. He was regenerat by Jheſu cryſte / by baptyſme / & he was taught by the goſpell / & folowed hym by martyrdome / and adopted by heuenly rewarde / and this was touchynge hymſelf as touchynge other / he was compynge / cõfortynge / prophecyenge / & concludynge / compynge rẽynge & prechynge ouer al and ꝑ appereth. For he was felawe to ſaynt poule cõfortynge poore people / & deſolat to poore people in gpuynge almeſſe. To deſolate iſendynge epiſtles in ꝑ name of ꝑ apoſtles prophecyenge in cõcludynge / for he cõcluded a great multytude of people & cõuerted thẽ to ꝑ fayth as it appereth / whã he was ſend to anthyoche / & ꝑ fayth ꝑ boke

called thactes of ỹ apostles. As to ỹ fyrst he was a man & manly to ỹ seconde good as to the thyrde / full of the holy ghoste & as to ỹ fourth true his passyon bede compyled out of greke into latyn.

Saynt Barnabe was a deke & was borne in cypre / and was one of the lxxij. dyscyples of our lorde & is greately praysed in thystorye of thactes of apostles / of many good thynges ỹ were in hȳ For he was ryght well enfourmed & ordynat / as well to hymselfas to god & to his neyghbour / he was well ordynat in himselfe after thre vertues that bē in ỹ soule / ỹ is to saye reason / desyre & strength / he had reason enlumyned with ỹ clerenes of very knowlege / here of is sayd in thactes of ỹ apostles ỹ. xiiij. chappytre. It is sayd there ỹ there were in ỹ chyrche of anthyoche doctours prophetes & gret maysters in holy scrypture ymōge whom was barnaby symon & many other great clerkes yet had he desyre wel ordinat & expurged fro ỹ dust of all wordly affectyon & therof is founde in thactes ỹ apostles ỹ fourthe chappytre ỹ he solde a felde ỹ he hadde / & ỹ valew & pryys therof he layd at ỹ fete of ỹ apostles. And the glose sayth saynt Barnabe shewed to vs herin ỹ we ought to leue ỹ thynge that men shold not put therin on theyr desyre ne theyr herte & taughte vs to dyspyse golde & syluer / by that ỹ he layde ỹ syluer at ỹ fete of ỹ apostles / yet hadde he the vertue of ỹ soule whiche is called strength well affyrmed wt prowesse of pacyence / & that may we se on ỹ grete thȳges & hye ỹ he enprysed / & on ỹ grete penaunces that he dyd / and on ỹ grete tourmētes & peynes ỹ he suffered / grete thynges than he enprysed / and ỹ may we se than he toke vpon hym too conuerte so great a cyte as was Anthyoche. For whan saynt poule came into Jherusalem anone after his cōuercyon & wolde accompanye hym with the dyscyples they fled awaye lyke as shepe do fro wolues. But barnabe wente anone to hym and toke & brought hym into the companye of the apostles. After he enforced his body wt grete penaūce that he dyd. For he tormented it with asprye & harde fastynges / yet was saynt Barnabe a man enforced to suffer peynes & tourmētes. For he & saynt poule habandoned theyr lyues ouer al for the loue of our lorde Jhesu cryst. Semōdly he was ordeyned as touchynge to god in bevnge auctoryte / mayeste / and bounte. He bare honoure & reuerēce to ỹ great auctoryte of god. After that we fynde in ỹ actes of apostles the. xiij. chappytre / whan ỹ holy ghost sayd. Take ye to me a parte Barnabe and Poule for to do ỹ offyce that I haue chosen them to / yet saynt Barnabe bare honour of the great mageste of god For whā there sholde be done reuerēce to hym and sacrifyce as to a god & was called Juppyter / & he ỹ wente byfore / & they called Poule merrurye / as a fayre & wyse speker. Anone Barnabe & poule rent and tayre theyr clothes & cryed on hye. Ye people what do ye / we ben mortall as ye bē / whiche warne you to tourne & cōuerte to ỹ very god lyuynge Jhesu cryste. After saynt barnabe bare reuerence to ỹ boūte of god. After ỹ is founden in the actes of apostles ỹ. xv. chappytre. Sōme cōuerles of the Jewes wolde mynyshe ỹ boūte of ỹ grace of god / & sayd ỹ this grace ỹ oure lord had done in his passyon sufficyed not to saue vs wout circūcysyō. Agaynst this errour poule & barnabe wstode bygorously & shewed to them appertely ỹ the grace & bounte ỹ god hath done is sufficyēt without the lawe of our saluacyon. After they sende to ỹ apostles this questyon / ỹ whiche they send anone thrugh ỹ worlde epystles agaynst this folyshe errour. After saynt Barnabe was ryght strongely wel ordeyned agaynst his neyghbours. For al thē ỹ were cōmysed in his cure / he nourysshed and fedde in worde / in example & benefaytes. In worde for he pronoū-

ced to them the holy worde of god and the
gospell/herof is sayd in ỳ actes tk ỳ apost
les that poule and barnabe abode in an-
tyoche prechynge ỳ worde of god/ỳ may
be sene by the great multytude of people
ỳ he cõuerted in ỳ cyte of Anthyoche. For
they conuerted somoche people ther ỳ the
dyscyples lost theyr specyall name/& we-
re called crystẽ men as ỳ other yet nouryl
shed he them ỳ he had charge of by good
ensample/for his lyfe was to all thẽ that
sawe hym as a myrrour of holynesse/& ỳ
examplayr of all relygyon. For he was in
al his werkes noble & hardy/& wel embe
lyllhed of all good werkes/and was full
of the holy ghost and enlumyned & lyght
in ỳ fayth of our lorde/al these foure thyn
ges ben touched of hym in the actes of ỳ
apostles/yet nourylhed he them by bene
faytes/in two maners/ỳ is almesse tem-
porall in admynistrynge to ỳ poore they
necessyte/and in other almesse spyrytuall
in forgyuynge all rancour and euyll wyll
¶ The fyrst almesse dyd saynt Barnabe
for he bare to suche as were i ryght grete
pouerte & mysery/& as was nedefull for
them to lyue. For after that we fynde in ỳ
actes of ỳ apostles/there was a great fa-
myne in ỳ tyme of Claudius ỳ empeorur
whiche famyne had agaburs ỳphecyed
and bycause the dyscyples ỳ wold retour
ne to theyr brethern into Judee send vn
to ỳ most auncyent theyr almesses by the
handes of barnabe & poul. ¶ The secõde
almesse dyd saynt barnabe whan he par-
doned his angre to Johã surnamed mar
ke for whã ỳ sayd Johã whiche was one
of the dyscyples was departed fro ỳ com
panye of Barnabe & of Poule/he repen
ted hym and wolde retourne to thẽ/and
barnabe forgaue it hym & toke hỹ agayn
to his dyscyple/but poule wold not recey
ue hym w̃ hym. Neuertheles ỳ whiche
was done bytwene theym bothe was by
good intencyon/for in this ỳ barnabe to
ke hym agayne/we may se ỳ swetenes of
his pyte/& in this ỳ saynt Poule wolde
not receyue hỹ is shewed ỳ great fauour
of ryght ỳ was in hym. After ỳ the glose
sayth. Actuũ. xv. bycause this Johã had
ben to fore ỳ mayster of ỳ lawe to defende
ỳ lawe of our sauyour & redemptour Jhe
su cryst/and hadde not cõteyned hym by
gorously for to repreue them but had ben
necligẽt. For this reason saynt poule wol
de not accorde to receyue hym into the cõ-
panye of other. Neuertheles this depar-
tynge ỳ Johã was thus departed fro ỳ
cõpanye of saynt poule & fro ỳ other was
for no byce ỳ was in hym/but for ỳ sharp
nes & inspyrỹge of ỳ holy ghost/to ỳ ende
ỳ they myghte preche in dyuerse places.
¶ After ỳ it happened after for whã bar-
nabe was on a tyme in ỳ cyte of ycome a
man with a clere shynynge bysage appe-
red by nyght to this Johã his colyn afore
sayd/& sayd to hym thus. Johã haue i ỳ
no doubtaũce but be strõge & bytoryous
for fro henseforth thou shalt nomore be cal
led Johã but ỳ shalt be called ryght hye
inhaũced. And whan he had tolde this to
his colyn saynt barnabe answered & said
to hym/kepe ỳ well ỳ thou tell this vysy-
on to no man. For i ỳ same forme he appe-
red to me. That nyghte after whã saynt
barnabe & saynt poule had longe preched
in ỳ cyte of anthyoche/ỳ angell of god ap
pered to sayt poule & sayd to him. Go hast
ly into Jherusalẽ/for ỳ shalte fynde there
some of thy brethern that abyde ỳ. Than
barnabe wolde go ito cypre to vysyte his
frendes & kynne ỳ were there. And saynt
poule wolde go to Jherusalẽ/thus depar
ted that one fro ỳ other by entysement of
ỳ holy ghost ỳ so had ordeyned it/& whan
saynt poule had shewed to saynt barna-
be this that ỳ angell sayd. Saynt barna
be answered to hym/ỳ wyll of god be do-
ne lyke as he hath ordeyned it. I go now
into cypre/and more hereafter shall I not
se the/for there shall I ende my lyf. Thã
he humbly kneled downe & fell to his fete

thepynge/ & Saynt poule whiche had compassyon of hym/ sayd vnto hym these wordes by cõsolacyon. Barnabe wepe no more for oure lorde wyll yt be so. Our lorde hath appered to me this nyghte & hath said to me let not ne gyue no enpesshemẽt to barnabe for to go vnto cypre/ for he shal there enlumyne many folke/ & shal suffer there martyrdome. ¶ On a tyme ỹ Barnabe & Johan yssued out of cypre & founde an enchaũtour named helyas whiche by his enchaũtement had take awaye ỹ syght fro some and after gyuẽ it to them agayne/ he was moche contrarye to thẽ/ & wolde not suffer them to enter ỹ temple After this barnabe sawe on a day men & womẽ bepnge al naked rẽynge through the towne/ & made thaũ great feest wherof he was moche angry & gaue his malediccyõ & curse to ỹ tẽple. And sodẽly a grete parte therof fyll downe & slewe a great part of ỹ people/ at last saynt barnabe came into the cytẽ of salampne/ but this enchaũtour afore sayd moued ỹ people gretly agaynst hym so moche that the Jewes came & toke hym & ladde hym through ỹ cyte with great shame/ & wold haue delyuered hym to ỹ Judge of ỹ cyte for to punysshe hym & to put hym to deth/ but whã they herde saye that a great & a puyssaũt man was come into ỹ cyte/ whiche was named Eulebius & was of ỹ lygnage of the emperour nero/ ỹ Jewes had doubt ỹ he wolde take hym out of their handes & let hym go & therfore anone they bouũde a corde about his necke/ & drewe hym out of ỹ cyte/ and there anone brent hym/ but yet the felon Jewes were not satysfyed to martyr hym so for they toke the bones of hym and put thẽ in a vessell of leed & wolde haue cast them into the see/ but Johã his dysciple with two other of his dysciples went by nyght into ỹ place and toke the holy bones and buryed thẽ in a holy place. Thã after ỹ sychylbert sayth they abode in that place vnto the tyme of ỹ emperour zenon and Gelase ỹ pope ỹ was ỹ yere of our lorde. v. C. After that than as saynt dorathe sayd they were founden by the reuelacyõ of saynt Barnabe hymselfe & were fro thens translated into another place/ & Dorotheus sayth thus. Barnabe preched fyrst at Rome of cryste/ & was made bysshop of Mylane.

¶ Here foloweth ỹ lyues of sayntes Uite and Modeste. And fyrst the interpretacyon of their names.

Modeste is as moche to saye as attemperate/ whiche is one of ỹ cardynal vertues/ and two extremytees gone roũde about euery vertue/ & ỹ vertue abydeth in ỹ myddes/ & the extremytes of wyldome ben trecherye & folye/ the extremytees of attemperaũce ben ỹ acomplyssheмẽt of al flesshely delyres & to do after his wylle. The extremytes of strenghtes bẽ feble courage and folysshe/ & the extremytes of Justyce ben cruelte & defaute/ & therfore Modeste was attemperate by ỹ meane of vertues ỹ was in hym. Uite is sayd of vita ỹ is lyfe. Saynt Austyn in libro de trinitate diuideth of thre maners of lyfe/ ỹ is ỹ lyf dosyge ỹ appartayneth to actyfe lyfe. A lyfe ydell ỹ apperteyneth to ydelnes/ & a lyfe spyrytual whiche apperteyneth to lyf cõtẽplatyf/ & this grete maner lyuynge was i hym. ¶ Or Uite is as moche to saye as vertue or ryght vertuous

Saynt Uite was a chyld moche noble ỹ suffered martyrdome i ỹ age of. xij. yere/ his fader bete hym ofte bycause he despysed ỹ ydoles/ but not for betyngene smytynge he wolde neuer worshyp them. whã valeryan the prouost of lukes herde say therof/ he made him to come to fore hym/ & whan saynt vite wolde not do sacrifyce for hym ne for his wordes he dyd do bete hym with greate staues/ but the handes of thẽ ỹ bete hym became drye/ &

the handes of ỹ prouoſt alſo in ſuche wyſe ỹ they myght not beweide them. Thã ſayd ỹ prouoſt alas alas I haue loſt my handes. Than ſayd ỹ chylde to hym/call thy goddes and praye them/ỹ they helpe the yf they maye. Than ſayd the prouoſt Wayſt thou helpe me/ỹ chylde anſwered I may well helpe the in the name our lorde Jheſu cryſte. And anone he made his prayer and heled hym. Than ſayd ỹ prouoſte to his fader. Chaſtyſe thy ſone to ỹ ende ỹ he dye not an euyll dethe. Than his fader brought hym agayn to his owne hous/& made come to him harpes/pypes/and al maner inſtrumentes that he myghte haue. And after he dyd doo come maydens for to play with hym/and made hym to haue all maner of deiyers that he myght get to mollefye and chaũge his herte. And whan he hadde bẽ ſhytte and encloſed in a a chambre one day/there yſſued a merueylous odour & ſwete ſauour wherof his fader and all the menye merueyled. And whan the fader loked into ỹ chambre he ſawe two angels ſittynge by his ſone. And than ſayd the fader/ỹ goddes ben comen into myn hous. And anone after theſe wordes he was blynde.

¶ Than aſſembled all the cyte of Iuques at Iuques at the crye of the fader/and the prouoſt valeryan came alſo/and demaũded what it was ỹ was happened to hȳ And than he ſayd to hym. I haue ſene in my hous the goddes ſhynynge & bryght as fyre. And bycauſe I myght not ſuffer the clerenes I am becomen blynde. Thã leded they hym to the temple of Jouys & promyſed vnto hym a bulle wt hornes of golde for to haue agayne his ſyght. But whan he ſawe ỹ it auayled hym not hynge he requyred his ſone ỹ he wolde praye for hym. And anone he made his prayer vnto god/& anone he was all hole/yet for all ỹ he wolde not byleue in our lorde god But thought how he myght put his ſone to dith. Than appered the angell to a ſeruaũt that kept hym whoſe name was Modeſt/& ſayde to hym. Take this chylde and lede hym to a ſtraunge lande/and anone he foũde a ſhyppe redy and entred therin. And ſo wente out of the countree. An angell brought meet to them/and he dyd many myracles in the countre where he was. ¶ Now it happened ỹ Dyocleſyan ſone of the emperour had a wycked ſpyryte in his body/and ſayd openly that he wolde not go out tyll the chylde of Iuques named Vite were comen. Anone he was ſought all aboute the coũtre/and after whã he was foũde he was brought to the emperour. Than the emperour demaunded yf he myght hele his ſone. He anſwered. I ſhall not hele hym/but oure lorde god ſhall. And anone he layed his hande on hym/& he was all hole/ſo ỹ the deuyll lefte hym. Thã ſayd Dyocleſyan. My chylde take coũſeyll in thy werkes & do ſacryfyce vnto our goddes/to the ende that thou dye not an euyll dethe. And Vite anſwered that he wolde neuer do ſacryfyce to theyr goddes. And anone he was taken & put in pryſon with modeſt his ſeruaunt/& layed myſtones vpon theyr bodyes. And anone ỹ myſtones fyll of/and the pryſon began to ſhyne of great lyght & whan it was tolde to ỹ emperour they were taken out of pryſon. And after ſaint Vyte was caſt into a fyre brennynge but by the myght of god he yſſued out hole & ſauſe with out ſufferynge of ony harme. Than was there brought a terryble lyon for to deuour hym but anone by ỹ vertue of ỹ fayth he became meke and debonayr. After ỹ emperour made hym to be hanged on a gybette with Modeſt & Creſcencia his nourryce/whiche alwaye folowed hym. ¶ Than anone thayre began to trouble & thonder/the erth to tremble/the temples of ỹ ydolles fell downe/and ſlewe many. The emperour was aferd & ſmote hym ſelfe on the breſt with his fyſt ſayẽge alas alas/a chylde hath ouercome

Than came an angell that vnbounde the and sounde themselfe by a ryuer. And there restynge and prayenge rendred theyr soules vnto our lorde god. Whose bodyes were kepte of eglys. And afterwarde by the reuelacyon of saynt Vite / a noble lady named Florencia toke ỹ bodyes and buryed thē worshypfully. They suffered martyrdome vnder Dyocletyan about ỹ yere of our lorde. ij. C. lxxx. & vij. It happened afterwarde ỹ a gentylman of fraūce bare awaye the heedes / & put them in a chyrche whiche is a myle fro lusarches named solles & closed them in a walle vnto the tyme ỹ he myght set them more honourably. But he dyed or ye myght performe it / so ỹ the hedes were there where as no man lyuynge knew where they were. It happed so after ỹ there was certayne werke in ỹ chirche / & whā ỹ wall was broken where ỹ hedes laye / & were discouered ỹ belles of ỹ chyrche began to sowne by themself. Than assembled ỹ people to ỹ chyrche & sounde a wyrtynge whiche deuysed how they had be brought thyder and thāne they were layed more honourably & sette than they were tofore. And there than were shewed many myracles Than let vs pray to these glorious sayntes ỹ it maye please them to praye to god for vs in suche wyse ỹ we maye by theyr merytes & prayers come to ỹ glorye of heuen to whiche bryng vs the fader and ỹ sone / and the holy ghost. Amen.

Here foloweth the lyfe saynt Quyryne and Julyte.

Quyryne was sone of a noble ladȳ / of yconye / whiche lady wolde flee the persecucyon / & she went with her sone quyryne whiche thā was but. iij. yere olde into ỹ cyte of tharse in celysye. And she was there presented to Alysaūder ỹ prouost & bare her chylde in her armes / whiche whā her. ij. chāberers sawe ỹ / anone they fledde & lefte her alone. Than ỹ prouost toke ỹ chylde in his armes. And Julyte his moder refusynge to do sacrifyce made her to be scourged wt rawe synewes and whan ỹ chylde sawe his moder betē he wepte bytterly and made a lamētable noyse. But ỹ prouost toke it in his armes & daunced it vpon his knees & wolde fayne pleasse ỹ chylde with kyssynges & with fayre wordes. The chylde alwaye beholdynge his moder abhorred the kyssynges of ỹ prouost / and tourned his heed away frome hym with great indygnacyon and scrached his face wt his nayles and gaue his crpes cōsonaūt vnto his moder as he wolde haue sayd / and I am also crysten. Than he bote ỹ prouost & wraklynge wt hym all to scratched hȳ. Than ỹ prouost haupynge indygnacyon herof & in a great angre threwe downe ỹ chyld of ỹ steppes where as he sate in iudgemēt ỹ ỹ tendre brayne fell abrode out of his heed vpon ỹ steppes. Thā Julyte seynge her sone go to heuen tofore her / gaue thākynge vnto god & she was therof ryght glad. Than it was cōmaunded that Julyte sholde be slayne and brennynge pytche cast on her. And at the laste her heed to be smyten of.

¶ And it is foūden in another legende ỹ Quyryne despyted ỹ tyraūt as well whā he gloted hym as whan he blamed hym. And cōfelled hym to be crysten / how be it ỹ he was ouer yonge to speke but ỹ holy ghost spake in hym. Whan thā ỹ prouost demaūded of hym who had so taught hȳ He answered & sayd. O ỹ prouost I merueyle moche thy folye whiche seest me so yōge of age not beynge yet thre yere olde & demaūdest who hathe taught me this diuyne wysdom / ỹ mayst clerely se ỹ it cometh fro god whan ỹ chylde was betē he cryed I am crysten / & the more ỹ he cryed the more strength ymonge ỹ tourmētes he receyued. And ỹ Judge dyd do dylinē bre ỹ moder wt the chylde / & all to hewed them in pyeces. And bycause theyr mem-

bres sholde not be buryed of ỹ crysten peo ple he cõmaũded that they sholde be cast and dysperpled abrode. But not withstã dynge they were of an angel gadred tody der / & in the nyght buryed by the crysten people / whose bodyes were shewed in ỹ tyme of Constantyn ỹ great whan peas was i ỹ chyrche by a mayde whiche had bẽ one of her chamberers ỹ tho yet lyued & was had of all ỹ people in great deuocy on. They suffered martyrdome aboute ỹ yere of our lorde. CCC. & xxx. vnder Ma xiaunder.

¶ Here folowyth the lyfe of Saynt Maryne.

MAryne was a noble virgyn & was one onely doughter to her fader / wout brober or syster. And after ỹ dethe of her moder her fader entred into a mo nastery of relygyon & chaunged thabyte of his doughter so that she semed / & was taken for his sone & not a woman. Than the fader prayed thabbot & his brethern ỹ they wolde receyue his onely sone who me at his instaũce they receyued for to be a monke / and was called of them all bro der maryne. She began to lyue vyght re lygyously & to be mocho obedyent whan she was. xxbij. yere & her fad approched towarde ỹ deth / he called his doughter to hym cõfyrmynge her i her good purpose cõmaundynge her ỹ in no wyse she shol de shewe ne do be knowen that she was a woman / & than her fader deyed she went ofttymes to the wood wt ỹ carte to fetche home the wodde / & byeause it was fer fro ỹ monastery other whyle she lodged in a good mãnes hous / whose doughter had cõceyued a chylde by a knyght / & whan it was creyued / she was therof exãmyned who had begoted that chylde / & she sayd that it was ỹ monke maryne ỹ hat layen by her & got en it. And than anone the fa der & moder went to the abbaye / & made a greate cõplainte and a great clamour to ỹ abbote for this monke maryne. ¶ Thã thabbot beynge therof sore abasshed sent for maryne & demaunded of hym why he had done so horyble a syne / & he meekely answered & sayd / holy fader I aske of our lorde mercy for I haue synned. Than the abbot herynge this was mocho angry for the sorowe & shame / & cõmaũded anone ỹ he sholde be put oute of the hous. ¶ And than this maryne full pacyetly went out of the monasterye and dwelled at ỹ gate iij. yere & lyued strayely with a morsell of bred a daye / & whan the chylde was we ned fro the moders pappe / it was lend to thabbot & he lend it to maryne & bad him kepe suche trebur as he hadde brought forth. And thã he toke meekely & pacyently ỹ chylde & kept it wt hys there two yere. All these thynges he toke i great pacyẽce and gaue to oure lorde thankynges / & at last the brethern had pyte on hym & cõsy dered his humplyte & pacyence & dyd so mocho to ỹ abbot that he was taken into ỹ monastery and all ỹ offyces that were mooste foule were enioyned to hym for to do / he toke it all gladly & all thynges he dyd pacyently & deuoutly & at ỹ laste beynge full of vertuous lyfe she dyed & departed out of this worlde. Whan they sholde take vp the body & washe it for to dyspose it to be buryed / they sawe ỹ she was a womã all they were astoned & aferde / & knowle ched that they had trespaced gretely to ỹ seruaunt of god. ¶ Than they ranne all ker to se the syghte and asked forgyuenes of theyr ignorauncc and trespas. Thãne bare they the body of her into the chirche & there honourably they buryed it. Thã the fame enfamed ỹ seruaunt of god was taken and vexed with a deuyll and know legynge her syne came to the sepulcre of ỹ blyssed byrgyn / & there was delyuered and made all hole. ¶ To whose tombe ỹ people ouer all there came & assembled & there our lord shewed many myracles for his blessyd byrgyn maryne / she dyed the

xiiij. kalendis of Juyll.

Here folowen ỹ lyues of Iaynt geruale and Prothale. And fyrst ỹ interpretacyō of theyr names.

Geruale is layd of gerar/ which is almoche to laye as vessell or holy or of gena that is to laye stronge/ & of syor that is a lytel. For he was holy by meryte of his lyfe/ a vessel for to receyue vertues in hymself/ strōge by delpylyge of ỹ worlde/ & he was lytel by delpylynge of hymself. Prothais is layd of prothus whiche is almoche to laye as fyrste/ & of lyon ỹ is diuyne. Or prothas may be layd of pcull ỹ is ferre/ & of stalys that is sette/ ỹ is to lay he was fyrst by dignite/ he was diuyne by dylectyon/ & ferre set fro worldly affectyon. And Iaynt Ambrole foūde theyr passyon wryten in a boke foūden in the sepulture at theyr heed.

Iaynt Geruale & Iaynt Prothale were brethern of one burthē of a father & moder/ theyr fader was Iaynt Vytal & theyr moder ỹ blyssed Valerye whiche gaue all theyr goodes to ỹ poore for ỹ loue of god/ and dwelled with Iaynt nazaryē whiche made a ryght fayr oratory in ỹ cytee of hebredune. And a chylde named celsus bare to hym ỹ stones & yf Nazaryen had thā the chylde celsus or none I wote neuer. For ỹ hystorye of nazaryen reherceth ỹ celsus was offered to hym lōge after/ & whan they were offered & ladde to nero ỹ emperour this chylde celsus folowed thē moche sore weppynge/ & one of ỹ knyghtes buffeted & smote hym/ & nazaryen than blamed hym. Than the knyghtes i a great angre bete & defowled nazaryen vnder theyr fete/ & after they put this celse w̄ the other in pryson/ and after that they threwe hym into ỹ see/ & ladde geruale & prothale to melan. And nazaryen was deliuered by myracle & came to melan. In ỹ tyme there came thyder ỹ erle astale whiche went i batayle agaynst them of marco mannos/ whiche came agaynst hym/ than ỹ keperg of ỹ ydolles came to hym & layd ỹ theyr goddes wolde gyue none answere/ but yf geruale & prothale sholde fyrst offer to them & do sacrifyce. Than anone were they brought & ledde to sacrifyce/ & than geruale layd ỹ all ỹ ydolles were defe & dombe. And ỹ he sholde requyre helpe of almyghty god Than ỹ erle was wroth & cōmaunded to to be beten w̄ scourges of leed so longe tyl he gaue vp his spyryte & so suffered deth Than he cōmaūded prothale to be brought hyte to hym to whome he layd/ ỹ cursed wretche now thynke to saue thy lyfe/ and deye not an euyll deth w̄ thy broder. To whome prothale layd who is a wretche/ I ỹ dede not ỹ or ỹ that dredest me. To whom astalius layd how sholde I drede ỹ wretche. To whome prothale layd. In that ỹ dredeste me ỹ sholdest be hurte by me yf I made not sacrifyce to thy goddes yf ỹ dredest not to be hurte of me/ ỹ woldest neuer cōpelle me to do sacrifyce to ydolles. Thā ỹ prouost cōmaūded hym to be hanged on a gybet/ thā layd prothale to hym. I am not angry w̄ the. For I se thyn eyen of thyn herte blynded/ & I haue great pyte of ỹ bycause ỹ sest not what ỹ doste but do that ỹ hast begonne ỹ this day ỹ benygnyte of our sauyour may brīge me to my broder. Than ỹ erle cōmaūded hym ỹ his heed sholde be smyten of/ & thus he suffered martyrdom for our lord Philyp a seruaūt of Jhesu cryst w̄ his sone toke ỹ bodyes & buryed thē secretly in his hous in a tombe of stone/ & layed a boke at theyr hedes cōteynynge their natyuyte/ theyr lyfe & theyr ende/ & they suffered deth vnder nero/ aboute ỹ yere of our lorde. lvi. These bodyes were hyd there many yeres but i ỹ tyme of Iaynt ambrose they were foūdē in this manere/ Iaynt ambrose was i prayer in ỹ chirche of Iaynt Felyce & Iaynt nabor/ soo that he neyther

slept ne woke holy there appered to hym two yonge men cladde in whyte vestymẽtes with one cote and mantyll and hosed And they appered prayenge hȳ w̄ theyr handes holden vp. Than saynt ambrose prayed that yf it were ūlusyō that it sholde appere nomore / & yf it were trouthe ȳ it sholde be shewed hym. ¶ Than whan ȳ cocke crewe the yongelynges appered to hym adourynge w̄ hym in semblable manere. And at ȳ thyrde tyme they appered the thyrde nyght / whā he had fasted & slepte not / & with theym appered saynt Peter the apostle after that he had sene hym in paynture. ¶ Than the yongelynges sayd nothynge but the apostle spake These bē they ȳ desyre none erthely thynge but haue folowed myn admonestemēt And these ben they of whom thou shalte fynde ȳ bodyes i suche a place. And there thou shalte fynde an arche of stones couered w̄. xij. fete of erthe / and ȳ shalt fynde at theyr beddes heed a lytell boke wherin is cōteyned theyr byrthe and theyr ende. ¶ Thanne saynt Ambrose called all his neyghbours / and began fyrst to dygge ȳ erthe and founde lyke as ȳ apostle hadde sayd to hym. And they had layen in ȳ place wel a thre hondred yere / and they were as freshe as they had bē layd there that same houre / and a ryght swete sauour yssued out of theyr tombe / and incontynent a blynde man touched ȳ byer / & anone he had his syght agayne & many other seke people were heled by ȳ merytes of them and i theyr solempnytes peas was reformed bytwene the lombardes and ȳ Emperour of Rome. ¶ And than saynt Gregorye ȳ pope establysshed for ȳ Introyte of the masse of them. Loquetur dominus pacē. And this office apperteyned in partye to the sayntes / & in partye to ȳ great aduentures that were in that tyme. And saynt Austyn rehereeth in ȳ boke of ȳ cyte of god that he was present & the emperour & moche greate cōpanye ȳ a blynde man receyued his syght at melan at ȳ bodyes of Geruase & prothase. But it is not knowen whether it was the same blynde man or no. Also he telleth i the same boke ȳ there was a yonge man in a towne named Uyctoryan roode his hors into a ryuer that laye there by and assoone as he was therin the deuyll strāgled hym and threwe hym in the water all deed / & whyles they songen eu ensonge in a chyrche of sayt Geruase and Prothase whiche was there by / he was smyten with the boyces of them that songe ȳ he sterte vp alyue & i a great hast he entered into the chyrche in a great drede & helde fast ȳ awter lyke as he hadde de bounden therto. ¶ Than the deuyll menaced hym & sayd yf he wolde not come thens / he wolde breke all his membres / and a lytell after by the merytes of ȳ holy martyrs he was playnly healed. And saynt Ambrose sayd in his preface. ¶ These ben they that by the heuenly baner toke the armes of the apostles and baynquysshed and haue ȳ victory / and ben assoyled fro the snares of the worlde / they destroyed the felawshyp of ȳ fende / and folowed freely with out ony empesshement our lorde Jhesu cryste / lyke vnto a debonayre fraternyte / that so lerned the holy wordes that no fylth was medled ymonge them. ¶ O how glorious a stryfe was that caused them bothe to be crowned in heuen. Lyke as they yssued out of one bely.

¶ Here folowyth the lyfe of saynt Edwarde kynge and martyr.

Saynt Edwarde ȳ ponge kynge & martyr was the sone of kynge Edgare & he was kynge but thre yere & seuē monethes. And whāne his owne moder was ded his fader ȳ kynge wedded another wyf whiche was ful wycked. And by her he had a sone named Ethelred / this quene laboured for to destroye the ponge

kynge Edwarde for to make her owne sone etheldrede kynge/ & lytell loued kynge Edwarde. For thā kyng edgar was deed whiche had bē a good Justyler in chastysynge rebelles/ & cherysshynge good & wel dyspoled people. For he had a blessed & an holy man saynt dunstō whiche was chief of his coūseyl & was moche ruled by him And in ỹ tyme was ioye & myrth in al england/ & ỹ quene through entysynge of ỹ fende our enemy laboured euer & a wayted for to destroye this yonge kynge Edwarde. And so it happed ỹ this sayd yonge kynge edwarde rode on huntynge wō his knyghtes in ỹ wode of dorsed beside ỹ towne of warham. And there in ỹ chase it happed ỹ kynge to depart awaye from his men/ & rode forth alone to se his broder Etheldrede whiche was therby wō the quene his moder in the castell named corf but whan ỹ quene sawe hym there beynge alone she was ioyfull & glad in her herte hoppynge thā to accōplysshe that whiche she sore had laboured for/ and went to the kynge & welcomed hym wō fayre and blaū dysshynge wordes/ & cōmaūded to fetche bred & wyne to the kynge and whyles ỹ kynge dranke ỹ botyler toke a knyfe and roof the kynge through ỹ body to ỹ herte in suche wyse ỹ the kynge fyl downe deed And anone than ỹ quenes seruaūtes buryed ỹ body in a desolate place of ỹ wode to ỹ ende ỹ no man sholde knowe where he were becomen. And whan saynt Dunston knewe ỹ the kynge was so murdred/ he made moche great sorowe/ & in a shorte tyme after yet a parte agaynst his wylle he crowned her sone etheldrede kynge/ & than he sayde to the kynge/ for asmoche as by manslaughter & wronge thou arte comen to be kynge thou shalt therfore haue great sorowe and trouble to thy lyues ende/ & all shall fall for the deth of thy broder edwarde who that wyll knowe the sorowe that fyll/ may se in the lyfe of saynt alphey/ and there he shal se what sorowe there fyll/ & al was for ỹ deth of this sayd edwarde/ & all ỹ poore people of this lande sorowed greatly for this good kynges deth & in especyal bycause they coude not knowe where he was buryed/ for they wolde burye him ryght worshypfully yf they myght fynde hym. And in a tyme as god wold men of warham & of ỹ coūtre begā for to seke this holy body of saynt Edwarde/ wō great deuocyon prayenge our lorde ỹ they myght haue knowlege where the holy body was/ & soone after one of them ỹ so sought sawe a great lyght in a desolate place of ỹ wood in lykenes of a pyller of fyre stratchynge fro heuen vnto ỹ graue where ỹ holy body laye in. ¶ And thā the people full reuerently dygged vp ỹ body & brought it with solempne processyō to the chyrche of warham/ & they buryed this holy body in ỹ chircheyarde at ỹ eest ende of ỹ chyrche/ for they durst not do otherwyse for dyspleasure of ỹ quene. But now ouer the graue is bylded a fayre chapel of our lady/ & in ỹ place where he was fyrst buryed is now a ryght fayr wel whiche is now called Saynt Edwardes well where our lorde shewed many myracles for his holy martyr saynt Edwarde/ and in lyke wyse in ỹ chapell at warham where as his holy body laye longe. Our lorde sheweth also myracles but longe tyme after by the labour of the erle Alphere whiche moche loued saynt Edwarde the byssshoppes & clergye by the coūseyll of saynt wylfryde & saynt Edythe systers of saynt Edwarde & nonnes at wylton/ ỹ holy body was taken out of the chapell of Warham/ & brought with great solēnyte vnto the nonnerye of shaftesbury. And by ỹ way as men bare this holy body/ two creples were made al hole & folowed the holy body with great ioye and myrth thankynge god & the holy saynt of theyr helth And whā they came to shaftesbury/ they layed this holy body in the wall by ỹ hye awter ryght worshypfully/ where our lor

de shewed many myracles for hym. And whan the quene his stepmoder herd tell what myracles god shewed for hym/ thā she repēted her full sore/ & cryed god mercy & the holy saynt for her trespace & purposed to ryde thyder to do worshyp to the holy body/ & there to aske forgyuenes of the deth þ she had commysed to be done i hym. But whā she wolde haue rydē thyderwarde her horse wolde not go forth in noo wyse for betynge ne drawynge. And than she lyghte downe and wente thyder full meekely on her fete/ & ofte in her iourney she repented her of þ cursed dede that she had caused to be done to this holy sayt Edwarde. And whan she came to shaftesburye where as þ holy body was buryed she dyd full great reuerēce therto & cryed god mercy & the holy sayt for her great offence/ & after this she became a full good woman & had great repētaūce therof vnto her lyues ende. And after whan þ holy body had rested in þ wall certeyn yeres saynt Edwarde appered to an holy relygyous man & bad gym go to dame althyze de abbesse of þ same place/ & saye to her þ they purueye þ his body sholde be layed in a more worshypfull place. And thanne she went to saynt Dunston to prayе him of his helpe in this mater/ & soone after saynt Dunston came wt a multytude of bysshops/ abbotes/ pryours/ & of the clergye/ and toke vp this holy body & layed it in a worshypfull shryne whiche þ abbesse and other wel dysposed people had ordeyned for it. And whan his body was taken out of the walle/ there came out of þ graue a sauour lyke a smoke of frankensēce smellynge so swete that all þ people were gretly cōforted therby. And thus this holy kyng & martyr was trāslated in þ yere of our lorde a thousande & somwhat more And than kynge Etheldrede was deed/ Edwarde his sone reygned after hȳ/ whiche was an holy & glorious kynge & cōfessour. And lyeth buryed ant westmynstre & worshypfully shryned/ where as our lorde hathe shewed many a greate myracle for hym. ¶ Than let vs praye to this holy martyr saynt Edwarde kynge. And to saynt Edwarde kynge & cōfessour þ they praye to our lord for vs þ we may in this wretched worlde so amende & repente vs of our wretched lyfe/ that whā we shal departe hens/ we may come to his euerlastynge lyfe in heuen. Amen.

¶ Here folowyth the lyfe of saynt Albon and of saynt amphyabell.

After that Julius cesar þ fyrst emperour of Rome hadde deuyded þ lande of Fraunce & he made a shyppynge into great brytayn/ whiche now is called Englande/ in þ tyme of cassybelan kyng of þ brytons/ & twyes he was dryuen out And þ thyrde tyme by þ helpe of one Androgeus duke of kent he had victorye & cōquered the realme/ & subdued it to Rome and made it to paye yerely trybute/ & ordeyned & stablysshed certayne statutes in this lande whiche were longe obserued & kept. ¶ Ymōge whiche he ordeyned that none of this lande sholde receyue þ ordre of knighthode but onely at rome by þ hādes of the emperour/ lest peraduenture þ rude people & vnworthy wolde take vpō them that ordre vnworthely whiche is of great dygnite. And also they shold make an othe neuer to rebelle ne bere armes agaynst þ emperour/ whiche statutes were vsed in all places obedyent to Rome & vnder theyr subiectyon. Than reygned in þ lande of brytayne whiche now is called englād a kynge named seuerys whiche for to please þ emperour Dyocliсyan send his sone þ hyght dassyan wt many other lordes sones to Cornewayle/ wales/ scotlande and Irlande vnto þ nombre of a thousād. v. hondred & .xl. ymonge whiche was a princes sone of wales in great aray whiche hyght amphyabel a goodly

ponge man & well lerned in latyn / frēsshe greke / & hebrewe. Also there was in his felawshyp a lordes sone of ỹ cyte of bryzola mye named albon / whiche was awel dyspoled & semely ponge man & discret in his gouernaūce / and al this felawshyp came prosperously to Rome. In ỹ tyme whan zephyrus was pope of rome / whiche saw the great beaute of this ponge cōpany & had compassyon that they were not crysten. And laboured asmoche as he myght to cōuerte them to ỹ fayth of Jhesu cryst and ymonge all other he cōuerted ỹ pryn ces sone of wales Amphyabell and bapty sed hym / and enformed hym secretly in ỹ faythe. Add than this holy Amphyabell forsoke the pompe and glozye of the wozl de. And toke on hȳ wylfull pouerte for ỹ loue of Jhesu cryst & euer after cōtynued his lyfe in perfeccyō. Also there were ma ny other conuerted at that tyme whome Dyoclesyan dyd do seke / but none coude he synde. ¶ Than he ordeyned a daye in whiche these ponge men sholde receyue ỹ ordre of knyghthode of ỹ emperours han de. And he hymself gyrded theyr swerdes aboute them / and enfourmed them ỹ rule and estat of ỹ ordre. ¶ And whan al the cerymonyes were done longynge to ỹ or dre / & ỹ othe swozne / balian⁹ sone of kyng Seuerus desyred of ỹ emperour that he myght preue ỹ faytes of knighthode ther in Justynge & tournepnge whiche was graūted to hym & greatly alowed for his manly desyre & noble request. In whiche tourney & Justes / ballyanus & his felaw shyp had ỹ pryce & victozye. And ymōge all other albon was ỹ best knyght & most best preued in strength / wherfore he had a souerayne name to forre all other whose armes was of asure / w̄ a sautry of golde whiche armes afterwarde bare ỹ noble kynge offa fyrste foūder of ỹ monasterye called saynt albons / & he berynge these ar mes had euer glozyous victozye. ¶ And after his deth he lefte those armes in the monasterye of saynt albons. Than whs ballian⁹ & his felawshyp had lōge soiour ned in Rome they axed lycence of ỹ empe rour to retourne home ito brytayne / whi che ỹ emperour graūted to them al / sauf to albon / whome for his manlynes & pro wesse he wold reteyne to be in his seruyce about his persone & so he a bode with hȳ there. bij. yere & after for dyuers causes maximian whiche was felawe to dyocle syan was sende into brytayne w̄ a great armye for to subdue ỹ rebelles / with who me albon came & was ordeyned prynce of his knyghtes / & so entred into brytayne agayne. In that tyme saynt poncian sat in the see at Rome whiche by hymselfe & vertuous men ỹ preched & by shewynge of myracles conuerted vnto the faythe of Jhesu cryste / and crystened in the cyte of Rome. lxvi. M. men. ¶ And whan ỹ Em perour herde herof he assembled al the se natours & kynges pr̄ces & lordes of eue ry lande beynge vnder the obeysaūce of rome to haue aduyce how he myght de stroye ỹ cristen fayth. And thā it was cō cluded that the Pope sholde be dampned with al crysten people / and he punysshed with dyuers tourmentes. And that all ỹ bokes of crysten lawe sholde be brente / & chirches throwen downe. And all men of holy chyrche to be slayne in euery place. Whiche ordynaunce whan it was knowē ymonge the crysten people at rome of dy uerse partyes of the worlde. Than they went and departed into theyr owne cōu tree. ymonge whō saynt amphyabel wht che lōge had dwelled at rome departed & came home into brytayne agayne where he was borne. And so came vnto verola mye where as none wolde receyue hym i to his hous & walked aboute in ỹ streres abydynge the cōforte of god. And than it happed he met with Albon whiche was lorde of ỹ cyte & prynce of the knyghtes & stewarde of ỹ lande hauynge about hym a great multytude of seruauntes. And ỹ

tyme Albon was rychely arayed / wt̄ clothes frenged with golde to whom all the people dyd great worshyp. ¶ Than Amphyabell whiche had lefte the armes of a knyght & was arayed lyke a clerke / knewe well albon / but albon knewe hym not How be it they had ben tofore bothe i one felawshyp / & delyred and prayed albon of herberough for ꝑ loue of god / whiche albon wout faynynge as he ꝑ alway loued to do holspytalyte graunted hym herberough / & well receyued hym & gaue hym meet & drynke necessarye for hym. And after whā his seruaūtes were departed he went vnto this pilgryme secretly / & sayd to hym in this wyse. How is it sayd he ꝑ ꝑ art a crystē man & comest into these partyes vnhurte of ꝑ gentyles. ¶ To whom saynt Amphyabell sayd. My lorde Jhesu cryst ꝑ sone of ꝑ lyuynge god hath surely cōduted me & hath kept me by his power fro all perylles. And that same lord hath send me into this lande to preche & denoūce to the people ꝑ fayth of Jhesu cryst / to the ende that they sholde be made people acceptable to hym. To whom albon sayd what is he that is the sone of god whom ye affyrme to be Jhesu cryst & sone of the vyrgyn / these bē newe thynges to me for I haue not herde of theym. I wolde fayne knowe what Crysten men fele therof. Than Amphyabell expowned to hym / & declared our fayth & byleue. In whiche a none albon dysputed agayne & sayd ꝑ by reason it myght not be / & so departed fro hym. And ꝑ nexte nyght after saynt albō sawe in his dreme all ꝑ mysterye of oure fayth. As wel how ꝑ seconde persone of ꝑ trinite came downe & toke oure nature & became man & suffered dethe. And of his resurrecyon & his assencyon / wherof he was gretly troubled / & came on ꝑ morne to amphyabel / & tolde hym what he had dremed. And than saynt amphyabel thāked oure lorde / & so enformed hym in the fayth / ꝑ saynt albon was stedfaste in the byleue of Jhesu cryst. And thus kept his mayster amphyabell in his hous. vi. wekes & more / & alway in a place named tygurriū they helde theyr holy compnycacyon so longe tyll at last they were espyed / & cōplayned on vnto ꝑ Judge. wherfore ꝑ Judge sende for albon & for ꝑ clerke. And bycause ꝑ amphyabel sholde go into walys / saynt albon dyd do clothe hym lyke a knyght & ladde hym out of ꝑ towne / & departed wt̄ many teeres & cōmaunded eche other to our lorde. And after saynt albon was sende for whiche came hauynge on hym ꝑ clerkes araye & clothynge berynge a crosse / & an ymage of oure lorde hangynge theron. To the ende ꝑ they sholde knowe verely ꝑ he was a crysten man / & ꝑ men ꝑ came for him drewe hym cruelly to ꝑ Judge askepodot. ¶ And thā ꝑ paynyms sawe hym bere ꝑ sygne of ꝑ crosse / whiche was vnknowen to thē / they were sore troubled & aferde. ¶ Than the cruel Judge demaūded hym whose seruaūt he had ben / and of what kynred / & bycause he wold not tel he was moche wroth / but ymonge many questyons he tolde hym ꝑ his name was albon & that he was a verey crysten man. Than ꝑ Judge demaunded hym where ꝑ clerke was that entred into the cyte nowlate spekynge of cryste / he is come for to begyle and deceyue oure cytezeyns / knowe ye well he wolde haue comen vnto oure presence / but ꝑ his conspyrē hath remeued hym / and hath myst truste in his cautle & gyle and falsenes is hyd vnder his doctryne / thou mayst wel knowe and euydently vnderstand that ꝑ hast gyuen thy consent to a folysshe man. Wherfore forsake his doctryne & repente the and make satysfaccyon for ꝑ trespace in doynge sacrifyce to our goddes / & that done ꝑ shalte not onely haue forgyuenes of thy syne. But thou shalt haue townes & prouynces / men / golde / & power. Than sayd albon to ꝑ Judge. O ꝑ Judge ꝑ wordes & menaces ꝑ thou hast spoken be but

bayn & superflue. It is openly knowen ꝑ this clerke yf it hadde thought him good & profytable / & also yf your bothe hertes had accorded therto he had come to thyn audyence / but I wolde not assent therto / knowynge ꝑ this people is euer redy to do euyll I knowlege ꝑ I haue receyued his doctryne & repent me nothynge therof. For ꝑ fayth ꝑ I haue receyued restoreth ꝑ feble & seke to theyr hele / for ꝑ dede preuceth it. This faith is more dere to me than all the rychesse that ꝑ promysest me and more precyous than all ꝑ worshyp ꝑ ꝑ purposest to gyue me. For shortely your goddes ben fals and laylynge. For they ꝑ moste besyly serue thē be moste wretchedly deceyued. Thā came anone forth a grete multytude of paynyms and with force and strength wolde cōpelle hym to do sacrifyce & cōmaunded hym to offer to the goddes / but in no wyse he wolde not cōsēt to theyr cursed rytes. And by ꝑ commaūdyment of ꝑ Judge he was taken & strathed abrode to be scourged / & as he was greuously beten / he tourned hȳ to our lorde with a gladde vysage & sayd. My lorde Jhesu cryst I beseche ꝑ kepe my mynde that it moue not / ne that it fall fro the estate that thou hast set it in. For lorde w̄ all my herte I offer my soule to the in very sacrifyce / and I desyre to be made thy wytnesse by shedynge of my blode. These wordes sowned he ymonge his betynges And the tourmētours bete hym so longe that theyr hādes wered wery. And ꝑ people hoped ꝑ saynt Albon wolde chaunge his purpose. And therfore he was kepte vnder ꝑ gouernaūce of ꝑ Judge syxe wekes and more / and all ꝑ tyme ꝑ elemētes bare wytnes of ꝑ iniurye done to the holy albon. For fro ꝑ tyme of his takynge to ꝑ tyme that he was delyuered fro ꝑ bandes of his felle / there came neuer dewe ne rayne vpon ꝑ erthe. But brēnynge hete of sonne. And also in the nyghtes of all ꝑ tyme was vnsufferable hete / so ꝑ neyther trees ne feldes brought forth no frute / & thus ꝑ elementes foughten for this holy man agaynst ꝑ wycked men. ¶ And ꝑ Judge alkepodot dredde for to slee him bycause of ꝑ great loue that themperour had to hym / and for reuerence of his dygnyte and power of his kynred vnto ꝑ tyme that he had enformed Dyoclesyan of his cōuersacyon. And whan ꝑ emperour hadde sene the lettres / anone Maximian came into brytayne for to destroy ꝑ fayth of Jhesu cryst / & was commaunded that no cristen man shulde be spared sauf one ly albon. Whom they shold entreate to ꝑuerte him by fayre promyses / and to fere hym by menaces / and so to compell hym to tourne agayne to their secte. And yf he wolde in no wyse leue the cristen fayth. Thā he to haue cayptall sentence and be byheded by some knyght for the worshyp of ꝑ order of knyghthode. And the clerke ꝑ cōuerted hym to suffer the fowlest deth that cowde be ymagyned ꝑ the beholders therof may haue drede & horrour of semblable payne. And whan Maximian came into brytayne / he toke w̄ hym the kynge of Alkepodot / & went strayte to ꝑ cyty of verolampe for to fulfyll the commaundement of ꝑ emperour. And thā saynt Albon was brought forth tofore them out. And by all ꝑ wayes that they coude imagyne they tempted to peruerte hym / but the holy man was constaūte & fyrme in ꝑ fayth / wherof they hauynge indignacyō ordeyned a day of Justyce / whiche day to men they gaue sentēce fyrst on Amphybell ꝑ where so euer he were foūde he shold be scourged / & after bounden to a stake naked. And thā his nauyl to be opened & his bowelles to be fastned by ꝑ one ende to the stake. And than he to bē dryuen to go rounde about the stake tyll all his bowelles were wounden out aboute the stake. And after to haue his heed smyten of / & as touchyng ꝑ saynt albon they gaue sentence ꝑ he shulde be byheded. whiche sen-

tences were gyuē vnder wrytynge. Thā all ỹ burgeyles of verolamye/of London & other townes aboute were somoned to come ỹ nexte thurſdaye folowynge for to here the Judgement/and ſe ỹ execucyon vpon Albon prynce of knyghtes & ſtewarde of brytayne/at whiche daye came peo ple wout nombre for to ſe ỹ ſayd execucyon. And than was Albon brought out of pryſō/whom they deſyred to make ſacry fyce to Juppter and Appollyn/whiche vt terly refuſed it/but preched ỹ fayth of cry ſte ỹ he cōuerted moche people to be cryſt ned. Thā Maximian and Aſtepodot gaue hym all ſentence on hym thus ſayenge. In the tyme of the emperour Dyoclelyā Albō lorde of verolomye prynce of knyght tes & ſtewarde of brytayne durynge his lyfe hathe deſpyſed Juppter & appollyn goddes & to thē hath done derogacyon & dyſworſhyp/wherfore by the lawe he is Judged to be deed by the hande of ſome knyght. And ỹ body to be buryed in ỹ ſa me place/where his heed ſhall be ſmyten of/& his ſepulcre to be made worſhypfull ly for ỹ honour of knyghthode/wherof he was prynce/& alſo ỹ croſſe ỹ he bare. And ſklauyn ỹ he ware ſhold be buryed wt hym. And his body to be cloſed in a cheſt of lede & ſo layed in his ſepulcre. This ſentence hath ỹ lawe ordeyned bycauſe he hathe renyed our prynce pall goddes. Thā aroſe a greate murmure ymonge ỹ people & ſayde ỹ they ought not to ſuffer ſuche in iurye done to ſo noble & ſo good a man/& ſpecyally his kynred and frēdes/whiche laboured full ſore for his delyueraunce. Wherfore Albon was aferde to be delyue red from his paſſyō at theyr requeſt and inſtaūce. And ſtode vp holdynge ỹ croſſe/ lokynge towarde heuen. And ſayēge lord Jheſu cryſt J beſeche ỹ that ỹ ſuffer not ỹ fende to preuayle agynſt me by his de ceytes & that the people let not my mar tyrdome. And than he tourned to the peo ple ſayenge. Wherfore tarye ye & loſe the tyme. And why execute not ye on me the ſentence. For J let you wyte J am a gre te enemy to your goddes/which haue no power ye may do nothyge/ne here/ne ſe ne vnderſtande. To whome none of you wolde be lyke. O what vanyte/& what blyndenes is ymonge you to worſhyppe ſuche ydolles/& wyll not knowe Jheſu cryſt ỹ onely ſone of god & his very true lawe. Thā ỹ paynyms ſpake togyder/& aſſented that he ſholde be put to dethe & they chose a place where he ſholde be exe cuted named holmeſherſt. But thā aroſe a cōtencyon ymonge ỹ people what deth he ſholde ſuffer. Some wolde haue hym crucyfyed lyke cryſt was. And other wol de haue hym buryed quycke. But ỹ Jud ge & the people of ỹ cyte wolde haue hym byheded accordynge to the commaunde mente of ỹ emperour/& ſo he was ladde forth towarde his martyrdome/and al ỹ people to ỹ place folowynge this holy mā wt dyſpytous wordes & rebukes. wher to the bleſſed man albon anſwered no wor des but mekely and pacyently ſuffered al theyr repreues and ỹ people were ſo gre te a multytude that they occupyed all the place whiche was large & greate. And ỹ hete of ỹ ſonne was ſo great that it brent & ſcalded theyr fete as they went. And ſo they ladde hym tyl they came to a ſwyfte rennynge ryuer/where they myghte not lyghtly paſſe for ỹ preſſe of people/for ma ny were ſhotte ouer ỹ brydge into the wa ter & were drowned. And many bycauſe they myght not go ouer ỹ brydge for preſ ſe vncloſhed them for to ſwymme ouer ỹ ryuer. And ſome ỹ coude not ſwyme preſ ſumed to do the ſame/& were wretchedly drowned. Wherof was a great rumour & noyſe pytoully ymonge the people. And whā saynt albon perceyued this thynge he wayled & wepte for ỹ harme & deth of his enemyes ỹ ſo were peryſſhed/& kne lynge downe holdynge his handes vp to god/beſechynge hym ỹ ỹ water myghte

be lessed/ & ỹ flode wꝺꝛawen ỹ the people myght be with hym at his passyon. And forthwꝯ god shewed ât ỹ requeste of laynt albō a fayre myracle/ for ỹ water wꝺꝛewe & the ryuer dryed vp in suche wyse ỹ the people myght sauely go dꝛye fote ouer ỹ reuer. And also by the prayer of this holy man they ỹ tofore had be drowned were restored agayne to lyfe/ and were foūden alyue in ỹ depnes of ỹ ryuer. And thā one of ỹ knyghtes ỹ drewe layne albon towarde his martyrdome sawe these myracles ỹ god shewed for hȳ/ & anone caste away his swerde & fyll downe at ỹ fete of laynt Albon/ sayenge. I knowlege to god my errour & demaūde forgyuenes & wept sore & sayd. O albon seruaūte of god verely thy god is almyghty & there is none god but he/ & therfore I knowlege me to be his seruaūt durynge my lyfe/ for this ryuer by thy prayers is made dꝛye/ wherfore I bere wytnes ỹ there is no god but thy god whiche dothe suche myracles/ & whā he had sayd thus they furye & wodnes entreased & sayd to hym ỹ arte fals. For it is not as ỹ sayst ye as ỹ affyrmen for this ryuer is thus dryed by ỹ denygnite of our goddes/ & therfore we worshyp Iuppyter & appolyn whiche for oure ease haue take vp this water by ỹ great heete & bycause ỹ takest awaye the worshyp of oure goddes & rewardest it to other by euyll interpretacyō ỹ hast deserued ỹ peyne whiche longeth to a blasphemer. And than forthwith they drewe out his tethe of his heed & ỹ holy mouthe ỹ had borne wytnesse of trouthe was greuously beten wꝯ so many of them/ ỹ or they left they tare all ỹ membres of his body & to brake all his bones & al to rente his body/ & left hym lyenge vpon ỹ sonde. But who myght wout weppynge of teres expresse how this holy man Albon was drawē & ledde thrugh breres & thornes & sharpe stones ỹ the blode of his fete coloured ỹ waye as they went in/ & ỹ stones were blody. Thā at ỹ laste they came to a hylle where this holy albon sholde fynysshe & ende his lyfe In whiche place laye a great multytude of people nyghe deed for here of ỹ sonne & for thurst. And whā they sawe albon thei grynted wꝯ their tethe on hym for anger & yenge. O thou most wycked man how great is thy wyckednesse ỹ makest vs to deye with thy sorcerye and wytchecraft/ in this great mysterye & hete. Thā albon hauynge pyte on them sorowyd by great affeccyon for them and sayde. Lorde that madest mannes body of erth/ and his soule vnto ehy lykenesse suffer not these creatures to perisshe for my cause commyted in me/ and blessed lorde make thy ayer attemperate/ and sende the water to refresshe them. And thā anone ỹ wynde blewe a freshe cole. And also at ỹ fete of this holy man Albon sprange vp a fayre welle/ whereof all the people meruayled to se the colde water sprynge vp in the hote grounde. And so hyghe on the tope of ân hylle/ whithe water flowed all about and in large stremes rennynge downe ỹ hyll. And than ỹ people ranne to the water & dranke so ỹ they were well refressshed. And by the merytes of laynt Albon they thurste was clene quenched. But yet for all ỹ grete goodnesse ỹ was shewed they thursted strogly ỹ blood of this holy man his deth and gaue ỹ praysynge and laude to their goddes. And toke this holy man & bounde hym fyrst to a stake/ & after hynge him on a boughe by ỹ heete of his heed/ and sought ymonge ỹ people one to smyte of his heed. And than a cruell man was redy & in an anger toke his swerde & smote of the heed of ỹ holy man at one stroke ỹ the body fyll to the grounde and the heed henge styll on the boughe/ and ỹ tourmētour as he had smyten of his heed/ bothe his eyen sterte out of his heed and ỹ wrethe myght in no wyse be restored agayne to his syght. Thā many of ỹ paynys said that this vengaūce came of great ryght

wyfnes. Thā ỹ knyght whiche was left for dede vpon the sande a lytell before ensoysed hymselfe a lytell moche as he myghte & crepte vpō his handes vnto ỹ toppe of ỹ hyll where as saynt Albon was byheded & ỹ Judge seynge he begā to scorne hym & all the myracles that had bē shewde by saynt albon. And sayd to hym. O thou lame and croked/now prayse to thy Albon ỹ he restore the to thy fyrst helth/renne hyder/& take ỹ heed by whiche thou mayst receyue thyne hele/why tarryest ỹ so longe/go & burye his body/& do hym seruyce. Than this knyght bēnynge in charyte sayd. I byleue fyrmely ỹ the blessed Albon by his merytes may gete to me perfyght helth. And gette to me of our lorde ỹ whiche ye saye in scorne. And whan he he had thus sayd/he toke and enbraced ỹ heed in his armes. And reuerently losed it fro the boughe/& set it sayre to the body by the myracle of our lorde he was forthwith restored to his fyrst helthe/& forthwith begā to preche ỹ great power of our lorde Jhesu cryst/& of ỹ merytes of saynt Albon/& he was stronger to labour than euer he was tofore. Wherof he gaue thākynges and laude to god/& to this holy martyr saynt Albon. And there in ỹ same place he buryed ỹ holy body/and layed a fayre tombe ouer him. And afterwarde ỹ paynyms toke this knyght & bounde hym too a stake. And after smote of his heed ỹ same daye. And after ỹ Judge gaue lycēce to ỹ people to departe & go home. And the nyght after was sene a fayre beme comynge downe fro heuen to ỹ sepulcre of saynt Albon by whiche angelles descēded And assembled all ỹ nyght durynge/syngynge heuenly songes ymonge whiche this songe was herde. Albon ỹ glorious mā is a noble martyr of Jhesu cryst. And all ỹ people came to be holde this syght/wherfore many were tourned from this fals byleue & byleued Jhesu cryst. And many of thē sone after went into wales for to seche Amphyabell for to be baptysed & enfourmed in ỹ fayth of Jhesu cryst/and there they founde hym prechynge ỹ worde of god. And thā they tolde hym how that albon was martyred. And for a tokē they brought ỹ crosse ỹ whiche he helde in his handes. And was yet blody of his blood. Therby he might euydently knowe that he had suffered dethe. Wherfore this holy man gaue laude & thankynges to our lorde. And made than vnto them a noble sermon. In suche wyse as all that people that came fro verolampe were baptysed & receyued ỹ fayth. And sone after ỹ Judge had knowlege of ỹ departynge of the people fro ỹ cyte/and were gone into wales to receyue ỹ fayth of amphyabel sayt Albons mayster/wherof he was moche angry & sore moued. And enquyred of the nombre of them ỹ were gone/and foūde a M. and more whose names were wrytten. And thā he ordeyned a multytude of people well armed and in defence for to seche amphyabell/& those people that were gone to hym/whiche went into Wales & there founde all these people awaytynge on amphyabell/& herynge hym preche ỹ worde of god. To whome one of the that were so send sayd to amphyabell. O thou deceyuer & moost wycked of all men why haste thou deceyued these people wt thy deceyuable prechynge sterynge them to forsake our true lawes & goddes/commaunde them to leue theyr errour/and to retourne home agayne to our cyte/& yf ỹ do not we shall slee all them and brynge ỹ to our cyte there to be tourmented to the deth to whom one of ỹ crysten men sayd. Certaynly this man is verely ỹ true seruaunt of god/for whome god doth & sheweth dayly myracles/& we all knowlege vs to be very true crysten men/& be redy for the loue of ỹ fayth of our lorde Jhesu cryste to suffer dethe/for to haue therfore our reward in heuē euerlastynge ioye & blysse/& we cōsayll you to be baptysed/

and receyue the fayth of cryst. And whā
ꝑ paynyms herde this they in a great fu
rye ranne vpō all that blessed companye
& cruelly slewe whiche gladly offered thē
selfe to suffer deth for our lorde. There the
fader slewe the sone/and the sone ꝑ fader
the broder slewe broder/and cosyns their
cosyns. Than the holy man amphyabell
seynge this blyssed cōpanye this cruelly
put to deth/recommaunded theyr soules
to almyghty god. And ꝑ tourmētours to
ke amphyabell & swarē by theyr goddes
ꝑ they wolde brynge hym to berolampye
quycke or deed/and boūde his handes be
hynde hym faste & drewe forth goynge a
fote/and they rydynge that his fete bled
greuously tyll they came to the place whe
re saynt albon was buryed/& by ꝑ waye
there was a seke man whiche was goyn
ge fro berolampye towarde Amphyabell
for to receyue the fayth/& he cryed to am
phyabell for to be releued of his sekenesse
whom ꝑ paynyms scorned. And amphya
bell by ꝑ name our lorde made hym al ho
le/& his bādes ꝑ his handes were boūde
w̄ were losed/wherof some of ꝑ paynyms
glorysyed our lord. They sayd ꝑ amphya
bell was brought and sholde come/wher
of they of ꝑ cytee were gladde & supposed
ꝑ he sholde haue forsake his fayth/but ꝑ
tourmētours toke & bounde hym/not w̄
stādynge ꝑ he alwaye prechyd ꝑ worde of
god. And one of thē tolde to them how ꝑ
theyr frendes were slayne/& what myra
cles god shewed for them at theyr dethe.
In suche wyse ꝑ many were cōuerted to
ꝑ fayth. And ꝑ people ranne out of ꝑ cyte
to ꝑ place where as this holy man was &
stode/whiche was at ꝑ tombe of saynt al
bon. And one of those tourmētours i a gre
te furye toke this holy man & boūde hym
fast/& after opened his nauyll & toke out
one ende of his bowelles & fastned to a sta
ke whiche he pyght in the groūde & ma
de the holy man to go rounde about ꝑ sta
ke. And droue him with whyppes & bete
hym tyl that his bowelles were woūden
out of his body. And in al this payne the
holy man gaue no token of sorowe ne dysea
se. And thā in theyr woodnes they ranne
vpon hym with speres & swertes to com
pelle hym to renne about tyll al were dra
wen out whiche was a meruayll to ꝑ peo
ple that he so pacyently myght endure su
che greuous tourmētes so longe. Wher
fore many of them forsoke their ydolles &
became crystē. And whan ꝑ Judge sawe
and knewe that ꝑ people were becomen
crysten he cōmaunded to slee them incon
tynent. And so there were slayne to ꝑ nō
bre of a thousāde people/whiche amphia
bell sawe & thanked god retōmaūdynge
to hym theyr soules. And thā ꝑ tourmen
tours seynge yet ꝑ lyfe in this holy man
dyd cast stones at hym/& stoned hym and
he alwaye prescuered in prechynge to thē
and coūsayled them to he baptysed. And
they sholde haue forgyuenes of all theyr
synnes/& the gate of heuen sholde be ope
ned to them. But they ceased not at their
cruell castynge of stones. Thā at the last
this holy man amphyabell lyft vp his e
yen into heuen beseechynge our lorde to re
ceyue his spyryte. And thā he sawe saynt
albon stādynge ymonge ꝑ angels to who
me he sayd. O holy saynt albon I beseche
ꝑ that ꝑ pray to our lorde for me/ꝑ it plea
se hym to sende his angell to lede me sure
ly ꝑ I be not let in my waye by the cursed
enemye ꝑ fende/& vnnethe he had sayd ꝑ
worde two angelles descēded fro heuen &
sayd to hym this daye ꝑ shalte be in heuē
with albon. And whan ꝑ paynyms her
de this heuenly voys/they were so aferd
and abasshed/& the angell toke his sboule
with heuenly songe and myrth/& bare it
vnto heuē. And so departed this holy sou
le frome the body. And ꝑ paynyms perse
uerynge in theyr malyce threwe alwaye
stones at the deed body. And anone after
fyl a debate ymonge the paynyms ꝑ eche
faught with other. And in ꝑ meane whyle.

le a cryſten man ſtale away the body and hyd it. And anone after our lorde ſhewed a great myracle/ & ỹ was that ỹ vyſages of ỹ tourmẽtours were dyſfygured their hãdes armes & other membres dryed vp & ỹ Jugue loſt his mynde & was madde Wycaule they ſtroue agaỹſt ỹ wyl of god & ſuffered greate peyne afterwarde. And thus ſuffred this two holy martyrs ſayt Albon and ſaynt Amphyabell martyrdome and deth for the fayth of Jheſu cryſt/ whiche by theyr merytes brynge vs vnto euerlaſtynge blyſſe. Amen.

Here folowyth the natyuyte of ſaynt Johan baptyſt.

Saynt Johan baptyſt is named in many maners. He was named a prophete frende of the ſpouſe/ lãterne/ angell voys holy as baptyſte of ỹ ſauyour meſſanger of ỹ Juge & foregoer of ỹ kynge. By prophete is ſygnyfyed prerogatyf of knowlege in the frende of ỹ ſpouſe/ nobleſſe of loue in ỹ lãterne brẽnynge/ nobleſſe of holynes in angel prerogatyf of virgynyte in voyce/ nobleſſe of mekenes/ in holye nobleſſe of brẽnynge loue/ in baptyſt prerogatyf of merueylous honour/ i meſſanger prerogatyf of prechynge & in forgoynge/ prerogatyfe of preparacyõ or makynge redy. All theſe vertuous thynges were in hym.

The natyuyte of ſaynt Johan baptyſte was auncient & ſhewed by ỹ archangell Gabryell in this maner. It is ſayd in thyſtorye ſcolaſtyke ỹ Dauyd the kynge wyllynge to encreaſe & make more the ſeruyce of god Inſtytued .xxiij. byſſhoppes or hyghe preeſtes of whome one was oureſt & greateſt/ and was named prynce of ỹ preeſtes/ & he ordeyned ỹ eche preeſt ſhold ſerue a weke/ abyas was one & had ỹ. viij. weke/ of whoſe kynred zacharyas was deſcẽded/ fader of ſaynt Johñ baptyſt. This zacharye had to wyfe one of ỹ doughters of ỹ kynred of Aaron whoſe name was Elyzabeth doughter of eſmerya/ whiche was ſyſter of ſaynt Anne moder of our lady. Than this elyzabeth & our lady were coſyns germayns doughters of two ſyſters. Theſe two zacharye & his wyfe elyzabeth were iuſt tofore our lorde lyuynge in all iuſtyfycacyons & holdynge all ỹ cõmaũdementes of ỹ law wtoute murmure ne cõplaynt prayſynge & thãkynge our lorde god/ they had no chyldren for ỹ holy womã was bareyn. They had great deſyre to haue a ſone ỹ myght be byſſhop of ỹ lawe by ſucceſſyõ of lynage after zacharye. And therof had they in theyr youthe prayed moche to our lorde. But whan it pleaſed not to our lord they toke it a worthe & thãked god of al. They ſerued the more deuoutly our lorde god.. For they had no charge but onely to ſerue & entende vnto hym. Many there be ỹ wrawe thẽ fro ỹ ſeruyce & loue of oure lorde god for ỹ loue of theyr chyldren. They were bothe olde he and his wyf elyzabeth It happened at a ſolempnyte that ỹ Jewes had after Auguſt ỹ the byſſhop dyd holy ſacryfyce in doynge the offyce that apperteyned to hỹ & to his weke/ he went for to encence and entred into ỹ temple & the people abode wbout makynge theyr prayers & awaytynge ỹ comyge agayne to them of ỹ holy byſſhoppe. Thus as he was alone and encenced the awter. The angell gabryell appered to hym ſtandynge on the ryght ſyde of ỹ awter/ & whan the holy byſſhop ſawe hym he was abaſſhed & had great drede. The angell ſayde to him/ be nothynge aferde zacharye thy prayers ben herde. And haſt ſoũden gra-

ce to forze our lorde/elyzabeth thy wyf shal conceyue & bere a sone/whome thou shalt call Johan of whom thou shalt haue gre te gladnesse. And moche people shall make great feest & Joye of his natyuyte. For he shall be great meryte tofore our lorde/ he shall not drynke wyne ne syder/ne thyn ge wherof he myght be dronken. And in his moders wombe he shal be sanctyfyed & fulfylled w̄ the holy ghost/he shall conuerte many of ỹ sones of Israhell that is to saye of ỹ Jewes to our lorde/ and shall go tofore hym in ỹ spyryte and vertue of Helye the prophete/for to cōuerte fader & sones/& olde & mysreaunts to the sones of ryghtwysnes/ and to ỹ seruyce of god. whan the angell had thus sayd to zacharye/he answered how may I byleue and knowe ỹ this is trouthe ỹ ỹ sayste. I am now all olde and aūcyent & my wyfe olde and bareyn. The angell answered & sayd I am gabryell the angell and seruaūte to fore god whiche i his name is send to spe ke to the and to shewe to ỹ these thynges afore sayd. And bycause thou hast not byleued me ỹ shalt lese thy speche/and shalt not speke tyll the day that this whiche I haue sayd shall be accōplyshed erbe thyn ge in tyme. The people were abydynge & awaythynge whā zacharye ỹ byshoppe shold come out/& merueyled whete he ta ryed so longe/he came out of the temple/ but he myght not speke/but ỹ holy man made to thē sygnes by whiche they thou ghte well ỹ he had sene somme vysyon of our lorde/but more knewe they not/he bo de in the temple all ỹ weke/& after went home to his hous/ his wyf cōceyued and warted great/and whan she perceyued it she was shamefaste and kepte her in her house wel fyue monethes. In the. vi. mo nethe the same angell Gabryell was sen de frome oure lorde vnto the blessed vyr gyn Marye newely espoused to Joseph/ whiche shewed the consepcyon of Jhesu cryst sone of god our lorde/and the angell sayd to her that she sholde conceyue of the holy ghost with out knowlege of man for our lorde may do all that it pleaseth hym Lyke as it appereth sayd he to elyzabeth thy cosyn/ the whiche beynge olde of age and bareyn by ỹ nature of her body hath conceyued by ỹ pleasure of our lorde/and hathe now borne aboute. vi. monethes/ whā our lady herde ỹ sayt elyzabeth her cosyn was great she went to vysyte & ac company her in ỹ mōtaynes where she dwelled/ ryght ferre harde and euyl way whā she came thyder/she salewed her mo the courtously. Our lady was thā great with the blessed sone of god our lorde Jhe su cryst/ whom she had conceyued whan she sayd to the angell (Ecce ancilla domi ni fiat mihi secundum verbum tuū (And than she was replenysshed w̄ the deyte and humanyte of our lorde Jhesu cryst. ¶ Than whan the salutacyon yssued out of ỹ body of oure lady/ ỹ gretynge entred into ỹ eeres of ỹ body of saynt elyzabeth and in her chylde that she had within her whiche chylde was enoynted of ỹ blessed holy ghost. And by the presence of our lor de sanctyfyed in the wombe of his moder & replenysshed w̄ grace wherof he remeu ed hym for to ioye in his moders wom he in makynge to our lorde reuerence su che as he myght make not of hymselfe. But by ỹ grace ỹ he had receyued of ỹ ho ly ghost/ of whiche by ỹ merytes & grace done to the blessed chylde saint elyzabeth was replenysshed/ and anone ppheteyed in sayenge & cryenge w̄ an hyghe voyce. Thou arte blessed ymonge and aboue all women/ & blessed be ỹ fruyte of thy wom be. Fro whēs cometh to me suche grace so great that ỹ moder of my lorde cometh to vysyte me. I knowe well that ỹ hast con ceyued the sone of god. ¶ For soone as ỹ saluacyon entred into myn eeres/ ỹ chyl de that is in my belye made ioye and feest and remeued thou arte well blessed & hap py thou hast gyuen fayth and byleued ỹ

wordes of the angell/whiche he sayd to ỹ For all thynges shall be perfourmed that he hath sayd to the. Of all these thynges saynt Elyzabeth knewe no thynge whan our lady came ne yet our lady had nothỹ ge sayd to her/but the holy ghost by ỹ me ryte of her holy chylde ỹ she bare repleny shed her and made her to prophecye.

¶ Thãne answered oure lady and made ỹ holy psalme sayenge (Magnificat anima mea dominũ) and all the remenaũte. Our lady abode wt saynt Elyzabeth thre monethes or there aboutes/tyll she was delyuered and layed a bed & it sayd ỹ she dyd ỹ office and seruyce to receyue saynt Johan baptyst. Whan thã he was borne and the neyghbours and cosyns & frẽdes knewe ỹ grace that our lorde had done to these holy folke noble of lynage/ryche of goodes and of great dygnyte to whom in the ende of theyr age he hadde gyuen an heyr male agaynst double or treble nature They made great ioye & feest with them whan ỹ. viii. day came and ỹ chylde sholde be circumcysed/they called hym after his faders name zacharyas. The moder said ỹ he sholde be named Johñ & not zacharye. And they went to ỹ fader & said ỹ there was none in that kynred ỹ so was called. ¶ And than the fader demaũded penne and ynke and wrote. Johannes est nomen eius. Johan is his name/and all they merueyled. Anone after by ỹ meryte of saynt Johã his faders mouth was opened and had agayne his speche & spake glorifyenge our lord god. And these tydynges of this holy chylde thus borne were anone spradde all about the countre/& eche man sayd in his hert/and withoute forth one to another. what suppose ye shal be of this chylde/he shal be great & a man of oure lorde. For he is all redy now with hym/and the hande the werke and ỹ vertu of our lorde is with hym. The fader holy zacharye replenisshed wt the holy ghost sayd & prophecyed. And made thãne the holy psalme. Benedictus dominꝰ deus israhell. whiche psalme is alway songen in the ende of matyns. It is sayd ỹ the holy zacharye dwelled vpon ỹ moũtayns two myle nyghe to Jherusalem/& there saynt Johã baptyst was borne. And after that saynt Johã was cyrcũcysed/he was nourysshed as a chylde of a noble & ryche man and sone of great dygnyte. But whan he had vnderstandynge & strength of body/god our lorde and the herte perfourned ỹ werke he yssued out of his faders hous/& lost rychesse/honours/dygnytees/nobleesse & all the worlde/and wente into deserte on flome Jordan. Some saye he went in ỹ age of. xv. yere accõplysshed. And other saye he departed at. xii. yere of aege for to serue our lorde without empeschemẽt by whiche he kepte sylence & by doynge his lyfe & his soule fro ydle wordes. ¶ This holy saynt Johã dwellynge in delert ware an hayre made of ỹ heer of camelles/some say ỹ the skynne of a camell in whiche he had made an hole to put his heed in/& gyrded it with a gyrdle of woulle/or of kyrtes cut out of an hyde a belles skyne. He ete locustes not suche as we haue here/ỹ we calle hony sokelles. Some saye that it is flesshe of some beestes haboũde i deserte of Judee where he baptysed with wylde honye he ete it/ỹ it was flesshe ỹ legende of saynt Austyn doth vs to vnderstande/whiche sayd that saynt Austyn ete flesshe by ỹ example of helye ỹ prophete/whiche ete ỹ flesshe that a crowe brought to hym And so sayt Johan ete locustes/some say that there ben rootes so called. There he serued our lorde soletary vpon the flome Jordan tyll that he was. xxix. yere olde/ỹ angell of our lorde came to hym and sayd that he sholde shewe the comynge of oure lorde/& preche penaũce for to purge them ỹ were baptysed in accustomynge ỹ baptysme of our lorde Jhesu cryst. This angell sayd to saynt Johan baptyste ỹ Jhesu cryste sauyour of ỹ worlde sholde come

to hym for to be baptysed/and it sholde be he on whome ꝑ holy ghost sholde descende in semblaūce of a doue. Saynt Johā drewe hym towarde bethanye vpon ꝑ ryuer or deserte not ferre fro Jherusalem/ there preched he & taught & baptysed thē that wold amende theyr lyfe/and sayd to them that the saupour & helthe of ꝑ worlde was nyghe. ¶ Than came to hym many/ & he sayde to idme relygyous men of euyll lyf/ye chyldrē of serpēres who hath gyuen to you counsayl to eschewe the yre of our lorde ykye wyll be baptysed i sygne of penaūce do ye ꝑ werkes of penytentes laue the euyll/humble you do the werkes of mercy/wene ye bycause ye be cyrcūcysed and be ꝑ chyldrē of Abraham that ye shall be saued/our lorde shal make of these stones ykit please him ꝑ chylde of Abraham/wbiche with Abraham shall be saued. Saynt Johā preched aboute ꝑ yere folowe that oure lorde came to hym for to be baptysed. Whā ꝑ pharysees herde say ꝑ he baptysed they sende to knowe what he was. And they demaunded yf he were eryll the great prophete that was promysed vnto their lawe/& he sayd nay/they demaūded hym yf he were helye and comyn fro paradyse terrestre. He said nay. They demaūded hym wherof he medled thā to baptyse/sythe he was not eryll ne helye/ ne prophete. Saye to vs sayd they who ꝑ tholl arte we may answere to them ꝑ haue send vs hyther. He answered I am he of whome ysaye ꝓphecyed. I am ꝑ voyce of ꝑ cryar in deserte. Addresse ye and make redy ꝑ wayes to god & make ye ryght ꝑ pathes of our lorde. They sayd to hym wherfore baptysest thou than. He answered. I baptyse and wasshe ꝑ body with ꝑ water in sygne of penaunce/but ymonge you is he that ye know not/wbiche was to come me/and came after me of whome I am not worthy to lose the latchet of his shoo. He shal gyue you baptysme in ꝑ vertu of the holy ghoste in water & fyre of penaunce/whan saynt Johan a longe ꝑ flome Jordan had preched & baptysed about a yere. Our lorde came vnto hym & wolde be paptysed of hym. Saynt Johan enlumined of the holy ghost knewe hym/and dyd hym reuerence as to his god his maker and lorde. ¶ He was so espyred ꝑ the humayn nature whiche was pure i hym myght not sustayne so great knowlege/& he sayd ryght humbly. Syr thou comest to me whiche art pure & clene to be baptysed and wasshen of me that am foule and wasted whiche ought to be baptysed of ꝑ & wasshen/how dare I lay on ꝑ my handes. ¶ Oure lorde sayde to hym do this ꝑ I saye now. For thus behoueth it to fulfyll all Justyce/and to humble and gyue ensample of baptysme to all Justyce & to humble & gyue ensample of baptysme to all people/and than in humylyte and patyence he baptysed our lorde & wasshe hys where he had neuer fylth. And all by hole mysterye on whom the holy ghost descended visibly in lykenes of a doue. ¶ And ꝑ voyce of ꝑ fader was herde sayenge/here is my well byloued sone in whome I am pleased. Thā was our lorde .xxx. yere olde fro his natyuyte and .xvii. dayes begynnynge of the .xxi. yere. On that same day our lord chaūged water into wyne in chana galylee. And this sufficyeth for ꝑ natyuyte of saynt Johā baptyst. ¶ And ꝑ resydue of his lyfe & of his dethe shall be sayd at the feste of his decollacyō by ꝑ grace of god who bryngе vs to his blysse. Amen.

¶ Here folowyeth the lyfe of saynt Loye.

SAynt Loye was borne in the countre of lymoges/his fader was named Eucharye/and his moder terrygya what tyme his moder was conceyued wt hym she sawe in her slepe an egle fle ouer her heed/and thryes lowed & enclyned to her/& promysed to her some thynge/& wt ꝑ voyce of an egle she awoke/& was mo-

che abaſſhed / & begā to thynke what her dreme myght ſygnifye. And whā ỹ tyme came of chyldynge and ỹ he ſholde be delyuered ſhe was in great peryl. And anone ſhe went for an holy man to come & praye for her. Haue no doubt dame ne drede / for this chylde ſhal be holy & moche great in ỹ chyrche. And after that he was borne / this chylde grewe in vertue. And his fader ſet hym to goldeſmythes craſte. And whā he knewe well ỹ craft & art of goldeſmythrye / he came into fraūce & dwelled with a goldſmyth that made werke for ỹ kynge. ¶ It happed ỹ tyme ỹ the kynge ſought for one that cowde make for him a ſadle of golde & of precyous ſtones. Than the mayſter of ſaynt loye ſayd to ỹ kynge that he had foūden a werke man ỹ ſholde make ryght wel what ſomeuer he wolde. The kynge delyuered to hȳ a great maſſe of golde whiche maſſe the mayſter delyuered to ſaynt loye / wherof he made two ryght fayre ſadelles & preſented that one to the kynge. And ỹ other reteyned hym ſelfe. Whan the kynge ſawe this ſadle ſo fayre / he & all his people merueyled moche therof. And the kynge rewarded him moche largely. ¶ Than after this ſaynt Loye preſēted to the kynge that other ſadell ſayenge to hym that of the remenaūt of the golde he had made ỹ ſame. ¶ And than was ỹ kynge more merueyled than he was tofore. And demaūded how he myghte make theſe two ſadles of ỹ weyght that was delyuered to hym. Saynt loye ſayd well by the pleaſure of god. Thanne grewe ỹ name & fame of hym in the kynges court. ¶ Saynt loye loued wel poore people. For all ỹ he wanne & myght wynne he deſtrybuetd it to theym / in ſomoche ỹ ofte he was almooſt naked. The poore people alſo loued hym / ỹ where he wente they folowed. And ỹ they that wolde ſpeke with hym muſt aſke and enquyre of ỹ poore people where he was. ¶ On a tyme it happed as he dealed almes wt̄ his owne hande / there was a poore man that had his hande ſlyſſe & lame / & put forthe ỹ better hande to receyue ỹ almes. Than ſaynt loye ſayd to hym that he ſholde put forth ỹ other hande / whiche as wel as he myght put forth / ſaynt loye toke & handled it / & anone it was guaryſhed & hole. ¶ Another tyme whā he had gyuen to ỹ poore people all the golde & ſyluer that he had / many other poore men came and demaūded of hym almeſſe / and beholdynge hymſelf ỹ he had no more to gyue. Anone he departed ymonge thē a marke of golde that he had borowed of his neyghbour And anone after came moo poore folke to demaūde almes / he put his hande anone to his purſe / for he remembred not that it was voyde / and by the wyll of god he foūde there in a marke of golde / and whā he had foūde ỹ he began greately to thanke our lord god therof / and deſtrybuted it to poore people for ỹ loue of god. ¶ He was of hye ſtature / reed of vyſage and angelyke / of ſymple and prudent regarde and chere. At the begynnynge he was cladde with precyous veſtymētes of golde aournedwith gēmes and ouches / and ware gylte gyrdels with precyous ſtones. But vnder that on his bare fleſſhe he ware alwaye ỹ hayre. After this he gaue all his precyous veſture to ỹ poore people for to ſocoure them in theyr neceſſytees. ¶ And fro thāne forthon he vſed alwaye ſymple and poore clothynge & ofte dyſpoſed hym ſelfe for to clothe the poore people. And whā ỹ kynge ſawe hym in ſuche wyſe he gaue to hym his owne veſtymentes and gyrdelles / for he dyd loue hym as his propre ſoule. And abandoned to hym all his hous / and commaūded vnto all his folke that all that ſaynt Loye wolde haue ſholde be delyuered to hym without delaye & al he gaue and deſtrybuted to poore folke pryſoners and to ſeke. ¶ For the tyme of brunelhylde quene vnto the tyme of Dagobert ỹ peſtylence of ſymonye reygned

ryght strongely whiche for to take away and destroye saynt loye and saynt Onen laboured. Thanne was saynt Loye chosen bysshop of Noyon after achayre bysshop of the sayd cyte/ and with hym was chosen saynt Onen archebysshop of roen Saynt Loye was pasture spyrytuall of tournay cytee reall of noyon of gaūte and of all flaundres and of tournay he had a certayn place ī whiche by certayne dayes he called too poore and seke men & serued them deuoutly. And made clene theyr hedes & wesshed them and them that were lowsy & full of vermyne/ he hymselfe wolde pyke and make them clene/ and gaue them meet and drynke & clothed them/ & whā they were dyted anone came other to whō he dyd in lyke wyse & whan great cōpanye came somtyme he made them to sytte downe & refresshed thē all/ but euery day at ỳ leste he had. xij. the whiche he made sytte downe/ & at certayn houre ets & drāke with them. But fyrst he wesshed theyr handes and serued thē. On a tyme he impetred and gate of ỳ kynge that all the bodyes that were dampned to deth ỳ he coude synde in townes and cytees hanged and rotted that he myght take them downe & burye them/ and ordeyned men of his colleges to do it. ¶ It happed an a tyme the cōpanye of the kynge in ỳ partyes of arasstye into a towne named stra bor/ he founde a man ỳ was hanged that same daye/ and was than deed & men made a sepulcre for to burye hym in. ¶ And saynt loye approched hym & began to take him downe/ & apperceyued ỳ the soule was in the body/ he wold not approche ỳ myracle to hym but kepe hym fro vayngloyre & sayd full swetely/ o what euyl haue we done for to let this man to be take of ỳ god almyghty haue not holpen vs. The soule is it in his body/ whā he was reysed he was gladde & he dyd hym to take his reste. Whan they ỳ had made hym to deye knewe it/ they wolde haue made hym receyue deth agayne/ & with great peyne saynt loye delyuered hym fro their hādes. Yet he gate letters of grace for hym for to be more sure. ¶ There was a preest in his diocesy whiche was enfamed/ & oft he reproued hym & exorted to be cōfessed but alway ỳ preest heled his syne. Whan saynt Loye sawe ỳ his fayre admonycyō auayled not he excomyned & curled hym & defended hym ỳ he sholde no more synge masse vnto ỳ tyme he had done open penaunce. The preest set nought by his cōmaūdemēt ne defence in despysynge his sentence/ a lytell after this ỳ sayde preest wolde go synge masse & as he approched vnto the aulter he fylle downe to groūde and deyed/ many other myracles dyd he by his lyf & doth yet/ he edefyed at noyon the ancelles of Jhesu cryst. By hym god shewed ỳ body of saynt Quyntyn/ he foūde at saylons ỳ bodyes of two bretherne germayns martyrs. Saynt crystyn and Crystynyen and ordeyned a precyous vessell to put them in/ he foūde also at beauuays ỳ body of saynt lazyen whiche was of ỳ companye of saynt quyntyn whiche he put into a precyous vessel. ¶ At parys vpon the great brydge he made a blynde man to se. The sertayn of the chyrche of saynt columbe at parys came to sayt loye & sayd to hym ỳ theues had borne awaye by nyght all ỳ Jewelles and parements of the sayd chyrche. Thā saynt loye went into the oratorye of saynt columbe & sayd to her/ herke thou columbe what I say to the. My redemptor wyl that anone thou bryngе agayne ỳ ornamētes of this chyrche that haue bē taken away. Or I shall in suche wyse close ỳ dores with thornes that neuer herafter thou shalt in place be serued ne worshypped. Whā he had sayd thus he departed/ on ỳ morne ỳ sertayn of ỳ sayd chyrche that was called Maturyn rose vp & foūde all ỳ parements and Jewelles ỳ had be borne awaye & were set in the place as they hadde ben tofore.

¶ Saynt loye dyd do ordeyne moche ryche ly the body of saynt Germayn / and ỹ body of saynt Seueryn. ¶ Saynt platon saynt Quyntyn / saynt Lucyen / saynt genouefe / saynt Columbe / saynt Maxime / saynt Julyan / & specyally of saynt Martyn at tours by dagoberte ỹ kynge / & the tombe of saynt Bryce and another tombe where the body of saynt martyn had ben longe in & the hous of saynt denys ỹ martyr at Parys / and ỹ teguryon of marbe whiche is vpon hym of merueylous werke of golde & of gemmes / whā saynt loye deyed he was. lxx. yere of age / & in ỹ ende of ỹ yere he was translated into another place / and was founde also frelhe & without rotynge as he had ben alyue in his sepulture. Now here ye a more great myracle his berde & his heeres were shauen whan he dyed. But in the tombe whā he was trāslated they were foūden as great and longe as they hadde alwaye growen in his tombe.

¶ Here begynneth the lyfe of saynt Wyllyam.

SAynt Wyllyam was drawen oute of noble lygnage / i his chyldehod he was made chanonne of parys & of soyssons / and whan he came to parfyte age he was a man rype & attempered he myght no more suffer the pestylences and ỹ perylles of this deceyuable worlde / but brake all the bandes of ỹ worlde & wente vnto a deserte named grāmount / and lyued there a great whyle in pure cōscyēce and in the holy cōtemplacyon. But as he lad this lyfe there grewe on hym a great tribulacyon ỹ he had great fere that ỹ tranquylyte of his contemplacyon myght be troubled and went into an abbay of cyste aulx. And there he was professed & profyted moche in vertues fro than forthon / & after he was there made pryoure. Afterwarde he was trāslated from thens into another abbaye that is called karoloscēce & there by electyon he was chosen abbot / and there in al humylyte he treated deuonayrly his dyscyples and subgectes i shewynge to thē ensamples of god vertues and good maners. ¶ After he was chosē to be archebyshop of burges / & how wel it was ayenst his wyll he accepted it. Neuertheles whan he had accepted & taken it yet therfore chaūged he not the habyte of ỹ ordre whiche he hadde tofore takē of the obseruaūce also / and how wel that he had metes delycyous ynoughe as to suche a prelate bē ordeyned & arayed / neuertheles he left not ỹ sobernes that he had maynteyned tofore in humylyte i holy meditacyon and in deuoute prayers in whiche gladly alwaye he occupyed his tyme and he was moche besy for the helth of ỹ soules that were cōmysed to hym & charged to kepe / gladly & dylygently / he herde theyr confessyons / he norysshed theym swetely. Ofte & dylygently he preched to them or dyd do preche. He deserued somoche grace of oure lorde / ỹ by his deuoute prayers and merytes in his lyuynge lyfe god shewed many myracles. ¶ On a day it happed ỹ a preest named Geralde had lost the helth of one of his handes that he myght synge noo masse. Whiche came to saynt Wyllyam / and saynt Wyllyam bad hym that he sholde confesse hym / and wout doubte he sholde be hole / & so he dyd / & at the ende of thre dayes he sange masse hole & soūde. ¶ Another tyme there was a yonge chylde that had his brayne sore troubled in suche wyse ỹ his frēdes brought hym tofore this holy man / on whom he had great pyte and began humbly to handle hym & layed his hande on his heed & anone the peyne ceased and he was anone all hole. He was alwaye glad & ioyous and ỹ dysplealed moche to some ỹ were of hard and rude lyuynge. Aboue all thynges ỹ synne of detractyō dysplealed hym moche and loued no detractours / and to

his power with great dylygẽce he made them to shewe this syñe/and where they wold not he withdrewe hym fro theyr cõpanye. ¶ Fynably he toke ỹ crosse for to go ouer see agaynste heretykes & hethen men & as he made his purueaunce for to make ỹ sayd vyage he rendred and gaue vp his soule to almyghty god ỹ fyft ydus of ỹ monethe of Ianyuere/and was buryed in the chirche of burges/the whiche anone after began to do myracles. Whan the pope Honorius ỹ thyrde herde his lyf & how god shewed many myracles. After that he by great dylygẽce & made inquysycyon he canonysed hym to ỹ honoure & praysynge of god whiche by ỹ prayers of the sayd Iaynt wyllyam bryngc vs to his euerlastynge blysse in heuen. Amen.

¶ Here folowethỹ lyfe of Iaynt Eutrope.

Saynt Eutrope was borne & came of ỹ moste excellente lygnage of all the worlde/ & was borne in the realme of Perce/and was sone of ỹ admyrall of babylõ whiche was named Exercles whom the sayde Exercles engendred on a quene whiche was called Guyne and Iaynt Eutrope was endoctryned in his yought/in letteres of caldee & of grece soo ferforthe ỹ he was cõpared to ỹ moste greatest clerke of the realme. After he went to galyce in to the court of kynge Herodes for to se some curyosyte or some nouelte of ỹ barbaryens that were with ỹ kynge herodes. whã he had dwelled there certayn dayes in the courte he herde the fame & renome of ỹ myracles of our lorde Iheſu cryste/& began to enquyre & serche somoche that he herde saye ỹ oure lorde wolde go ouer the see of galylee/ & he put hymselfe in ỹ multytude of people that folowed hym.

¶ It happed that this day our lorde by his infynyte largenesse refreshed & fed. v. thousande men with fyue loues of barley bared & two fysshes in ỹ presence of Iaynt Eutrope. Whan Iaynt Eutrope had sene this myracle & herde say of his other myracles/fro than forthon he began to byleue a lytell in hym but he durst not for his pedogoge or his gouernour whiche was wt hym. ¶ For ỹ admyrall his fader had cõmysed in hym his garde/whan he had fedde hym wt the other he went to Iherusalem into ỹ temple for to praye & adoure his creatur in his lawe/ & after this wẽt home to his fader/& tolde hym al that he had sene in the coũtre fro whens he came I haue sene a man sayd he that is called cryst/but in this worlde is not his paryell ne lyke. For he reysseth deed mẽ/he heleth the lazares/he maketh blynde men to se/the deef to here the lame to go ryght & he leth al maner of sekenesses. And yet more tofore me he hathe fedde wt fyue loues of barley & two fysshes fyue thousãde men. Wherfore yf it please hym that hath made heuen & erth to sende hym into his cõtree/I sholde be glad & Joyous yf it plese you to do hym honour & reuerẽce. whã the admyrall herde ỹ worde of ỹ chylde/ he went thynkynge how he myght se hym A lytel whyle after ỹ chylde ỹ hath great desyre too se yet Iheſu cryste toke leue of his fader/whiche he gate wt great peyne & came syth wt greate cõpanye for to worshyp and adoure in the temple/where he sawe on a daye how ỹ chyldren of Iherusalem came with a great cõpanye of peoplc tofore our lord Iheſu cryst vnto bethanye makynge to them great reuerence/& toke ỹ bowes of palmes & olyues/ and of other trees & many other floures whiche they threwe in ỹ waye where he sholde passe/& songen with hye voys osanna.

¶ Than Iaynt Eutrope hymselfe began to cast floures in ỹ waye but he was moche angry bycause he myght not se Iheſu cryste for ỹ multytude of ỹ people that was there. And after that is cõteyned in ỹ gospell he was in the cõpanye of them that were comen for to adoure & worshyp

in Jherusalē at ỳ feest ỳ was there/whi-
che sayd to sayt phelyppe. Syr we wolde
se Jhesu cryste. Thāne saynt Phelyppe
accōpanyed with saynt andrewe tolde it
to Jhesu cryst. And anone after saynt Eu
trope & his compayne sawe hym sytt̄ge
vpon an asse wherof he was ryght glad.
And frothā forthon he byleued secretly &
accōpanyed w̄ him but he doubted his fe
lawshyp for a lmoche as his fader had cō
maunded them to kepe hym well & that
they sholde bryng hym agayne w̄ them
Than he herde saye that the Jewes shol
de bȳge shortly Jhesu cryst to deth. And
bycause he wolde not se so greate crueite
done to so true and Just a man. he depar
ted on the morowe and went into his cou
tre/and he recounted all that he had sene
of our lorde. A lytell whyle after he retour
ned & herde saye how he was put to deth
wherfore he was sory/for he loued hym
moche. But whā he herde saye ỳ he was
ryssen fro deth to lyfe/& ascended into he-
uen/he was moche ioyous & retourned
into babylonye fulfylled w̄ the holy ghost
And all the Jewes that he founde in his
countre for anger he destroyed bycause ỳ
they of Jherusalem had put our lorde to
deth. After this a certayne tyme whan ỳ
apostles were departed through ỳ world
two shynynge cādelstyckes of golde were
send into perse whiche were of very fayth/
ỳ is to saye Symon & Thadeꝰ ỳ apostles
of god & entred into babylonye. And had
chaced oute of the couutre two enchaun-
tours zaroen & arpharat/whiche had p-
uerted ỳ people by fals & decepuable spe-
kynge. And i this cyte these two apostles
begā to shewe ỳ worde of god & to do my-
racles & hele seke people of dyuers mala-
dyes. whan this holy yonge man knewe
of theyr comȳge he was ryght glad & ad-
monested his fader to leue his errours &
his ydolles/and that he sholde receyue ỳ
rysten fayth to the ende ỳ he myght gete
therby heuen. And what by ỳ predycacy-
on of the apostles and by the cousayl and
exhortynge of his sone his fader & many
other were cōuerted & regenerate in ỳ ho
ly fonte of baptysme by the hādes of ỳ a-
postles/and after all the cyte was cōuer-
ted to the fayth/& dyd make a moche no-
table chyrch there/& ordeyned there a pre
late an holy man & true whome they had
brought w̄ them fro Jherusalem named
Abydas/endoctryned in ỳ doctryne of ỳ
gospelles. And they ordeyned sayt eutro-
pe archedeken. And whan they hadde all
thus ordeyned/they departed & wente in
to other cytees for to preche ỳ fayth of god
¶ And anone after they receyued ỳ pal-
me of martyrdome. After saynt Eutrope
wrote theyr passyon in letters of caldee &
of greke. ¶ A lytell whyle after saynt Eu
trope herde speke of ỳ myracles ỳ saynt
peter prynce of ỳ apostles dyd/whiche ỳ
tyme was pope of rome. He toke leue of ỳ
bysshop prively wout wyttynge of his fa
der & came to Rome. Whā saynt Peter sa-
we hym he receyued hȳ moche agreably
& endoctryned & taught hym the lawe of
god moche delygently. Whā he had dwel
led w̄ saynt peter a longe whyle by the or
dynaunce and commaundement of saynt
Peter he wente into fraunce with many
other for to preche the rysten fayth/and
thus as he entred into ỳ cyte of sayntes
he went through the stretes & places pre
chynge the fayth of cryst. Anone as they
of ỳ cyte sawe hym/they knewe well ỳ he
was barbaryen by his speche. And whā
they herde hym preche thȳges that they
had neuer herde tofore. They brent hym
with brēynge fagottes and bete hym w̄
poles vylaynsly/and whan they had soo
vylaynsly betē hym/they put hym out of
the cyte. But the glorious frende of god
toke full pacyently his persecucyon/and
made in a mountayne ryght nyghe ỳ cyte
a lytel lodge of bowes/wherin he dwelled
a great whyle. And by day tyme he came
& preched in ỳ cyte/& at nyght he retour-

ned vnto his lytell lodge where he abode in fastynges prayers & in orysons. Thā whan he had be longe there & had cōuer ted but fewe of ỹ peple / he wente agayne to saynt peter to rome. And whā he came thyder / he founde ỹ he had suffered passy on on the crosse / and foūde there saynt cle ment in his stede / whiche cōmaūded and coūsayled hym to retourne into the sayde cyte of rayntes. And that in prechynge ỹ cōmaūdemētes of god benygnely he shol de abyde the palme of victorye for ỹ loue of our lorde / ỹ is to wete passyon & mar tyrdome. ¶ Than saynt Clement ordey ned hȳ a bysshop & also saynt Denis whi che was come out of grece to rome & ma ny other brethern / whiche saynt clement send into fraūce. And thus departed they fro rome and aryued in ỹ cyte of aucerre And there in great loue they kyssed & em braced eche other i takynge leue for to de parte fro another tyme / & tenderly wept. Saynt Denis & his felawes came to pa rys / & last Eutrope went to rayntes strō gely cōfyrmed & fyrme in ỹ loue of god all prest & redy to suffer all tourmētes / & mo che cōstantly preched ỹ fayth in suche wy se ỹ many were baptysed. ymonge whos me the doughter of the kynge of the sayd cyte whiche was named Eustel was bap tysed / whā her fader knewe it he had her of so great indygnacyon ỹ he put her out of the cyte. And anone as she was out for the loue of god / she went streyght vnto ỹ lodge of ỹ holy man and abode there. Al way the fader for loue that he had to his doughter was sory ỹ he had put her oute and send ofttymes to her messangers for to come agayne home to hym. To whom she answered ỹ she had leuer for the fayth of Jhesu cryst dwelle out of the cyte than to retourne in ayen to sacrifyce to ỹ ydol les. For whiche answere ỹ fader was soo angry & wrothe that he wyst not what to do and dyd do assemble all ỹ bouchers of the towne. And gaue to them an hondred and .l. shylynges for to put to dethe saynt Eutrope / & ỹ they sholde bryngе agayne his doughter to his hous. ¶ Thā ỹ day tofore ỹ kalendas of may they assembled with them many saralyns & came to the lodge of saynt Eutrop. And fyrst they sto ned hym / & after they bet this holy man with staues and scourges leded al naked and after they cleued his heed with a bou chers axe / and sawed hym wt a sawe / the mayde wt mo other buryed hȳ by nyghte in his tegurion or lodge / & kepte hym in bygylles with lyghtes & in dyuyne obse quyes as longe as she lyued. A lytel why le after she departed out of this world ry ght holyly & was buryed belyde her may ster as she had requyred by her lyf. After this a certayn space of tyme they of rayn tes edyfyed ouer this holy corps a moche notable chyrche. In whiche all seke folke of dyuers maladyes & sekenelles haue bē heled / & yet dayly bē. And also many pry soners ben also by the prayer of this holy saynt delyuered of theyr yrons / as guy ues boltes & other whiche bē hāged in ỹ sayd chyrche / in remembraūce that they haue ben losed & vnboūden by ỹ prayers of saynt Eutrope / saynt denys wrote the passyon & martyrdome of saynt Eutrope in greke & sende it to grece to his frendes ỹ byleued tho in god by ỹ hādes of saynt clement ỹ tho was pope of Rome / in exal tynge & glorifyenge ỹ name of god whi che without ende reygneth and shall rey gne. Amen.

¶ Here foloweth ỹ lyf of saynt Marciall.

IN the tyme ỹ our lorde Jhesu cryst preched in Jurye in the lygnage of benyamyn moche people came to hȳ for to haue ỹ was necessarye to them as wel of drynke as of meet / & in especyall for tho here & vnderstāde suche thynges as was touchynge of ỹ saluacyō of the soule. On a daye in ỹ myddes of all ỹ cōpany came

a man that was of ỹ sayd lygnage of benyamyn the mooſt noble of all ỹ Jewes named by his right name marcyal/ & his wyfe was called elyſabeth which had by twene them bothe a chylde of ỹ age of.xb yere/ ỹ was named alſo Marcyall whan they herde our lorde Jheſu cryſt preche/ whiche ſayd in his predycacyō. Do ye penaūce ỹ realme of heuen is nyghe to thē ỹ do penaunce/ & who ỹ is not regenerate in water by the ſacramēt of baptyſme he may not entre ito ỹ realme of heuē. Thā by the commaūdement of our lorde Jheſu cryſte Marcyall his wyfe & theyr ſone marcyall/ whiche was a chylde replenyſſhed in holy doctryne & were baptyſed of ſaynt Peter. Than zaches and Joſeph ỹ whiche buryed oure lorde were baptyſed alſo & many other of ỹ people of ỹ Jewes whiche were ouer lōge to tel here al theyr names/ whā all this was accomplyſſhed & ỹ euerych tourned homewarde to his hous/ chylde Marcyall retourned not w̄ his fader & moder. But gaue hymſelf all ouer vnto our lorde Jheſu cryſt/ & put hȳ in ỹ companye as one of his dyſcyples & helde hym alway by ſaynt Peter whiche was ryght nyghe of his kynne. And frothā frothen he was ſo enlumyned & endoctryned of our lorde & of ſaynt Peter that he nothynge delyred ſomoche as for to accomplyſſhe ỹ cōmaundementes ſolytayres. After this ſaynt peter came to rome & prayed to Marcyall ỹ he wolde go with hym. And thus as they had ben togyder endoctryned with one holy doctryne/ and of one merytorye dylectyon. In lyke wyſe that togyder they receyue ỹ comyn rewarde of ỹ Joye durable. And thus as they went they were accōpanyed of ſome dyſcyples of Anthyoche ymonge whome were alphynyen & auſtrydonyen & many other. Whā they were entred within Rome/ they were receyued of a man named Marcelle/ at that tyme conſull of the Romayns. Thus as they dwelled there god appered to ſaynt Peter and comm aūded hym that he ſholde ſende ſaynt marcyall into ỹ prouynces of Gaule for to preche ỹ fayth and the byleue to ỹ people whiche were in the bandes of the deuyll of helle.

¶ Thā ſaynt Peter called to hym ſaynt Marcyall/ and tolde to hym all by order ỹ our lorde had ſayd & commaunded hym. Whan ſaynt Marcyall herde that/ he began ſtrōgely to wepe bycauſe he doubted the ferre regyō & the people/ whiche had no knowlege of god. whan ſaynt Peter ſawe hȳ thus wepe/ he began moche ſwetely to conforte hym in ſayēge to hym My holy broder be not heuy ne ſorowefull for god ſhal be alway w̄ ỹ/ lyke as he had promyſed to vs ſayenge. Lo I am alwaye & ſhall be with you vnto ỹ conſummacyon of ỹ worlde. Thus my ſwete broder he cōmaunded vs after his reſurrecyon ſayenge. Go ye vnto & thrōugh the vnyuerſall worlde & preche ỹ goſpell to all creatures ỹ who ſhall byleue & ſhall be baptyſed/ he ſhall be ſaued. And they ỹ wyll not ſo doo ſhall be dampned/ whiche thynges my bleſſed broder behoueth vs to kepe & put in effecte to ỹ ende ỹ we forgete not ỹ cōmaundementes of god. And anone after theſe bleſſed wordes ſaynt Marcyal toke leue of ſaynt peter/ & brought w̄ hym the two dyſcyples afore ſayd/ ỹ is to wete Alphynyen & Auſtrudinyen/ & departed lyke as god had cōmaūded to ſaynt Peter. Thus than as they went/ & ỹ they were wery & ſore trauayled by ỹ waye/ whiche was lōge & greuous/ ſaynt Auſtrudynyen departed oute of this worlde & deyed/ whā ſaynt Marcyal ſawe ỹ he was deed he retourned in great haſt to rome & told to ſaynt peter ỹ whiche was befall i their waye. Whā ſaynt Perer had herde hym he ſayd/ retourne as haſtely as ỹ mayſte & take my burdō in thy hande. And thou ſhalte come where ỹ haſt lefte thy broder touche his body with this burdon/ & anone he ſhall aryſe and go in thy companye

as he dyd tofore. Whan saynt Marcyall came agayne to ỹ corps / he touched it wt the burdon / lyke as saynt Peter bad him And anone after he was reysed fro dethe to lyfe. ¶ After whã saynt Marcyall had Journed longe by dyuers coũtres in longe prechynge & shewynge ỹ worde of god They came into cuyan to a gastell called Tulle / and there was receyued of a ryche man and a myghty named Arnolde whiche had a doughter ỹ dayly was tourmẽted wt the enemy. Thus as saynt Marcyall entred into the hous ỹ fende began to crye sayenge. I knowe wel now ỹ I must yssue out of ỹ body of this mayde. For the angels of paradyse that ben wt the Marcyal tourmẽteth me ryght greuously / but I praye ỹ by the name of hym ỹ was crucyfyed whom ỹ precheste of that ỹ send me not unto thabysme of helle. Thã sayt marcyal sayd to hym. I conure the inỹ name of Jhesu cryst that was crucyfyed for vs that thou yssue out of ỹ body of this mayde & neuer retourne agayne / but ỹ thou go to a place delerte / where byde ne fowle ne perlone dwelleth / wt this cõmaundement ỹ mayde kest out ỹ enemy & she fyll downe as deed. Than saynt Marcyal toke her by the hande & reysed her vp / & deliuered her to her fader hole & sauf. Holynes & benygnyte wt all humilyte shone in saynt marcyall / & was allway in prayers. ¶ Another myracle allo our lord shewed by ỹ prayers of saynt Marcyall in ỹ same place. The prynce of the sayd castell whi the was called nerua / & was colyn to ỹ emperour Nero / had a doughter whithe was suffocat & murdred by ỹ fende & was deed. Than the fader & moder of the chylde ỹ were moche sorowfull & heuy wt a great part of the people brought the body of ỹ chylde tofore saynt Marcyall tenderly weepynge & sayenge to him. O man of god helpe vs at this tyme ỹ lest how it is with vs / whan saynt Marcyal sawe ỹ lamẽtacyon & the sorowe that they made he had pyte of them / and sayd with a hye voyce. I praye you all as well crysten as paynyms that ye wyl deuoutly pray god almyghty ỹ by his benygnyte it please hym to gyue agayne the lyfe to this chylde. The two dysciples of saynt Marcyal and a fewe crysten people that were there put them to prayers / and syth saynt marcyall hymselfe made his prayer sayenge. Syr I praye the in the name of the blessed dere sone / and of thy good frende saint Peter by the ordynaunce & commaundemente of whome I am come hyther / ỹ it please ỹ to reyse this chyld here to ỹ ende that whã he shall be reysed many may byleue in thyn holy & precyous name. Thã saynt Marcyall trustynge in the helpe of god toke the chylde by the hande sayenge to hỹ. In ỹ name of our lorde Jhesu cryst that of ỹ Jewes for vs was crucyfyed & the thyrde daye arose fro deth to lyfe aryse by & stande ryght on thy fete. Anone ỹ chylde arose ryght vpõ his fete / and syth kneled downe to the fete of ỹ holy man sayenge to hym. O man of god I requyre ỹ to baptyse me to ỹ ende that I may be saued / and marke me with ỹ lygne of ỹ holy crosse / for other wyse maye none be saued but yf he be baptysed. Anone saynt Marcyall baptysed hym / & wt hym in the same place were wel crystned allo as wel men as women thre thoulande and syxe hondred. ¶ And after this saynt Marcyall went & destroyed ỹ ydolles & brought thẽ to nought. Fro thens went saynt marcyall & his two dysciples & departed & came to lymoges / where they were benygnly receyued of a matrone ỹ was named Susanne. In whose presence saynt marcyall heled one that was frentykell / whan the good womã Sulanne sawe ỹ myracle ỹ so was made in her presence / anone she & her meyne were baptysed. After this sayt Marcyall went into ỹ temple where the preestes of ỹ ydolles were / ỹ whiche dete hym greuously / & syth put hym in prysõ.

t.i.

On ỹ mone as he made his prayer there
descẽded a great lyght on him ỹ men my-
not beholde hym. The chaynes of yron to
breste/ & the dores of the pryson opened/ ỹ
kepers & they ỹ were there requyred to be
baptysed. And the preestes ỹ had so beten
hym were smyten to deth by thondre and
lyghtnynge. Thã other ỹ were there ca-
me to saynt Marcyal into prysõ/ & prayed
hym ỹ he wolde reyse them ỹ so were smy-
ten to dethe by ỹ thondre/promysynge to
hym ỹ yf he so dyd they all wolde be bap-
tysed. Thã our lorde by his prayer reysed
them agayne fro deth to lyfe. Than that
same tyme were tourned to crysten fayth
& baptysed .xij. M. creatures as mẽ & wo
men. And after this on a tyme dyed ỹ ho-
ly woman Sulanna & tofore her deth she
recõmaũded to sayt Marcyall her dough
ter ỹ was called valeryan/whiche had p
mysed & auowed to our lorde chastyte as
longe as she lyued. And whã ỹ holy may-
de knewe that there sholde come to lymo
ges a lorde named Steuen/whiche was
lorde of all ỹ prouynce fro ỹ ryuer of rosne
vnto the see. She was sore aferde lest he
wolde do to her ony greef or noyaunce a-
gaynste her auowe. And gaue awaye all
her rychesse to poore folke for the loue of
god. Whã ỹ sayd Steuen was come to ly
moges he made do come tofore hym ỹ ho
ly mayde to ỹ ende to haue his wyl of her
but whã she was come & sawe ỹ she wold
not consente to do his wyll/anone he ma-
de her heed to be smyten of. Than ỹ squy-
er ỹ byheded her herde ỹ angelles synge
that bare the soule of ỹ holy byrgyn into
heuẽ with moche great Joye & solempny
te/anone he retourned vnto his mayster
& tolde hym all that he had sene & herde &
sythe fyll downe deed at his fete. Than ỹ
duke & all his companye had moche gre-
te drede/and ỹ duke hymselfe cladde hym
nerte his flesshe in a sharpe heyr & harde
for great repentaunce/and prayed saynt
Marcyal that he wolde praye god that it
myght please hym to reyse his squyer fro
deth to lyfe/& he wold byleue in the fayth
of Jhesu cryst & be crystened/anone after
ỹ saynt Marcyal had prayed our lorde he
reysed ỹ squyer. Than ỹ duke & wel a .xb.
M. persones in ỹ cõpanye were baptysed
In this tyme ỹ same duke by ỹ cõmaun-
dement of the emperour Nero went into
Italye with a great cõpanye of men of ar
mes/whan he had accõplysshed the com-
maũdement of Nero/they went to Rome
for to se saynt Peter/whome they founde
prechynge to ỹ people/whiche people we
re barefote & had clothed thẽ with ỹ heyr
lyenge on ỹ groũde tofore saynt Peter in
demaũdynge hym pardon of theyr syñes
Whan saynt peter sawe the duke & somo-
che fayre people i his cõpanye/he demaũ
ded them what they were/& of what coũ-
tre. Than ỹ duke tolde him by order how
he & his companye had bẽ conuerted and
baptysed of saynt marcyall. After whan
they were departed from rome they thou
ghte ỹ they wolde go se saynt Marcyal to
fore or they retourned into theyr countre.
¶ Thus thã as they were lodged nyghe
by a ryuer/and ỹ sone of the erle of Poy-
tyers bayned hym in ỹ sayd ryued/ ỹ en-
nemye the deuyll drowned & smored hym
to ỹ deth. Whã his fader knewe it he wen
te wepynge tenderly to saynt Marcyall/
& prayed hym to reyse his sone fro deth to
lyfe. Thã saynt Marcyal went to ỹ place
where as he was drowned & cõmaunded
to the fende to brynge ỹ body out of ỹ wa-
ter/and he sholde appere in a lykenes by-
syble tofore thẽ all. Anone yssued out of ỹ
water thre fẽdes lyke Ethyopyens more
blacke than coles. And had terryble fete
& eyen & great heyr that couered all ỹ bo-
dy/& cast out at their mouthes & nosethyr
les fyre lyke sulphre/& cryed lyke rauens
whan they had tolde to saynt Marcyall
ỹ harmes & euylles that they had done.
He commaũded them that they sholde de
parte and go into places deserte where as

they myght neuer noye / ne greue perſon lyuynge. Saynt Marcyall whiche had pyte & compaſſyon on them that wept for ꝑ deed chylde / & reyſed hym fro deth to lyfe. And than the chylde tolde to fore them all that were there / how the fende had drow ned and ſmoldred hym & how they wolde haue bo̅de hym w̄ chaynes of yron bren nynge / but an angell of heuen delyuered hym / & ſhewed hym ꝑ fyre of purgatorye and fro thens led hym to the gate of para dyſe / and as ꝑ frendes requyred to haue hym / a voyce came fro heuen & comma̅n ded ꝑ he ſholde aryſe agayne / & ꝑ he ſhol de lyue yet .xxvi. yere / whan he had tolde all this / he gaue hymſelf all ouer to ſaynt Marcyall. And fro tha̅ forth lyued in gre te abſtynence & holy lyfe / lyke as the an gell had taught hym. Saynt Marcyall dyd many myracles & vertues. ¶ There was on a tyme a wom̄ that had her hus bande ſeke of the palleye. To whiche wo man ſaynt Marcyall delyuered his bur don / w̄ whiche ſhe touched a lytel her hus bande / & incōtynent he was hole. ¶ Ano ther tyme ꝑ fyre was ſo great in ꝑ cyte of bourdeys that all was on flā̃e. Saynt Marcyal helde vp his burdon agaynſt ꝑ fyre / & anone it was quēched. ¶ Another tyme as he wold haue halowed a chirche at lymoges / ꝑ prynce afore ſayd cōueyed and ſomoned all the people poore & ryche to come to ꝑ dedycacyon of this chyrche. And whan they were all aſſembled ſaynt marcyall admoneſted & warned thē to be in verye chaſtyte. It happed ymonge thē whyles ꝑ maſſe was ſayenge / that there was a knyght whiche he & his wyfe were ſore vexed & troubled with fendes / & as they were brought to fore ſaynt marcyall he demaū̃ded the fendes why they vexed thē ſo. And them anſwered to hym ꝑ hadd cōmaunded the ꝑ the people ſholde mayn teyne chaſtyte / & thefe.ij. haue all this ny ghte enpoiſon them in lechery / & this is ꝑ cauſe ꝑ wherfore we ben entred to them. Saynt marcyall at ꝑ requeſt of ꝑ prynce & people heled them. ¶ This ſame yere ꝑ is to ſaye. xl. yere after the paſſyon of our lorde Jheſu cryſt ꝑ ſame our lorde Jheſu cryſt appered to hym & ſhewed how ꝑ haſt ly he ſhold departe fro this worlde / & be w̄ his other frendes in the realme of heuen Than he dyd do aſſemble all the cryſten people ꝑ he had conuerted / & to thē made a moche fwete ſermon in takynge leue of them. Soone after he was ſeke of the fe uers / & than our lorde appered to hym w̄ a greate quantyte of angelles / whiche w̄ moche Joye & gladneſſe bare the ſoule of ſaynt marcyall into heuen. Vbi eſt honor et gloria ī ſeculoꝝ ſecula. Amen. ¶ This ſaynt Marcyall of whome we ſpeke here was ꝑ ſame chylde as ſome ſaye / on whō me our lord layde his hāde vpō his heed whan ꝑ contencyō & ſtryfe was ymonge the apoſtles whiche of thē ſholde be gre teſt in ꝑ realme of heuen. And tha̅ our lor de ſet the chylde Marcyall in ꝑ myddell of them layenge his hande vpō his heed as ſayd is / and ſayd to them. yf ye be not ly tell & humble as this chylde is ye ſhal not entre into heuen. He ꝑ ſhall be leeſt ymon ge you / he ſhall be greateſt in my realme as ꝑ goſpell maketh more playnly mency on ꝑ whiche glorious ſaynt ſaynt Mar cyall let vs praye vnto hym / ꝑ he procure vnto our lorde Jheſu cryſt / ꝑ all we may haue parte with hym in ꝑ Joye & glorye perdurable. Amen.

¶ Here foloweth ꝑ lyfe of ſayt Geneuefe.

The noble ſaynt geneuefe was bor ne at Nauncerre beſyde parys in ꝑ tyme of ꝑ emperour honorius & Theo dolius ꝑ leſſe / & was dyſcended of her fader & moder vnto ꝑ tyme of the emperour Valetynyen Anone her natyuyte ꝑ holy ghoſt ſhewed to ſayt Germayn of auncerre how ſhe ſhol de ſerue god holyly & vyrgynely ꝑ whiche thyge he told many / after ſhe was sacred

of ꝑ bysshop of Chartres Ully ques / ⁊ came to dwelle at parys full of vertues ⁊ of myracles in ꝑ tyme of laynt Dychase the martyr. whom ꝑ hongrers martred. And after in the tyme of laynt Remyge vnder Chyldryk kynge of Fraũce / ⁊ after vnder Clouys his sone / fyrste crysten kynge of fraũce / ⁊ was named loyus in his baptysme whome laynt Remyge crysined / ⁊ an angel of paradyse brought to hym an appie ful of crysme / of whiche he was enoynted ⁊ also his succeſſours kynges of fraũce ben enoynted ⁊ sacred at theyr coronacyon / ⁊ after he was of good lyfe / ⁊ founded ꝑ chyrche ꝑ is now called laynt Geneuefe on ꝑ moũte of Parys in ꝑ honour of laynt Peter ⁊ laynt Poule at ꝑ requeſt of laynt clothe his wyf / of whom ꝑ body resteth in ꝑ layd chyrche / at thyncytacyon of laynt Geneuefe ⁊ laynt Remyge dyd halowe ⁊ edefye it. The layd kynge encreased moche ꝑ realme of Fraũce / ⁊ fraũchyssed it by his puyſſaũce fro ꝑ romayns. He cõquered mylan ⁊ ꝑ lande lyenge by layn ⁊ loyre / toutayne / thoulose / ⁊ all guayne. And at his comynge to engouleſme ꝑ walles of ꝑ cyte fyll downe / he made almayn ⁊ bourgoyn trybutayres / he ordeyned ⁊ iſtytued parys to be ꝑ cheefe syege of ꝑ realme ⁊ he reygned xxx. yere / ⁊ after he was entred in ꝑ layd chyrche ꝑ yere of our lorde. v. C. xiiij. In ꝑ tyme of ꝑ layd kyng lyued ꝑ layd byrgyne to ꝑ tyme of kyng clotayr his sone / of whiche virgyn ꝑ soule fle we into heuẽ / ⁊ ꝑ body abode in erth in ꝑ layd chyrche / in whiche she is it hole ⁊ honourably entred and deuoutely worſhypped by the good ⁊ deuout crysten people.

¶ In ꝑ tyme ꝑ ꝑ layd byrgyn laynt Geneuefe was a chylde / laynt Germayn of ancerre ⁊ laynt Lowe of troyes clerke of ꝑ prelates of fraũce for to go quẽche al here fye ꝑ was in great bytayn now called englande came to maũcerre for to be lodged and herberowed / ꝑ people came agaynſt them for to haue their beneyſon. ymonge the people laynt Germayn by ꝑ enclynement of the holy ghoſt eſpyed out ꝑ lyteli mayde ⁊ made her come to him ⁊ kyſt her heed and aſked her name ⁊ whoſe doughter she was / ⁊ ꝑ people aboute her layd ꝑ her name was geneuefe / ⁊ her fader Seuere / ⁊ her moder geroũce / whiche came vnto hym. And ꝑ holy man layd / is this chylde youres / they anſwered ye. Bleſſed be ye layd this holy man whã god had gyuen to you ſo noble a lygnage / knowe ye for certayn ꝑ ꝑ daye of her natyuyte ꝑ angels songe ⁊ halowed great myſterye in heuen wt greate Joye ⁊ gladdenes. She ſhall be of ſo great meryte agaynſt god / ⁊ of her good lyfe ⁊ cõuerſacyon many ſhal take enſample ꝑ they ſhall leue theyr ſynne / and ſhall cõuerte them to god / ⁊ ſhall lyue relygyouſly by whiche they ſhall haue pardon and Joye perdurable / thã he layd to Geneuefe / my doughter tell to me and be not aſhamed / ꝑ kye wyl be ſacred ⁊ lyue in byrgynyte vnto ꝑ deth as a ſpouſe of Jheſu cryſte. The mayde anſwered holy fader ye demaunde ꝑ I deſyre / there lacketh no more but that by your prayers our lorde wyll accõpliſſhe my deuocyon / ꝑ holy mã layd / haue fyrme byleue i god ⁊ preue by werkes ꝑ good thynges ꝑ ye byleue in your herte and ſaye with your mouth. And oure lorde ſhall gyue you force ⁊ vertue. Saynt Germayne helde his hande on her heed tyll he came to ꝑ myuſtre there he gaue to ꝑ people ꝑ beneyſon ſayt germayn laid to ꝑ fader ⁊ moder of ꝑ mayde ꝑ they ſhold bryngne her agayn on the morne to hym / whã ſhe was brought agayne on ꝑ morne laynt Germayn ſawe in her a ſygne celeſtyal / I wote not what ⁊ layd to her / god the ſalcweth. Geneuefe doughter remẽbreſt ꝑ what ꝑ promyſeſte to me yeſter daye of ꝑ byrgynyte of thy body / holy fader layd ꝑ mayde I remembre well ꝑ by ꝑ helpe of god I deſyre ⁊ thynke to accomplyſſhe my purpoſe. Than ꝑ holy man loked on ꝑ grounde ⁊ ſawe a pe

ny lygned with ỹ croſſe/ whiche came by the grace and wyl of god he toke it vp and gaue it her and ſayd/ fayre doughter take this and bere it in mynde of Jheſu cryſte your eſpouſe/ and ſuffer not about you no ne other arayement of golde ne ſyluer/ ne of precyous ſtones. For yf ỹ beaute of this worlde ſurmoũt a lytell your though / ye ſhall leſe ỹ godes of heuen/ he commaunded her to god & prayed her that ſhe wolde remembre hym in her oryſons & prayers & recõmaunded her to fader & moder The two holy byſſhoppes went fro thẽs into Englande there were heretykes a the fayth/ whiche ſayd ỹ chyldrẽ borne of fader & moder baptyſed had no nede to be cryſtened/ whiche is not trouth / for oure lorde Jheſu cryſt ſayth clerely in ỹ goſpel ỹ none may entre into ỹ kyngdome of heuen/ yf he be not regenerate of water & of ỹ holy ghoſt/ ỹ is to ſaye regenerate by ỹ ſacremẽt of baptyſme. By this ſcrypture & by ſemblable ỹ holy prelates deſtroyed theyr falſe creaunce & byleue & by vertue alſo & by myracles. For in a ſolempnyte of eeſter by many ỹ were newe baptyſed/ in ſyngynge alleluya they chaſed & droue away theyr enmyes of ſcotlande/ & ſtraũgers of other places/ ỹ were come for to greue them it happened on a daye ỹ Geronce ỹ moder of ỹ holy mayde Geneuefe went on an holy & feſtful daye to warde ỹ mynſter / & her doughter went after ſayenge ỹ ỹ fayth ỹ ſhe had promyſed to ſayt Germayn ſhe ſholde kepe by the helpe of god / and that ſhe wolde ofte go the mynſtre to the ende that ſhe myght deſerue to be eſpouſe of Jheſu cryſt and ỹ ſhe myght be worthy of his loue / ỹ moder was angry & ſmote her on ỹ cheke. God auenged the chylde the moder became blynde/ & ỹ in .xxi. monethes ſhe ſawe not/ whã ỹ moder hadde bẽ longe in this peyne whiche moche enoyed her. She remembred of ỹ goodnes ỹ ſaynt Germayn hadde ſayd of her doughter/ and called her and ſaid my doughter go to ỹ pytte & fetche me water The mayde went haſtly/ whã ſhe was at ỹ pyt ſhe began to wepe by cauſe her moder had loſte her ſyght for her ſake and to ke vp the water and bare it to her moder The moder ſtratched her handes to heuen & toke ỹ water w̃ great fayth and reuerẽce / and made her doughter to ſygne her w̃ the ſygne of ỹ holy croſſe & waſſhed her eyen. And anone ſhe began for to ſe a lytell/ whan ſhe had twyes or thryes waſſhed / her ſyght came hole to her agayne as it had ben tofore. After this it happened that ỹ holy mayde was offered to the byſſhop of chartres Buylyque for to be ſacred w̃ two other elder maydens / for mẽ offered them after theyr aege But ỹ holy byſſhop knewe by ỹ holy ghoſt ỹ Geneuefe was the mooſt worthy and dygne/ and ſayd to her ỹ was behynde ſhold came before. For god had tho ſãctefyed her / after the deth of her fader & moder/ the holy damoyſelle came & dwelled at Parys for to aſſaye & preue her there/ & for to auayle ỹ more ſhe was ſeke of ỹ palſye ſomoche ỹ it ſemed ỹ her membres were dyſioyned & departed ỹ one fro that other/ wherof ſhe was ſo ſore tourmẽted that durynge thre dayes ſhe was kepte as for dede. For there appered to her no ſygne of lyfe/ ſaulf ỹ her chekes were a lytel reed. In this ſpace & tyme as ſhe confeſſed after an angell ledde her in ſpyryte where as ỹ reſt was of good folke & where the tourmẽt was of euyl people after warde ſhe ſhewed to many the ſecretes of theyr conſcyence as ſhe ỹ was taught & enlygned of ỹ holy ghoſt ¶ The ſeconde tyme laynt Germayn retourned fro englande & came to Parys/ ỹ people almoſt all went agaynſt hym w̃ grete ioye & tofore all other thynges laynt germayn demaũded how Geneuefe dyd but ỹ people whiche more is enclyned to ſaye euyll of good people thã well/ anſwered ỹ of her was no thynge i blamynge her whiche was to her a prayſynge of other men-

nes prayſynge is none ꝑ better/ne of other of blamynge is none ꝑ werſe. Therfore ꝑ holy man ſet nought of theyr Jangelynge but aſſoone as he entred into the cyte he wente ſtrayte to ꝑ hous of ꝑ holy vyrgyn whome he ſalewed in ſo great humylyte/ ꝑ all they merueyled & ſhewed to them ꝑ diſprayſed her ꝑ groũde wete of her teeres & recyted to thẽ ꝑ begynnynge of her lyf/ & how he koũde at nancerre ꝑ he was choſen of god & recũmaunded her to ꝑ people Tydynges came to Parys ꝑ Accylle ꝑ felon kynge of Hungrye had enterpryſed to deſtroye & waſte ꝑ partye of Fraũce/ and to ſubdue them to his domynacyon. The bourgeyſes of parys for great drede that they had ſend theyr goodes into other cytees more ſure. Saynt Geneuefe warned & admoneſted ꝑ good women of ꝑ towne that they ſholde wake in faſtynges and orayſons by whiche they myght aſſwage ꝑ yre of our lorde & elſhewe the tyranye of theyr enmyes lyke as dyd ſomtyme ꝑ .ij. holy women Judyth & Heſter. They obeyed her & were longe & many dayes in ꝑ chirche in wakynges/faſtynges/and orayſons. She ſayd to the bourgeyſes ꝑ they ſholde not remeue theyr goodes ne ſende them out of ꝑ towne of Parys for ꝑ other cytees ꝑ they ſuppoſed ſholde be more ſure ſholde be deſtroyed & waſted/ but by ꝑ grace of god Parys ſhold haue no harme & ſomme had indygnacyon at her/ & ſayd ꝑ a falſe prophete was ryſen & appered in theyr tyme/and began ymonge thẽ to aſke & trete whether they ſhold drowne her or ſtone her/ whyles they were thus tretynge as god wolde came to parys after ꝑ decees of ſaynt Germayn ꝑ archedeken of ancerre/and whã he vnderſtode ꝑ they treted to gyder of her deth he came to thẽ & ſayde fayre ſyrs for goddes ſake do not this myſchyſe. For ſhe of whome ye trete ſaȳt Germayn wytneſſeth ꝑ ſhe was choſen of god in her moders bely. And ſo here ben ꝑ letters ꝑ he hath ſend to her in whiche he recommẽdeth hym to her prayers whan the bourgeyſes herde this wordes recyted by hym of ſaynt Germayn & ſawe ꝑ letters they merueyled and fered god/ and lefte theyr euyll coũſeyll/ & dyd no more therto. Thus oure lorde kepte her fro harme whiche kepeth alwaye them ꝑ be his. And defendeth after that the apoſtle ſayth/ & for her loue dyd ſomoche that the tyraũtes approched not Parys. Thanke and glorye to god & honoure to ꝑ vyrgyn This holy mayde dyd great penaunce of tourmẽtynge her body all her lyf and became lene for to gyue good examples. For ſyth ſhe was of ꝑ age of .xv. yere vnto fyfty ſhe faſted euery daye ſake ſondaye and thurſdaye/in her refectyõ ſhe had no thyng but barly breed/ & ſomtyme benes/ ꝑ whiche ſoden after .xiiij. dayes or thre wekes ſhe ete for all delyces/alway ſhe was in prayers/in wakynges/& in penaũces/ ſhe dranke neuer wyne ne other lycoure ꝑ myght make her dronke in al her lyf whã ſhe had lyued & vſed this lyfe fyfty yere/ ꝑ byſſhoppes that were ꝑ tyme ſawe & beheldе that ſhe was ouer feble by abſtynẽce as for age warned her to encrece alytel her fare. The holy womã durſt not gayn ſaye theym. Our lorde ſayd to ꝑ prelates who hereth you hereth me/ & who deſpyſeth you deſpyſeth me/ & ſoo ſhe began by obedyence to ete wt̃ her breed fyſſhe & myke. And how well ꝑ ſhe ſo dyd/ſhe beheldе the heuen & wept wherof it is to beleue ꝑ ſhe ſawe appertely our lorde Jheſu cryſt after ꝑ promeſſe of ꝑ goſpell ꝑ ſayth that Bleſſed be they ꝑ be clene of herte/for they ſhall ſe god/ ſhe had her herte and body pure and clene. There bẽ twelue vertues virgynal ſayth Hermes paſtour without whiche no vyrgyn maye be agreable too god ꝑ is to wete ſayth/abſtynẽce/pacyẽce magnanymyte/ſymplelſe/ Innocẽce/cõcorde/charite/diſciplyne/chaſtite/trouth and prudence. Theſe vertues accomplyſſhed ꝑ holy vyrgyn by werke ſhe taught

& enlygned by wozde/and shewed ofte by enlample. Ofte & tofoze all other holy pla ces she vysyted the place where as rested laynt Denys & his felawes/and hadde great deuocyon to edyfye vpon the sayde holy bodyes a chirche/but she hadde not wherof. On a tyme came to her ỹ pzeestes as ofte they had done tofoze/to whom she sayd reuerent faders in god I pzaye and requyze that eche of you doo his power & his deuoyze to a symple mater/where of myght be made & edefyed a chirche in the honour of ỹ glozyous martyzs laynt Denys & his felawes/foz ỹ place where they reste ought moche to be wozshipped & doub ted/whiche fyzst taught to our aũcestres the fayth. Dame answered ỹ pzeestes we wolde fayne & haue great wyl therto/but we canne gete no chalke ne lyme. Thãne sayd the holy virgyn with a gladde chere in pzophecyenge as she ỹ was replenyssh ed with ỹ holy ghost. Go ye I pzay you to Parys vpon ỹ great bzydge and bzyn ge ỹ ye shall fynde there/they went thy der/& abode there a whyle meruayled & abasshed. And anone came by them two swynherdes spekynge togyder/of which that one sayd/as I went yesterday after one of my sowes I foũde a fourneyll of ly me merueylously greate. And that other answered. I foũde in the wood vnder the roote of a tree that wynde hadde thzowen downe a furneyle of lyme of whiche I tro we was neuer none taken awaye. Whan ỹ pzeestes herde this/they had great ad myzacyon/& blessed our lozde ỹ had gyuẽ suche a grace to Geneuefe his handmay de. They demaũded where ỹ furnels we re & after retourned & tolde to ỹ vyzgyn what they had foũden. She began to we pe foz Joye/& assoone as ỹ pzeestes were gone & departed/she satte on her knees & was all ỹ nyght in ozysons & in teeres in requyzynge helpe of god to pfourme this werke/& on ỹ mozne erlye all mate & tra uayled of walkynge/she went to genele a good pzeest & pzayed hym ỹ he wolde do his peyne & labour ỹ the chyzche myght be edefyed. And tolde hym tydynges of ỹ lyme/whã Genele herde this he was all amerueyled/& fyll downe to her fete/and pzomysed to her that nyght and daye he wolde to his labour to accomplysshe her commaũdement by the helpe of god and of laynt Geneuefe/and of ỹ people of Pa rys the sayd chyzche was begonne in the honour of ỹ blessed martyzs laynt denys laynt Rustyque/and laynt Eluthere/whi che now is called laynt Denis de lestree. There bẽ yet the holy bodyes where our lozde shewed fayze myzacles. Foz as the werkmẽ entẽded to make ỹ edyfyce eche after his crafte. It happed ỹ theyz dzyn ke fayled & was done/& Genele the pzeest sayd to Geneuefe whiche knewe not here of that he sholde talke with ỹ werkemen so longe ỹ he myght go to Parys and fet che dzyke/whã she herde this she demaũ ded foz ỹ vessell that they hadde empted & it was bzoughte to her/she made thẽ to departe fro her. Than she kneled downe on her knees & pzayed god with warme teerys to helpe her. And whan she felte ỹ our lozde had herde her pzayer she arose vp and made the sygne of the crosse vpon the sayd vessell and a merueylous thynge happed. Foz the vessell was full/ỹ werke men dzanke theyz bely ful/and as ofte as they wolde vnto the tyme that ỹ chyzche was parfytly made. Wherof they thãked our lozde. The holy virgyn had deuocyon to wake the nyght that our lozde rose fro dethe to lyfe after the custome and statu tes of auncyent faders. ¶ It happed on a tyme that she put her on ỹ waye tofoze daye to go to ỹ sayd chirche of laynt De nys/& made to bere a candell bzennynge tofoze her. The nyght was derke ỹ wynd great and it reyned fast/whiche quẽched the lyght of ỹ candell. The maydens that were in her cõpanye were soze troubled. She asked after the candell and assoone

as she had it in her hande / it was lyghted by goddes wyll agayne / and so she bare it brennynge vnto the chyrche. ¶ Another tyme whan she hadde ended the prayer a candell ỹ she helde / lyght in her hande by ỹ grace of god. Semblably in her celle on a tyme was a candell lyght in her hande wout ony fyre in this worlde / of whiche candell many seke folke by theyr layth & reuerence haue ben heled. That tapre is kepte yet at oure lady chyrche in Parys. ¶ A woman whiche by ỹ temptacyon of the deuyll whiche to his power alway deceyueth the good stale alwaye her shoos. But assoone as she was at home / she loste her lyght / whan she sawe ỹ our lorde had auenged the wronge that she had done to ỹ byrgyn. She dyd her to be ledde to her with the theefe / whan she came to ỹ holy birgyn / she fyll downe to her fete & requyred her of forgyuenes & restorynge of her lyghte. Geneuefe ỹ was ryght debonare toke her vp fro the groũde & in smylynge gaue to her the lyght a gayne of her eyen ¶ The holy birgyn on a tyme went to laon and the people of the towne went out agaynst her. Ymonge whom were ỹ fader and moder of a mayde that had bẽ .ix. yere so paralytyke / ỹ none myght shewe the ioynture of ỹ membres. They besought & requyred saynt Geneuefe ỹ she wolde visyte the seke mayde. She went and sawe her / & sythe made her prayer as she was accustomed and after she handled ỹ membres of the mayde & cõmaũded her to do on her clothes & hosen and shoos / in contynent she arose in good helth in suche wyse that she wente vnto ỹ chyrche with the people. The folke that sawe this / blessed our lorde that had gyuen suche grace to his damoysell Geneuefe and whan she retourned / they cõueyed her syngynge wt great Joye. The kynge of Fraũce Chyldryke how be it he was a paynym helde herin great reuerence / so dyd also the barons of fraunce for ỹ fayre myracles ỹ she dyd in the name of our lorde Jhesu cryst / wherof it happed on a tyme that the sayd kynge helde certayn pysoners Juged to deth / but by cause Geneuefe sholde not demaunde them / he yssued out of Parys & made to shytte the gates after hym / ỹ holy byrgyn knewe it anone & wente hastely after hym for to helpe to delyuer them. Assoone as she came to ỹ gates they opened wout keye seynge all the people whiche thought it a great wonder. She purchased ỹ kynge and obteyned grace for ỹ pysoners. ¶ In the partyes of ỹ oryent beyonde Anthyoche was a good man named Symeon / whiche had despysed this worlde & was merueyllous holy of lyuynge whiche demaũded of saynt Geneuefe of the marchaũtes ỹ wente vnto tho partyes. And by them he salewed her moche honourably / and recommaũded hym vnto her prayers. It was a great meruayl that the holy man whiche had neuer sene ne herde speke of her dyd do great her by her name / beryly the frendes of god that knewe his wyll & do there after haue tydynges that one fro ỹ other by admynystracyon of ỹ holy ghost / they shall neuer be seperate ne departed. As saynt Ambrose beynge at Myllan knewe of ỹ dethe of sayt Martyn at tours. ¶ At meaux was a noble damoysell whiche was named by her propre name Celyne / whiche whã she had herde of ỹ grace ỹ god had gyuen to saynt Geneuefe she requyred her to chaũge her habyte a ponge man had fyaũced & trouthed her whiche had great indygnacyon whan he herde of those thynges / & came to meaux i a great ire where ỹ .ij. birgynes dwelled / & whan they knewe of his comynge they fledde vnto ỹ chyrche / there happed a fayre myracle. For as thei came to ỹ chirche dore whiche was locked & fast shytte / the dore ỹ was so locked opened by his gree by hymselfe. Thus saynt Geneuefe delyuered sayt celyne fro peryl and fro the contagyon of the worlde / the

whithe perſeuered in abſtinēce & in chaſtyte to her ende. ¶ In this tyme ỹ ſayd celyne offered to Geneuefe one her chāberer whiche had layen ſeke two yere & myght not go/ ỹ holy vyrgyn handled her membres with her worthy hādes & anone ſhe was hole and in good poynt. There were brought to her. xij. men that were wood & vyſet with deuyls vnto parys whiche were ouer harde vyſtad & tourmented of the enemy. The vyrgyn hadde great pyte & went to prayer & oryſons in requyrynge our lorde with ſalte teeres ỹ by his grace & goodnes he wolde delyuer them of this peſtylence. And as ſhe perſeuered in her prayers they were hanged in ỹ ayer in ſuche maner as they touched no thynge ſhe aroſe fro her prayer/ and ſayde that they ſholde go to ſaynt denys. The wood men anſwered ỹ they myghte not/ but ſhe vnbounde them. The vyrgyn whiche was for them in great ſorowe cōmaūded them that they ſholde go/ than anone they ſuffered thē to be ledde ſecretely / theyr handes boūde behynde theyr backes/ ſhe went after them/ and whā ſhe was in the chyrche of ſaynt Denys ſhe ſtratched herſelfe on the groūde in oryſons and weppynges Thus as ſhe perſeuered in her prayers & weppynges ỹ wood men cryed w̄ an hyghe voys that they approched whom the vyrgyn called into theyr helpe none ought to doubte that the enemy that ſawe that he muſte nedes yſſue and go out ſygnyfyed by the mouthe of the demonyaks that ỹ apoſtles martyrs & other ſayntes ỹ ỹ holy virgyn called came vnto her helpe by ỹ gyfte of god whiche is redy to the wyll of them that drede hym & call hym in trouthe/ whan ỹ holy vyrgyn herde this that they ſayd. She aroſe & bleſſed eche after other with ỹ ſygne of the croſſe / & anone they were delyuered of ỹ enemyes. They that were preſente felte ſo greate ſtenche ỹ they donbted nothynge but two ſoules were delyuered fro the veracyon of ỹ deuyll & bleſſed oure lorde for this myracle. There was at bourges a damoyſell whiche herde ſpeke of the greate renomme of this holy ſaint came to parys for to ſpeke to her/ ſhe had ben ſacred/ but after ỹ conſecracyō ſhe had loſt her vyrgynyte/ ỹ holy Geneuefe demaūded of her yf ſhe was a virgyn/ nōne/ or wyfe/ or a wydowe ſhe/ anſwered that ſhe was a virgyn ſacred. Geneuefe ſayd nay/ tellynge to her ỹ place & tyme of her defloracyon/ and the man ỹ had done the fayte/ whan ſhe ſawe that it was for nought that ſhe ſayde ſhe was a virgyn/ her cōſcyence remorded her & fyll downe to her fete requyrynge pardō. In ſemblable wyſe the holy Geneuefe diſcouered to many ỹ ſecretes of theyr cōſcyences whiche ben not here wryten bycauſe it were ouer noyous & longe vnto wryte. ¶ A woman whom the holy virgyn had heled / had a chylde of foure yere whiche fyll in a pyt he was therin ỹ ſpace of thre houres/ the moder came and drewe it out and bare it all deed vnto the ſaynt in rentynge her heer and betynge her breſt and pappes & weppynge bytterly. And layed the chylde deed at her fete. The holy vyrgyn couered it with her mātell & after ſhe fyll downe in her prayer and wepte. And anone after whā ſhe ceaſed of her weppynge our lorde ſhewed a fayre myracle/ for ỹ chylde that was deed reuyued/ ỹ whiche was baptyſed at eſter after/ and was named Celonyer by cauſe ſhe was reyſed in ỹ ſelle of ſaynt Geneuefe. ¶ There came fro meaux a man to this holy virgyn whiche had his hande dryed vnto the wreſte and ſhe handled his Joyntes & fyngers & made theron the ſygne of the croſſe. And anone ỹ hande became all hole. Geneuefe knewe well ỹ our lorde Jheſu cryſte was baptyſed ỹ daye of eppyphanye/ and after wente into deſerte in gyuynge enſygnement to them that ben regenerate in the ſacrament of baptyſme/ to faſt wake & adoure beſely & to accōplyſſhe by werke by

the grace that they haue taken in ỹ bap-
tysme by ỹ ensample of swete Jhesu cryst
Than entred ỹ holy vyrgyn into her cell
the sondaye tofore ỹ sayd feste/and abode
there a recluse vnto ỹ thursdaye absolute
in wakynge in prayers in fastynges & ory-
sons. Thyder came a womā to se her mo-
re for curyosyte than for good fayth. And
therfore god punysshed her/for assoone as
she approched the dore of the celle/she lost
her syght and became blynde/but ỹ holy
mayde by her debonayre & by her pray-
ers gate her syght agayne. And by ỹ syg
ne of ỹ holy crosse whan she yssued out of
her celle in ỹ ende of lent. ¶ In ỹ tyme ỹ
the cyte of Parys was assyeged by ỹ ter-
me of ten yere lyke as the auncyent hysto
ryes reherce that there folowed so greate
fampne & hungre ỹ many deyed for hun-
gre. The holy vyrgyn that pyte cōstrey-
ned her wente to the sayne for to go fetche
at none some vitaylles. Whā she came vn
to a place of Sayne where as of custome
shyppes were wont to perysshe. She ma
de the shyppe to be drawen to the ryuage
& commaūded to cutte downe a tree that
was in the water/& she set her to prayer.
Thāne as the shyppes sholde haue smy-
ten vpon the tree it fylle downe. And two
wylde hedes graye & horryble yssued the-
re out whithe stanke so sore ỹ the people ỹ
were there were enuenymed by ỹ space of
two houres/& neuer after perysshed shyp
there thanked be god and this holy saynt
Unto arcy the castell went this holy vir-
gyn/& there came agaynst her a great lor
de whiche requyred her that she wolde vi
syte his wyfe whiche had longe tyme the
palsye. The holy vyrgyn went & vysyted
her whiche had be longe tyme seke with
prayers & orysons/& after blessed her wt ỹ
sygne of the crosse & cōmaunded her that
she sholde aryse. She than that hadde bē
foure yere seke & myght not helpe herself
arose seynge all ỹ people whiche thanked
our lorde. Fro arcy she went to Troyes in
champayne ỹ people came to mete with
her & offered to her great multytude of se
ke people withoute nombre. She blessed
them and sygned them with the sygne of
ỹ crosse. And incōtynent they were heled
in ỹ syght of all ỹ people whiche merueyl
led moche and rendred thākynges to our
lorde. ¶ There was brought to her a mā
whiche by ỹ puruyacyon of god was ma
de blynde bycause he wrought on the son
daye. And a blynde mayde also. The holy
vyrgyn blessed them in the name of ỹ fa-
der and sone & of the holy ghost/& anone
theyr syght was restored to them. There
was a subdekē present and sawe this/he
wente and set a chylde whiche hadde ben
seke ten yere of the fevres ryght sore ỹ ho
ly vyrgyn dyd do bringe holy water and
blessed it and gaue hym drynke/and that
done by the grace of god the chylde was i
good helth. In this tyme many toke of ỹ
cuttynges of her vesture by deuocyō wher
of many seke men were heled/and many
vexed by spyrytes were delyuered and re
myssed into their good mynde. Fro arcy re
tourned ỹ holy vyrgyn to Parys wt a. xi.
shyppes charged wt vytayll/wynde/tem-
peste and orage assayled them so stronge
ly that they wende to haue perysshed wt
out remedy. The holy virgyn lyft vp her
hādes into heuē requirynge helpe of our
lorde & anone the tempeste cessed. Thāne
Bellus a preest that was present & sawe
it/whiche tofore had trembled for fere be-
gan to synge for ioye. Cantemus dño glo
riose. All that there were thanked our lor
de that he saued them by the prayer of ỹ
damoysell Geneueke. Whan ỹ goodes ca-
me to Parys ỹ she brought she departed
them and gaue for the loue of god to some
poore wolle/& to some hole loues of breed
and somtyme she so hasted for pyte/that
she toke the loues hote out of the ouen se-
cretly & gaue it to the poore. ¶ The wo-
men merueyled why she toke theyr loues
but they spake ne sayde noo thynge. And

they moche doubted ꝑ they sholde not fynde theyr counte tale. But notwithstandynge that she hadde so taken by the grace of god they founde all theyr loues & lacked none by the merytes of ꝑ holy saynt Her hope was no thynge in worldely thynges/but in heuenly for she beleued in ꝑ hole scrypture that sayd who so yeueth to ꝑ poore/leneth for auayle/ꝑ rewarde whiche they receyue that gyue to ꝑ poore people/the holy ghost had shewed to her longe before/and therfore she cessed not to wepe/to odoure/and to doo werkes of pyte. For she knewe well ꝑ she was none other in this worlde but a pylgryme passynge.

¶ There was at meaux a burgeys ꝑ by ꝑ space of four yere he myght not here ne go/he dyd hym to be brought to the holy vyrgyn whiche dwelled at parys/and requyred her that she wolde restore to hym his helth & herynge she touched his eeres and blessed hym/and anone he was hole & wente and herde as he dyd tofore thankynge our lorde. ¶ On a tyme as the holy vyrgyn wente to Orlyaunce/a woman named Fraterne was in great sorowe for her doughter that lay deyenge/anone as she wyst the comynge of this holy virgyn she went to her to saynt aignen where she foũde her in prayer. Fraterne fyll downe to her fete sayenge. Dame geneuefe gyue me a gayne clode my ghougter. whã Geneuefe sawe ꝑ good fayth of her she sayde Wyl comforte ꝑ no thynge/thy doughter is in good helth. The whiche by the merueylous puyssaũce of god at the worde of the holy vyrgyn was brought fro ꝑ wycked of dethe/& came all hole agaynst her moder and mette with her at ꝑ portall of the hous. The people thanked our lorde for this kayre myracle. ¶ In ꝑ sayd cytee there was a seruaunte culpable agaynst his mayster/the holy mayde prayed his mayster ꝑ he wold forgyue hym hys trespas/ꝑ mayster as felonous & proude dayned not to do it at her request. Than sayd ꝑ holy vyrgyn/thoughe ye despyte me/our lorde wyl not haue me in despyte. Alsoone as he was at home he was take with an hote feuer ague whiche vexed hym in suche wyse that he myght not slepe of all ꝑ nyght. On the morowe he came to ꝑ holy vyrgyn rennynge with open mouth lyke a bere of almayn ꝑ tonge hangynge out and fomynge lyke abore/requyrynge pardon whiche wolde gyue no pardon. The saynt had pyte on hym and blessed hym and the feuer left hym/thus made she ꝑ mayster hole/and the seruaunte excused.

¶ Fro Orlyaunce the holy woman went to tours by the water of Loyre/wher she suffered many perylles. whã she arryued at tours great foyle of demonyaks came agaynst her out of ꝑ chirche of saynt martyn & the spyrytes yet by the mouthes of theym that were madde and vexed/whiche were brente by the merytes of saynt Martyn and saynt Geneuefe. And the perylles that ꝑ holy vyrgyn hadde in ꝑ water of Loyre they hadde done it by enuye. The holy virgyn went vnto ꝑ chyrche of saynt Martyn where as she heled many demonyakes by prayers and by ꝑ sygne of the crosse. And ꝑ demonyaks sayde at houre of the tourmente that ꝑ fyngers of the sayd brent all about them as tapers enflãmed with fyre of heuen. Herof herde ꝑ thre men whiche kepte theyr wyues madde/they wente to ꝑ chyrche & prayed her that she sholde delyte theyr wyues. The holy virgyn whiche was debonayre wente and delyted theym and delyuered theym fro the enemye by vnccyon of holy oyle & by prayer. Anone after it happed as she was in prayer in a corner in ꝑ chirche of saynt Martyn that one of the syngers was so sore vexed wt the enemy that he ete his membres/whiche went out of the chaũcell and came strayght to ꝑ holy vyrgyn. The blessed vyrgyn cõmaunded ꝑ spyryte to yssue out/he answered yf he yssued oute he wolde yssue by ꝑ eye. Sye

cõmaũded that he sholde no longer abyde ne dwell there. And thanne he yssued out anone wolde he or no by ỹ flux of the wombe and left soule ensygnes & tokens and ỹ seke man was all hole and in good mynde wherof he thãked our lorde. They of tours honoured moche this blessed virgyn how well it was agaynst her wylle.

¶ On a tyme as she was at her dore/ she sawe a mayde passe by berynge a bueret of oyle she called her & asked her what she bare. She answered & sayde oyle whiche she had bought. The holy mayde whiche sawe the enuye sytte on the mouth of the buryette/ blewe on it/ and ỹ buryette brake. She blessed the oyle and badde ỹ may de bere it forthe sauely. The people that sawe this had greate meruayll that the enemye coude not hyde hym/ but that she perceyued hym/ and thanked oure lorde.

¶ There was brought to her a chylde by his frendes whiche was dombe/ blynde/ and lame. The blessed byrgyn enoynted hym wt the holy oyle/ and the same houre he sawe clerely spake and went and receyued helthe entyerly. In ỹ terroyr of Meaux the holy mayde dyd do laboure a felde that she had/ and a storme and tempest of wynde & rayne arose whiche troubled moche the werkemen. She laye downe stretchynge on ỹ erthe in oryson and prayer. And oure lorde shewed a fayre myracle. For ỹ rayne fylle on all the corne in ỹ feldes there about/ & in her felde not one droppe. ¶ Another tyme as she was on ỹ sayne there was a greate tempeste/ & she besoughte god of helpe/ & anone it ceased in suche wyse that they that were prestes sawe well that our lorde at her requeste & for her loue made wynde & rayne to cease.

¶ All seke men that she enoynted with holy oyle deuoutly were heled and made hole. ¶ It happed so that on a tyme whan she wold haue enoynted a demoniake she founde none oyle in her ampolle/ wherfore she was so sory that she wyste not what to do. For there was no bysshop present for to blesse it. She laye downe in oryson and prayer beseechynge god that he wold delyuer the man fro ỹ enemy. Our lorde shewed there two fayre vertues for assone as she arose/ her ample was ful of oyle benge in her handes of whiche she enoynted the madde man and anone was delyuered of ỹ wycked spiryte/ whiche ample with the oyle sawe the same man ỹ wrote her lyfe. xviij. yere after his decesse. Many other myracles wout nombre shewed our lorde for ỹ loue of ỹ holy & blessed sayt saynt Geneuefe/ the whiche lyued in this worlde full of myracles more thã .iiij. score yere/ and departed oute of this worlde and deyed worthely the .iij. day of Januer. And was buryed in the mount of parys called the Mount parlouer/ and now is called the mount of saynt Geneuefe in the chyrche of saynt Peter & poule ỹ whiche as sayd is at ỹ begynnynge ỹ kynge Lowys somtyme named Clouys dyd do make by ỹ enhortemẽte of this holy byrgyn ỹ loue of whom he gaue grace to many prysoners at her departynge/ & after there were many fayre myracles whiche by negligence by enuye & not retchynge were not wryten/ as he had cũfessed that put her lyfe in latyn excepte two whiche he sette in ỹ ende of his boke/ as here folowe th. Unto the sepulcre of ỹ holy virgyn was brought a yonge man ỹ was soo seke of the stone that his frendes had no hope of his lyf. In great weppynge and sorowynge they brought hym thyder requyrynge ayde of ỹ holy byrgyne. Anone after they⁹ prayer the stone yssued and was forthwith all hole as he had nener bẽ seke

¶ Another man came thyder that gladly wrought on the sonday/ wherfore our lorde punysshed him for his handes were so benomen and so lame that he myght not werke on other dayes. He repẽted hym & confessed his synne and came to the tombe of the sayd byrgyn/ and there honoured &

prayed deuoutly / and on ỹ morowe he re
tourned all hole prayslynge & thankynge
our lorde by ỹ worthy merytes and pray-
ers of the holy brygyn graunt & gyue vs
pardõ / grace / and ioye perdurable. After
the deth of the blessed virgyn saynt Gene
uefe was assygned a lambe at her sepul-
cre whiche ỹ oyle sourded and sprange ly
ke water in a well or foũtayne. The fayre
thynges shewed our lorde by the lampe /
for the fyre and lyght brenned contynual-
ly. The oyle lessed not ne mynysshed & the
seke people were heled there. This wrou
ghte our lorde by ỹ merytes of the blessed
brygyn corporally / whiche moche more
habundantly wyrched by ỹ merytes of ỹ
soules spyrytually. Many mo myracles
hath our lord shewed at her sepulcre / whi
che ben not here wryten. For it sholde be
ouer longe to remembre them all / and yet
dayly ben shewed / wherfore in euery ne-
cessyte and nede / lette vs calle on this glo
ryous saynt ỹ blessed Geneuefe that she
be medyatryce vnto god for vs wretched
synners that we maye so lyue & amende
vs in this present lyfe that we may come
whan we shall departe hens by her mery
tes / vnto the lyfe perdurable in heuen.
Amen.

Here begynneth the lyfe of saynt
Maturyne.

SAynt Maturyn was borne of ỹ dyo
cesse of Sens / & his fader was cal-
led Maryn / whiche by the cõmaũdemẽt
of ỹ emperour Maximien persecuted mo
che strongely crystẽ men / but his sone ma
ruryn fro ỹ tyme of his infancye preuely
in his herte / and in wylle was dysciple of
Jhesu cryst / and was moche sore full of
the prydycacyon of his fader and moder.
For almoche as they were paynyms and
myscreaũtes / wherfore he prayed many
tymes our lorde Jhesu cryst ỹ by his gra
ce he wolde conuerte them. So it happed
on a nyght as he slept a voyce sayd to hym
Maturyn thy petycyon is herde & graũ-
ted / whome anone arose & gaue and ren-
dred great thankynges to our lorde. The
moder of saynt maturyn beynge inspyred
with ỹ holy ghost came to hym and sayde
O my sone what rewarde & what meryte
shall we haue yf we byleue in Jhesu cryst
as by many tymes thou had delyred vs.
Thanne saynt Maturyn sayd to his mo-
der I let you wete that after the generall
resurrecyon body & soule shall haue ioye
without ende / and that somoche ỹ herte
humayn may not thynke ne tongue speke
ne pronounce. Anone thãne the moder of
saynt maturyn went to her husbande his
fader for to tell to hym what her sone had
sayd / to whom ỹ fader sayd thus. I haue
this nyght sene in a vysyon that our lorde
was entred into a shepcote & ỹ there was
delyuered to hym a great multytude of she
pe. And than they both. ij. receyued ỹ ho-
ly sacrament of baptysme of an holy bys-
shop named Policarpe whiche ordeyned
& made saynt Maturyn preest whan he
was but. xx. yere olde. After that / ỹ saynt
Maurice & his felawes were martyred /
& ỹ the people of ỹ romayns had suffered
many trybulacyons / ỹ emperour Maxi-
myen had a doughter whiche had a wyc-
ked spyryte in her body whiche tourmen-
ted her moche & persecuted. For whom ỹ
emperour dyd make many craftes of en-
chaũtemeates for to guarysshe & hele but
it auayled nothynge. Than ỹ fende that
was within her cryed & sayd by ỹ mouth
of ỹ mayde. O emperour it auayleth ỹ no
thynge that thou dooste / for I wyll not de
parte frome hens / tyll thou hast brought
hyder oute of Fraunce Maturyn the ser-
uaũt of god / whiche by his prayers shall
gete helth to thy doughter & vnto ỹ peo-
ple. And anone ỹ emperour with a great
multytude of people went for to seke him
and brought hym to rome vpon this con
dycyõ that they sholde swere and promy-

se ỹ yf it happed that he deyed by ỹ waye they shold bryngē or sende hym to ỹ place to be buryed where as they had takē hȳ. And whan they came nyghe to rome/the people came agaynst him & receyued him moche reuerently. And anone as he was comen to Rome he heled and delyuered ỹ doughter of ỹ emperour fro ỹ hādes of ỹ fende semblably all ỹ other seke men that were presented to hym/ he heled thē. Neuertheles it happed so that ỹ daye of the kalendas of nouember he yelded & gaue vp his soule to gōd moche holyly. Thā toke they ỹ precyous body and enoynted it with moche reuerence/ & whan they had layed it in erthe/on ỹ morowe they came vnto the sepulture & founde ỹ holy body aboue the erthynghe vnto ỹ same sepulture/ and thā were they all abasshed and wyst not whan to do/how be it whan one of ỹ knyghtes that had brought hym out of fraūce had remembred of the promesse that they had made/anone he sayd to the people ỹ cause wherof it was/and anone by cōmaūdemēt of themperoure ỹ knyghtes brought ỹ body agayn moche solempnely into his cōtre in a place where our lorde by the merytes of the holy body hath shewed many myracles & vertues of whiche by ỹ blessed prayers & intercessyons we may haue parte. Amen.

¶ Here folowethỹ lyfe of saynt Victor.

SAynt victor ỹ glorious knyght & martyr in ỹ tyme of antonin & aurelyen emperours was presented a cristen man vnto a duke called Sebastien whiche wolde haue made saynt Victor do sacrifyce to the ydolles/to whom saynt Victor answered ỹ he was a true knyght to Jhesu cryste/ and that he wolde not do sacrifyce. Whā the duke vnderstode that he commaūded that his backe sholde be all to brokē & his synewes to be drawen out. And this holy man gaue great thankynges to god for ỹ tourmentes that were done to hym. And also of that/ that he abode alway in hey fayth. The duke was moche moued & angry/ cōmaūded that he sholde be put in a brēnynge fornеys. Whā saynt victor was therin he made his prayers vnto our lorde & was therin thre dayes hole wout greuynge of ony fire or flamme/or fume and without ony domage/ & on ỹ thyrde daye he was founden hole & sounde. After the duke dyd do take venym & to make by an enchaūtour mortall meet and made hym to ete it/ whiche meet this holy mā ete wout ony greuaūce or hurt/and yet he dyd do make by ỹ same enchaūtour more strōger venym than he dyd to fore/ and gaue it to saynt Victor/ whiche ete it without ony hurt/ lyke as he dyd ỹ other. Whāne ỹ enchaūntour sawe that the venym myght in no wyse greue ỹ holy man/ he lēt all his bokes/ & renounced all worldly godes/ & conuerted hym to the fayth of god After all this thynges the Duke yet admonested saynt Victor that he sholde do sacrifyce to their goddes/ whiche thynge saynt Victor refused as he dydde tofore. Than the duke commaunded that al the synewes of his body sholde be all drawen out/ and after put hym in boyllynge oyle and after dyd do hange hym by chaynes and set vnto his sydes pottes brennynge But neuertheles he was alway in suche wyse cōforted of our lorde that he felte no peyne. ¶ Thā the Judge was moche abasshed & cōmaūded to take quycke lyme & vynaygre medled togyder/ & make it to auale into his throte/ & after dyd doo put out his eyen. Than saynt Victor sayd to hym/ spare me not for I am all prest & re/

dyd to suffer all tourmentes / & than the tyraunt cõmaũded that his fete henge vpwarde / & so henge thre dayes longe / in suche wyse ỹ the moost partye of the blood of his body ranne out at his nosethrylles And at ỹ ende of. iij. dayes ỹ other knyghtes came for to se yf he were deed / & they that were blynde came & were nyghe hỹ by ỹ prayers of this glorious saynt they were enlumyned agayne / and had theyr syghte. ¶ The whiche knyghtes whan they were retourned to ỹ duke they tolde to hym this aduẽture / how by ỹ prayers of ỹ holy man they had receyueth theyr syght / & that they lefte hym alyue & hole Than the duke commaũded that he sholde be slayne and in ỹ meane whyle a wyfe of a knyght named Cozone cryed wt a hye voyce. Victor ỹ were borne i a good tyme and thy werkes ben blessed / for the acceptable sacrifyce of ỹ holynes of thy thoughte / the whiche our lorde hath receyued in gree as he dyd the sacrifyce of Abell. Whan this woman whiche was but. xvi. yere olde had sayd this & other good thynges and wordes she put more to & sayde. Lo se ye not thangelles of paradyse that bringe two crownes / of whiche ỹ shalte haue the great and I ỹ lesse / & how well that I be feble vayssel neuertheless I haue fyrme hope i our lorde Jhesu cryst ỹ he shall gyue to me his herytage. And whã the duke vnderstode the wordes that she had sayd. He commaũded that she sholde do sacrifyce to ỹ goddes / and she answered and sayd. I am named Cozone & thou requyrest me to lese my Cozone. Whã the duke had herde her answere / he cõmaunded his knyghtes that by force they shold make two trees to enclyne & bowe downe that one agaynst that other / and theron they henge Cozone & sodeynly let ỹ trees go & so they dydde / whome by ỹ radour & force of ỹ trees in syngyng she rendred her soule to our lord in fyrme fayth & assyaunce of the lyfe eternall. And as the two sayd trees adressed her glorious body abode in two pyeces on ỹ grounde. After ỹ the duke commaũded that saynt Victor sholde be byheded / whiche at ỹ smytynge of / his heed bledde mylke & blode togyder / whiche myracle moche people sawe / whiche than byleued in oure lorde Jhesu crist. Qui cũ patre & spiritu sctõ viuit & regnat de⁹ per omnia secula seculor. Amẽ.

¶ Here foloweth the lyfe of saynt Johan and Poule.

Constaũce the doughter of constantyn thẽperour had two prouostes that one was named Johñ / & that other Poule. ¶ It happed in that tyme ỹ galycan whiche was duke & conduytour of ỹ hoost of the realmes sholde go in batayl agaynst the barbaryns / whiche had taken Daoye & the countre about & he demaunded ỹ Costaunce doughter of ỹ emperour sholde be gyuẽ to hym in maryage for a reward. Themperour wold well as for hỹ But he thought it myght not be / by cause Costaunce after ỹ saynt Agnes had heled her wolde neuer consent to be maryed for she had auowed vyrgynyte wherfore she wolde rather suffer deth than enclyne therto. But neuertheles ỹ mayde ỹ trusted i god sayd to her fader / ỹ at his retournynge fro the batayll / yf he had victorye myght well be spoken of ỹ maryage / & in hope therof she desyred to haue. ij. doughters of Gallycan for to dwelle wt her ỹ by thẽ she myght knowe ỹ better ỹ maners of theyr fader / & she delyuered to hym her two prouostes Johan and Poule to go wt hym to batayl / whiche was so done. Thã this duke went to batayll & was descomfyted and fledde into a cyte of Trace and anone ỹ barbaryns assyeged hym. Thã sayd saynt Johã and saynt Poule make thyne auowe to god of heuẽ ỹ thou shalte neuer wedde wyfe / and thou shalt vaynquysshe thyn enemye better than ỹ hast /

and than he dyd after theyr counseyll / and on ỹ morne a yongelynge that bare a crosse on his shoulder appered to hym & sayd take my swerde and come after me whan Galycan the duke had taken his swerde / he ledde hȳ through his enemyes al to ỹ kynge / whom he shewe & all ỹ hoost was so aferde / that they yelded thē all to hym whome than he subdued & made thē subgettes & trybutayres to Rome / & whā he went by his enemyes .ii. knyghtes appered & cōfyrmed hym in ỹ fayth. And after he became crysten & retourned agayne to rome / & was receyued with great honour And than he prayed the emperour to pardon hym of takynge of his doughter / for he purposed neuer to haue wyf / but kepe hym contynent & chast. And that pleased well to ỹ emperour. Than were his two doughters also cōuerted. And he left his duchye & gaue all to poore people / & hym selfe serued god and dyd after many myracles i somoche ỹ deuylles & wycked spyrytes wente out of ỹ bodyes of creatures by his symple regarde & syght / & herof ỹ renōme & fame wēt fro ỹ eest vnto ỹ west and the people came fro ferre for to se this great man how he was chaūged. For he wesshe ỹ fete of poore men / & sette them at table / & gaue thē to ete. He serued ỹ seke men / & dyd the office of seruytude moche besily. ¶ It happed ỹ whan constantyn was deed an emperour sone of ỹ great cōstantyn was emperour all of ỹ heresye of charpons & helde thempyre. He had two neuewes of whom ỹ one was called Gallus & ỹ other Julyan. This Gallus was la badde ỹe dyd do sle hym. Than Julyan doubtynge & beynge aferde entred i to relygyō / & dissimuled & semed to be holy / & was made lector. He was a magycyen & counseyled with fendes / of whome he had answere ỹ he shold yet be emperour. ¶ And so it happed afterwarde. For such neves came to Cōstantyn that he created Julyan gouernour of his hoost & named hym Cezar / he was a great batayler and a man of warre. ¶ Than whan Constantyn was deed he became emperour. Thā comanded he ỹ Gallyan ỹ duke whiche was become so blessed a man sholde make sacrysyce to the ydolles or elles go oute of the coūtre. For the emperour durst not slee so great a man. Than he wente to alexandrye / and there the mystreaūtes made one to renne hym through w̄ a swerde & so deserued he ỹ crowne of martyrdome Than shewed Julyan the emperour the couetyse of his herte. And he cōfyrmed by wytnesse of ỹ gospell sayenge. Our lorde Jhesus sayd. Who that renoūceth not all ỹ he hath / maye not be my dysciple. And therfore whan he herde ỹ the blessed saynt̄es Johan and Poule hadde ỹ rychesses that Constāce theyr lady had left to them and sustayned ỹ poore people of our lorde Jhesu cryst. He demaūded them that lyke as they had ben w̄ Constantyn / so wolde he ỹ they sholde be w̄ hym. Than they sayd to hym whan the gloryous constantyn / & constant his sone glorysyed thē to be crysten people / we wolde wel serue thē But syth that ỹ hast forsakē thy relygyō full of vertues / we ben departed fro ỹ / ne we wyll no more obeye to ỹ Julyan than sayd to them. I had ỹ estate of a clerke in the chyrche / & yf I sholde haue abyden I had had ỹ moste worshyp / but bycause it is vanyte & folye to serue parysshes & to be ydell. I haue set myn herte in chevalry And therfore I haue made sacrysyce to ỹ goddes / & they haue gyuē to me ỹ empyre. And thus ye ỹ haue bē brought forth & norysshed in playes ought to be by myself. And yf ye haue me in delyte I shal do somoche that I shall not be delyted / Than answered they / we loue better god than ỹ / and we doubte nothynge thy menaces / bycause ỹ we wyll not anger oure god. Than sayd Julyan / yf ye do not my wyll with in ten dayes w̄ your agremēt / ye shal do it after agaynst your wyl. The

sayntes sayd to hym/thynke ye as though now ỹ ten dayes were gone/and do this daye that whiche thou purposest to doo than. To whome Julyan sayd/wene ye ỹ crysten mē shal make you martyrs/but yf ye consent to me I shall punysshe you not as martyrs/but as comyn enemyes. Than Johan & poule durynge these ten dayes entended to prayer & to almesse/& after on ỹ ten the daye Terencyan was sende to thē fro the whiche sayd to thē. Our lorde Julyan hath sende me to you ỹ ye sholde honour the ymage of Juuis/whiche we bryngeth to you/orels ye muste deye. Than they sayd to hym/yf Julyan be thy lorde haue ỹ peas wt hym/we haue none other lorde but/but Jhesu cryst. Whā Julyan herde these wordes/he made theyr hedes to be smyten of secretely/and to be buryed in theyr house & after made to be sayd ỹ they were sende into exyle. Thā anone after ỹ deuyll entred into ỹ sone of ỹ terencyan/& began to crye in ỹ hous ỹ he was brent of the deuyll. Whan Terencyan sawe this he knowleged his trespace/& after became crysten/& putte in wyrynge ỹ passyon of these .ij. holy sayntes. And his sone was delyuered of ỹ deuyll. This was done in the yere of grace .iiij. C. lxiij. ¶ Saynt Gregory recordeth that a lady vysyted ofte & gladly ỹ chyrche of these two sayntes/& whan she came on a tyme she founde two monkes in a straūge habyte & she supposed they had ben monkes/she commaunded to gyue them her almes/but whyles her despencyer approched to thē they approched to her and sayde. Thou vysytest now vs/but we shall vysyte the at ỹ daye of Judgement/and shall gyue that/ỹ we may. And whā they had soo sayde/anone they vanysshed awaye. ¶ Than lette vs praye vnto god that by theyr merytes/he gyue to vs in this worlde his grace. And in ỹ other his glory. Per cristū dñm nr̄m.

¶ Here folowyth the lyfe of saynt Leon the pope.

LEon the pope as it is redde in the myracles of our blessed lady. In ỹ chyrche of saynt Mary ỹ more as he songe ther masse & moche people by order were comyned & housled/& a matrone a certayne womā kyssed his hande/wherof he was tempted vehemently in his flesshe. ¶ And this holy mā was a great werker & a vēger of hymselfe/& cut of his hande ỹ same day pryuely & threwe it from hym. Afterwarde ỹ people murmured ymōge thē bycause ỹ pope songe no masse/& dyd no diuyne seruyce solēply as he was wont to do. Than Leon tourned hym vnto the blessed vyrgyn our lady/& cōmyned hym selfe holy vnto her prouydence. Than she anone appered to hym/& restored to hym his hande/& retourned it wt her holy handes cōmaundynge that he sholde go forth and offer sacrifyce vnto her sone. Than this holy man Leo preched vnto ỹ people that came thyder/and shewed it euydently how his hande was restored to hym agayne. ¶ This Leo the pope helde ỹ counsell at Calcydō. And ordeyned vyrgyns to be vayled. It was also made there a statute ỹ the vyrgyn Mary sholde be called the moder of god. That same Attilla destroyed Italye. Than Leo walkynge prayed in ỹ chyrche of ỹ apostles thre dayes & thre nyghtes. And after sayd to his men who ỹ wyll folowe. Whan thā he approched to Attylle/anone as he sawe saynt Leon he descended fro his horse/and fyll downe platte to his fete/& prayed hym that he sholde aske what he wolde. And he desyred that he sholde go out of Italy and releace the crysten people ỹ he had in captyuyte/& his seruauntes repreued hym that the tryumphynge prynce of ỹ worlde sholde be ouercome of a preest/he answered. I haue prouyded for my selfe and for you. I sawe on his ryght syde a knyght standynge with a swerde drawen & sayd

enge to me. But yf ȳ spare this mā thou shalt be slayne & all thy mē. Than saynt Leo wrote a pystle to Fabyan bysshop of constantinople agaynst eustycyum & Nestorij whiche he layde vpon ȳ sepulcre of saynt Peter & was in contynuall fastynges and prayers sayenge. O holy Peter what ȳ I haue erred i this epystle as mā ȳ to whome ȳ cure of ȳ chyrche is cōmyttyd correcte & amēde/ & after. xl. dayes Peter appered to hȳ prayenge & sayd. I haue redde it & amended it/than Leo toke ȳ epystle & foūde it corrected/ & amended wt the handes of the apostle. Other also. xl. dayes he was cōtynually in fastynge & prayers at ȳ sepulcre of saynt Peter. Beseechynge to gette hym forgyuenesse of his synnes. To whome Peter appered & sayd. I haue prayed our lorde for the/and he hathe forgyuen ȳ all thy synnes/ sauf onely ȳ inpolycyon of thy hande ȳ shalte be examyned. He deyed aboute the yere of our lorde. iiij. C. and sixty.

Here begynneth the lyfe of saynt Peter the apostle. And fyrst of ȳ interpretacyon of his name.

Peter hadde a great name For he was called symon Bariona/ & symon is almoche to saye as ryghte obeysaūt or cōmyssyōge great heuynesse/bariona is almoche to say as sone of a doue or a culuer/he was obedyent whā our lorde called hym. For at ȳ voyce of one callyōge he obedied to our lorde/he was commynge heuynes and sorowe whan he renyed Jhesu cryst. For he wente out and wepte bytterly/he was sone of ȳ douue/ for he serued god wt symple intencyon. Secondely he was called Cephas/ whiche is almoche too saye as chyef/or stone/or [illegible] reason of the pryncypalyte i prelacyō. A stone blamynge/wt ȳ mouthe he was sayd chyef by [illegible]ne by reason of his stedfastnes in his passyo[illegible]tasice i his preachynge. Thyrdely he was called Peter/ whiche is almoche to saye as knowynge or vnholynge/ & shoynge or vnderstandynge. knowynge/ for he knewe the d[illegible]me of the cryst/whan he sayd ȳ arte cryst so[illegible]ynge/ lyuynge god. In vnholynge & shedynge whā he vnshodde his fete fro ȳ after. xl. Lo of all deedly & erthly werkes sayenge [illegible]uge we haue lefte all thynge. &c. vnbyndynge. For he he hathe vnbounde the bandes of synne/& ȳ was by ȳ keyes ȳ he receyued of our lorde/& he hadde thre surnames that is was sayd symon Johanna/whiche is almoche to saye as ȳ beaute of Jhesu. Secondely Symon Johannis/ ȳ is to saye to whome it is gyuen. And thyrdely he is sayd Symon bariona/ ȳ is to saye sone of the douue/ by whiche is gyuen to vnderstande ȳ he hadde beaute of maners/ gyfte of vertues/ & habundaūce of teeres. For ȳ douue hath waylynge for her songe. This name Peter. Jhesus pmysed to hym. Johannis. i. Thou shalt be called Cephas ȳ is to saye Peter. Secondely he promysed as it is sayd Mathie. iiij. And he named Symon peter. &c. Thyrdely he cōfyrmed it Mathie. xvi. And I saye to the ȳ ȳ arte Peter/ & vpon this stone. &c. His martyrdome wrote marcellus/ Linus papa. Egesyppus and Leo the pope.

Saynt Peter ȳ apostle ymonge all other and aboue all ȳ other was of most feruent and brennynge loue. For he wolde haue knowen the traytre that sholde betraye our lorde Jhesu cryst. And as saynt Austyn sayth/ yf he hadde knowen

hym he wolde haue sorne hȳ wȳ his tethe And therfore our lord wolde not name hȳ to hȳ. For as Crysostome sayth yt he had named hȳ / Peter had arysen & al to sorne hym. Peter went vpon ȳ see / he was chosen of god to be at his trāsfiguracyō. And reysed a mayde from dethe to lyfe. He fouȳde ȳ statere or ppece of money in ȳ fysshes mouthe. He receyued of oure lorde ȳ keyes of ȳ kyngedome of heuen. He toke the charge to fede ȳ shepe of Jhesu cryste. He conuerted at a whytsontyde thre thousande men / he heled Claude wȳ Johā and than cōuerted. b. M. men / he sayd to ananye & saphyre theyr dethe before he heled Enee of the palsey / he reysed thabyte / he baptysed cornelye wȳ ȳ shadowe of his body / he heled seke men / he was put in pryson by Herode. But by ȳ angel of our lorde he was delyuered. What his meet was & his clothynge the boke of saynt Clement wytnesseth. For he sayd breed onely with olyues & selde wȳ wortes is myne vsage. And I haue suche clothynge as ȳ seest a cote & a mantell / & whan I haue ȳ I demaūde no more. It is sayde for certayne ȳ he bare alway a sudary in his bosom wȳ whiche he wyped ȳ teeres ȳ ranne from his eyen. For whan he remēbred ȳ swete presence of oure lorde for the great loue ȳ he hadde to hym / he myghte not forbere weppynge. And also whan he remembred that he had renyed hym he wepte habūdantly great plente of teeres. In suche wyse ȳ he was accustomed to wepe that his face was blente wteeres as it semed. Lyke as Clement sayth / & sayth also that in ȳ nyghte whan he herde ȳ cocke crowe he wolde wepe customably. And after ȳ is redde i hystoria ecclesiastica. That whā saynt peters wyfe was ledde to her passyon / he had great Joye & called her with her propre name / & sayd to her. My wyfe remembre the of our lorde. ¶ On a tyme whā saynt Peter had send two of his dysciples for to preche the faythe of Jhesu cryste. And whan they had gone twenty dayes Journeys / one of them deyed. And that other than retourned to saynt peter & tolde hym what was happened. Some saye that it was saynt Marcyall ȳ so dyd & some saye ȳ it was saynt Maternus / & other saye that it was franke. Thā saynt Peter gaue to hym his staffe / & cōmaunded that he sholde retourne to his felowe & laye it vpon hym whiche he so dyd. Thā he whiche had ben. xl. dayes deed anone arose all lyuynge. That tyme Symon ȳ enchauntour was in Jherusalē & he sayd he was trouthe / & affyrmed ȳ wo wolde byleue in hym he wolde make them perpetuall & he also sayd ȳ nothynge to hym was impossyble. It is redde in ȳ boke of saynt Clement / that he sayd he sholde be worshypped of all men as god / & that he myght do all ȳ he wolde. And he sayd yet more / whā my moder rachell cōmaunded me ȳ I sholde go repe corne in the felde & sawe ȳ sykle redy to repe with. I cōmaunded the sykle to repe by it selfe alone / and it reped ten tymes more than ony other. And yet he added here to more after Jerome / and sayd I am ȳ worde of god / I am the holy ghost / I am almyghty. I am all ȳ is of god / he made serpentes of brasse to moue / & made ȳ ymage of yrō & of stone to laughe / & dogges to synge. And as saynt Lyne sayth he wolde dysputе with saynt Peter / & shewe at a daye assygned ȳ he was god. And Peter came to ȳ place where ȳ stryke sholde be and sayd to them ȳ were there peas to you brethren ȳ loue trouth. To whom Symon sayd we haue no nede of thy peas & cōcorde were made we sholde not profyte to fynde the trouth For theues haue peas ymonge thē. And therfore desyre no peas but batayle. For whan two men fyght one is ouercomen thā is it peas. Than sayd Peter / why dredest ȳ here of peas. Of syfe grewe batayles / where is no synne there is peas. In dysputynge is trouthe founden & in wers

kes ryghtwyſnes. Than ſayd Symon/ it is not as ȳ ſayeſt/but I ſhall ſhewe to the ȳ power of my dygnyte ȳ thou anone ſhal adoure me. I am fyrſt trouth & may flee by ȳ ayer. I can make newe trees/ & can tourne ſtones into breed. Endure in the fyre without hurtynge/and all that I wyll I wyll do. Saynt Peter diſputed a gaynſt all theſe. And diſcloſed all his ma lefyces. Than Symon magus ſeynge ȳ he myght not reſiſte Peter/caſt al his bo kes into the ſee leeſt ſaynt Peter ſholde preue hȳ a magycyen by his bokes. And went to Rome where he was had & repu ted as a god. And whā Peter knewe that he ſolowed & came to Rome. ¶ The. iiij. yere of Calēdius ȳ emperour Peter came to Rome/and ſate ther. xxv. yere/ & ordey ned two biſſhoppes as his helpers Lyne & Cletꝰ. One wīn ȳ walles/ & another wout. He entended moche ȳ prechynge of ȳ worde of god/by whiche he cōuerted mo che people to ȳ fayth of Jheſu cryſt. And heled many ſeke mē/and in his prechȳge alwaye he preaſed/ & preferred chaſtyte. He cōuerted foure concubynes of agryp pe the prouoſte. So ȳ they wolde nomore come to hym. Wherfore ȳ prouoſt ſought occaſyon agaynſt Peter. After this oure lorde appered to ſaynt Peter/ſayenge to hym. Symon magus and Nero purpo ſen agaynſt the/drede the not/ for I am with the/and ſhall gyue to the/ the ſolace of my ſeruaūt Poule/ whiche to morowe ſhall come to Rome. Than Peter know ynge that he ſholde not longe abyde here aſſembled all his bredren/ & toke Clement by the hande & ordeyned hym a biſſhoppe and made hym to ſyt in his owne ſete af ter this as our lorde had ſayd to fore poule came to Rome/ & with peter began to pre preche the fayth of cryſte. Symon Ma gus was ſomoche byloued of Nero/ that he wende that he had ben the keper of his lyfe/ & of his helthe/and of all ȳ cyte/ on a daye as Leo the pope ſayth/as he ſtode to fore Nero/ſodeynli his byſage chaūged/ now olde/and now ponge/ whiche whan Nero ſawe he ſuppoſed ȳ he had ben the ſone of god. Than ſayd Symon magus to Nero. Bycauſe ȳ ȳ ſhalte knowe me to be ȳ very ſone of god/cōmaunde my heed to be ſmyten of/and I ſhall aryſe agayne the thyrde daye. Thā Nero commaūded to his broder too ſmyte of his heed. And whan he ſuppoſed to haue byheded Sy mon he byheded a ramme. Symō by his arte magyke went awaye vnhurte/ & ga dred togyder ȳ mēbres of a rāme & hydde hym thre dayes. The blode of ȳ ramme abode & cōgiled. The thyrde day he came & ſhewed hȳ to Nero/ſayenge cōmaunde my blode to be waſſhen awaye. For loo I am he that was byheded/ & as I prompſed I haue ryſen agayne ȳ. iij. daye/whō Nero ſeynge was abaſſhed & trowed ve rely ȳ he had ben the ſone of god (All this ſayd Leo) Somtyme alſo whan he was wȳ Nero ſecretely wīn his conclaue/ ȳ de uyll in his lykeneſſe ſpake wout to ȳ peo ple. Than ȳ Romayns had hym in ſuche worſhyp ȳ they made to hym an ymage & wrote aboute this tytle. Lo Symon the holy god. Peter & Poule entred to Nero and diſcouered all the enchaūtementes & malefyces of Symon magus. And peter added therto ſayenge/ ȳ lyke as in cryſte ben two ſubſtaunces/that is of god and man. So it is in this magycyen two ſub ſtaunces/that is of man and of the deuyl. Than ſayde Symon Magus as ſaynt Marcell & Leo wytneſſen/ leſte I ſholde ſuffer ony lenger this enemy I ſhall com maūde my angels ȳ they ſhal auenge me on hym. To whome Peter ſayd. I drede not hȳ ge thyn angels/but they drede me. Nero ſayd. Dredeſt ȳ not ſymon ȳ by cer tayn thynges affyrmeth his godheed. To whom peter ſayd/yf dygnyte or godheed be in hȳ/let hym tell now what I thynke or what I do/whiche thought I ſhal fyrſt tell to the ȳ he ſhall not mowe lye. What

I thynke to whome Nero sayd/come hyther & saye what ꝑ thynkest. Thā Peter sayd to hym secretely cōmaūde some man to bryngе to me a barly loke/ & delyuer it to me ꝓpuely/whā it was taken to hym he blessed it/& hyd it vnder his sleue/ and than sayd he. Now Symon say what I thynke & haue sayd & done. Symō answered. Let Peter saye what I thynke. Peter answered/what Symō thynketh ꝑ I knowe I shal do it whā he hath thought Thā Symon hauynge indygnacyon cryed alowde. I cōmaūde ꝑ dogges come & deuoure hym. And sodenly ther appered great dogges/& made an assaute against Peter. He gaue to thē of ꝑ breed ꝑ he blessed. And sodaynly he made them to fleer. Than sayd Peter to Nero. Loo I haue shewed what he thought agaynst me not not in wordes but in dedes. For where he ꝓmysed angelles to come agaynste me he brought dogges thereby he shewed ꝑ he hathe none angels but dogges. Than sayd Simon. Here ye Peter & poule yf I maye not greue you here you shall come where me shall behoue to Judge you/ I spare you here. Hec leo. Than Symō magus as egesyppus & lynus sayen/elate in pryde auaūtrynge hym ꝑ he can reyse deed men to lyfe. And it happed ꝑ there was a yonge man deed/ & than Nero lete call Peter & Symon/and all gaue sentēce by the wyll of Symon ꝓ he sholde be slayne ꝑ myght not areyse ꝑ deed man to lyfe. Symon than as he made his enchauntacyons vpō the deed body he was sene meue his heed of thē ꝑ stode by. Thā all they cryed for to stone Peter. Peter vneth getynge scylence sayde. yf ꝑ deed body lyue let hym aryse walke & speke els know ye ꝑ it is a fantasy ꝑ ꝑ heed of ꝑ deed mā moeueth. Let Symon be taken fro the bed & the body abode vnmouable. Peter standynge aferre makynge his prayer cryed to the deed body sayenge. Yōge mā aryse in the name of Jhesu cryste of Nazareth crucyfyed. And anone he arose lyupynge & walked. Thā whā ꝑ people wolde haue stoned Simō Magus/Peter sayd. He is i peyne ꝑuoughe knowynge hym to be ouercomen in his herte. Our mayster hathe taught vs for to do good for euyll. Than sayd Symon to Peter and Poule. Yet it is not comen to you ꝑ ye desyre/for ye ben not worthy to haue martyrdom. The whiche answered/ ꝑ is ꝑ we desyre to haue. To the shall neuer be well/ for thou lyest all that ꝑ sayest. Than as marcell sayth Symon went to the house of Marcell/& bounde there a great dogge blacke at the dore of the house. And sayd/ now I shall se yf Peter whiche is accustomed to come hyther shal come/& yf he come this dogge shall strangle hym. And a lytell after that Peter & Poule went thyder. And anone Peter made the sygne of the crosse/ & vnbounde the houde/& the hounde was as tame and meke as a lābe. And pursued none but Symon. And wente to hym/ & toke & caste hym to ꝑ grounde vnder hym & wolde haue estrangled hym. And than ranne Peter to hym and cryed vpon the hounde ꝑ he shold not do hym ony harme And anone ꝑ hounde lefte & touched not his body/ but he all to rent and tare his gowne in suche wyse ꝓ he was almost naked. Than all the people & specyally chyldren ranne wt the hounde vpon hym/and hunted & chased hym out of the towne as he had ben a wolfe. And than for repreue & shame he durste not come into ꝑ towne of all an hole yere. Than marcell ꝑ was dyscyple of Symon magus seynge ꝑ grete myracles came to Peter/& was frothā forthon his dyscyple. And after at ꝑ ende of ꝑ yere Symon retourned & was receyued agayne into the ampte of Nero. And than as Leo sayth this Symon Magus assembled the people & shewed to thē how he had ben angred of the galyleens/ and therfore he sayd that he wolde leue ꝑ cyte whiche he was wonte to defende & kepe.

And sette a daye in whiche he wolde ascē de into heuen / for he dayned noo more to dwell in the erthe. Than on ỹ daye that hadde ben stably shed lyke as he sayd he went vp to an hye toure whiche was on ỹ capitoll / & there beynge crowned with lau ter threwe hymselfe out fro place to place and began to flee in the ayre. Than sayd saynt Poule to saynt Peter. It appertey neth me to praye & to the for to cōmaunde Than sayd Nero / this man is very god & ye ben two traytours. Than sayde saynt Peter to saynt Poule. Poule broder lyfte vp thyne heed and se how Symon fleeth Than sayd poule to saynt Peter whā he sawe hymself so hye. Peter why taryest ỹ perfourme that thou haste begonne / god now calleth vs. Thā sayd Peter. I charge & cōiure you angels of sathanas whi che bere hym in ỹ ayre by ỹ name of oure lorde Jhesu cryste ỹ ye bere ne susteyne hym no more / but lete hym fall to ỹ erthe / & anone they lete hym fall to ỹ grounde / and brake his necke & heed / & deyed there forthwith. And whan Nero herde saye ỹ Symon was deed / and that he had loost suche a man / he was sorowfull / and sayd to the apostles / ye haue done this ī despy te of me. And therfore I shall destroy you by ryght euyl ensample (Hec Leo). Thā he delyuered theym to Paulyne / whiche was a noble man. And Paulyne delyue red thē to Mamertyn vnder the kepyge of two knyghtes Procelle and Martyny any / whome saynt Peter conuerted to ỹ fayth. And they thā opened ỹ pryson and lete thē all go oute ỹ wolde go / wherfore after the passyō of the apostles / Paulyn whan he knewe that they were crysten / byheded bothe procelle and Martynyan. The brethren than whā the prysen was opened / they prayed peter to go thēs and he wolde not. But at laste he beynge ouer come by theyr prayers went awaye / and whan he came at ỹ gate (as Leo wytnes seth) whiche is called Sancta maria ad passus. He mette Jhesu cryst comyge aga ynst hym & Peter sayd to hym. Lorde whyder goest thou. And he sayde to hym. I go to Rome to be crucyfyed agayne. And Pe ter demaunded hym / lorde shalt ỹ be cru cyfyed agayne / & he sayde ye. And Peter sayd. Than lorde I shal retourne agayne for to be crucyfyed wt the. This sayd / our lorde ascended to heuē. Peter beholdyge it / whiche wepte sore. And whā Peter vn derstode ỹ our lorde hadde sayd to hym of his passyō / he retourned. And whā he ca me to his brethrē he tolde to thē what our lorde had sayd. And anone he was taken of the mynysters of Nero & was delyue red to ỹ prouost Agryppe. Than was his face as clere as ỹ sonne / as it is sayd. Thā agryp sayd to hym / ỹ arte he ỹ glorifyest in ỹ people / & in the women ỹ thou depar test fro ỹ bedde of theyr husbandes / whō the apostle blamed & sayd to hym ỹ he glo ryfyed in ỹ crosse of our lorde Jhesu cryst. Than peter was cōmaūded to be crucyfy ed as a straūger. And bycause ỹ poul was a cytezyn of Rome / it was cōmaunded ỹ his heed sholde be smyten of. And of this sentence gyuen agaynst them saynt Dyo nyse in a pystle to Thymothee sayth in this wyse. O my broder Thymothee yf thou haddest sene ỹ agonyes of the ende of thē / ỹ sholdest haue sayled for heuyness & sorowe who sholde not wepe that houre whan ỹ commaundement of the sentence was gyuē agaynst them / ỹ Peter sholde be crucified / & Poule byheded. Thou shol dest thā haue sene ỹ turbes of the Jewes & of ỹ paynyms ỹ smote them and spytte in theyr byslages. And whā the horyble tyme came of theyr ende / ỹ they were de parted that one fro that other / they bofide the pylers of the worlde / but it was not without waylynge & weypynge of the bre thern. Than sayd saynt poule to saynt pe ter. Peas be wt ỹ that arte ỹ foundament of ỹ chyrche / and pastour of the shepe and lambes of our lorde / Peter than sayde to

poul. Go thou i peas prechet of good ma-
ners/mediatour leder and solace of ryght
full people. And whā they were wdraw-
en ferre one fro another/ I folowed my
mayster they were not both slayne in one
strete. This sayd saynt Dyonyse. And as
Leo ỹ pope & Marcell wytnessen whā pe
ter came to ỹ crosse he sayd/whā my lorde
descended fro heuē to ỹ erthe/he was put
on ỹ crosse ryght vp/but me whom it ple
aseth to call fro ỹ erthe to heuē my crosse
shall shewe my heed to the erthe & adres-
se my fete to heuē. For I am not worthy to
be put on the crosse lyke as my lorde was
therfore torne my crosse & crucyfy me my
heed downewarde. Than they torned ỹ
crosse & fastened his fete vpwarde. Than
the people were angry agaynst Nero and
the prouost/& wold haue slayne them by
cause they made saynt Peter soo to dye.
But he requyred thē that they sholde not
lete his passyon. ¶ And as Leo wytnes-
seth our lorde opened the eyen of them ỹ
were there & wepte/so ỹ they sawe ỹ an-
geis wt crownes of roses & of lylyes stan-
dynge by Peter ỹ was on ỹ crosse with ỹ
angeis. And than Peter receyued a boke
of oure lorde wherin he lerned ỹ wordes
ỹ he sayd. ¶ Than as Egesyppus sayth
Peter sayd thus. Lorde I haue desyred
moche to folowe the/but to be crucyfyed
ryght I haue not vsurped. Thou art
alway ryght full/hye and souerayne/and
we ben sones of the cristen man/ whiche
haue the heed enclyned to ỹ erthe/of whō
the fall synnyfyed the fourme of the gene
racyon humayne. Also we ben borne that
we ben sene enclyned to ỹ erthe by effecte
And the condycyon is chaunged for the
worlde weneth that suche thynge is good
whiche is euyll & badde. Lorde ỹ arte all
thynge to me/& nothynge is to me but ỹ
onely/ I yelde to the thākynges with all
my spirite of whiche I lyue/by whiche I
vnderstāde & by whome I call ỹ. ¶ And
whan saynt Peter sawe ỹ the good crystē
men sawe his glory/in yeldynge thākyn-
ges to god & cōmendynge good people to
hym/he rendred vp his spyryte. Thanne
Marcell & Apuleus his broder ỹ were his
dysciples toke of ỹ body fro ỹ crosse whā
he was deed/ & enoynted hym wt moche
precyous oyntment & buryed hȳ honous
tably. ¶ Ysydore sayth in ỹ boke of ỹ na-
tyuyte & dethe of sayntes thus. Peter af-
ter that he had gouerned Anthyoche/ he
founded a chyrche vnder Claudius ỹ em-
perour he went to Rome agaynst Symō
magus/there he preched ỹ gospell. xxv.
yeres. And helde the bysshoprsche. And.
xxvi. yeres after ỹ passyon of oure lorde
he was crucified by Nero tourned ỹ heed
downwarde. For he wolde be crucyfyed.
Hec ysydorus. ¶ That same daye Peter
& Poule appered to saynt Dyonise/as he
sayth in his forsayd epystle in these wor-
des. Understande ỹ myracles & se the pro
dygee my broder thymothee of ỹ daye of
the martyrdome of thē. For I was redy
in the tyme of departynge of them. After
theyr dethe I sawe them togyder hande
in hande/entrynge ỹ gates of ỹ cyte/and
cladde with clothes of lyght/ & arayed wt
crownes of clerenes & lyght. Hec Dyonisi
us. Nero was not vnpunysshed for theyr
deth/& other great synnes & tyrannyes ỹ
he commyted for he slewe hymselfe wt his
owne hāde/whiche tyrannyes were ouer
longe to tell/ but shortely I shall reherce
here some. He slewe his mayster Senec-
ca bycause he was aferde of hym whāne
he went to scole. Also Nero slewe his mo-
der/& slytte her bely for to se ỹ place wher
he laye in. The physycyens & maysters
blamed hym & sayd ỹ sone sholde not slee
his moder that had borne hym wt sorowe
& peyne. ¶ Than sayd he/make ye me wt
chylde and after to be delyuered ỹ I may
knowe what peyne my moder suffered/
whiche by crafte they gaue to hȳ a yonge
frosshe to drynke/ & it grewe in his bely.
And than he sayd but yf he make me to be

delyuered I shall slee you all/and so they gaue hym suche a drynke that he hadde a vomyte and cast out the frosshe and bare hym on hande that bycause he abode not his tyme it was mysshapen/whiche yet he made to be kepte. Thā for his pleasure he sette Rome on fyre/whiche brenned seuen dayes & seuen nyghtes/and was in a hye toure & enioyed hym to se soo great a flamme of fyre & longe meryly/he slewe ỹ senatoures of Rome to see what sorowe & lamentacyon theyr wyues wolde make/ he wedded a man for his wyfe/he fyssshed with nettes of golde threde. And the garment ỹ he hadde worne one day/he wolde neuer were it ne se it after. Than the Romayns seynge his woodnes assayled hȳ and pursewed hym vnto ỹ cyte. And whā he sawe he myght not escape them he toke a staffe and sharped it with his tethe/ and therwith stake hymselfe thrughe the body/and so slewe hymselfe. ¶ In another place it is redde ỹ he was deuoured of wolues. Thā the Romayns retourned and founde the frosshe & threwe it out of the cyte & there brente it. In the tyme of saynt Cornelys the pope grekes stale awaye the bodyes of the apostles Peter & Poule/but the deuylles that were in the ydolles were constrayned by the vertue of god and cryed & sayde/ye mē of Rome socoure hastely youre goddes/whiche bē stollen fro you. For whiche thynge ỹ good crysten people vnderstode ỹ they were ỹ bodyes of Peter & poul/and ỹ paynyms hadde supposed ỹ it hadde ben theyr goddes. Thā assembled great nombre of crysten men and of paynyms also. And pursewed so longe the grekes/that they doubted to haue ben slayne/and threwe ỹ bodyes into a pytte at catacumbes. But afterwarde they were drawen out by ỹ crysten men. Saynt Gregory sayth that the great force of thondre & lyghtnynge ỹ came fro heuen made them so afrayde that they departed eche fro other/and so lefte the bodyes of the apostles at Catacūbes i a pytte/but they doubted whiche bones nes were peters & whiche Poules. Wherfore the good crysten mē put them to prayers and fastynges/and it was answered theym fro heuen/that the great bones lōged to the prechour and the lesse to ỹ fyssher/and so were departed/and ỹ bones were putte in the chyrche of hym that it was dedycate of. And other saye that syluester the pope wolde halowe ỹ chyrches and toke all the bones togyder and departed them by weyght great and smal/and put that one halfe in one chyrche and that other halfe in another. ¶ And saynt Gregory recounteth in his dyologue that in ỹ chyrche of saynt peter wher his bones resten was a man of great holynesse and of mekenesse named Gencyen. And there came a mayde into the chyrche ỹ was a cryppell/and drewe her body & legges after her with her handes. And whan she had longe requyred & prayed saynt Peter for helthe he appered to her in a vysyon/and sayd to her. Go to Gencyen my seruaunt and he shall restore thy helthe. Than began she to crepe here and there thrugh ỹ chyrche and enquyred who was Gencyen and sodeynly it happed ỹ he came to her that hym sought/& she sayd to hym. The holy apostle saynt Peter sende me to the that thou shouldest make me hole and deliuer me fro my dysease/and he answered yf thou be sende to me fro hym/aryse thou anone & go on thy fete/and he toke her by the hande/and anone she was all hole/in suche wyse as he lefte nothynge of her grefe nor malady. And than she thanked god and saynt Peter/& in the same boke saynt Gregory sayth whan that an holy preest was come to the ende of his lyfe he began to crye in great gladnes/ye be well come my lordes ye be welcome/that ye vouchesauf to come to so lytell & pore a seruaunt And he sayd I shall come and thanke you Than they that stode by demaūded who

they were that they spake to / and he sayd to them wōdrynge / haue ye not sene the blessed apostles Peter and Poul. And as he cryed agayne / his blessed soule departed fro ꝑ flesshe. Some haue doubte whether Peter and poule suffered dethe in one daye. For some saye that it was the same one daye / but one yere after ꝑ other. And Iherome and all the sayntes that treat of this mater accordē ꝑ it was on one day and one yere and so it is conteyned in an epystle of saynt Denys / and Leo the pope sayth the same in a sermon sayenge / we suppose ꝑ it was not done without cause that they suffered in one day & in one place the sentence of the tyraunt / & they suffered dethe in one tyme to the ende ꝑ they sholde go togyder to Jhesu cryste & bothe vnder one persecutour to the ende ꝑ egall crueltie shold strayne that one and ꝑ other The daye for theyr meryte / the place for theyr glory. And ꝑ persecucyō ouercame the vertue. Per Leo. thoughe they suffered bothe dethe i one daye & in one houre yet it was not in one place / but in dyuers within Rome. And hereof sayth a versyfyer in this wyse. Enle coronatus paulus cruce petrus eodem. Sub duce / luce / loco / dur Nero roma locus. That is to saye. Poule crowned with the swerde / and Peter hadde the crosse reuersed / and ꝑ place was ꝑ cyte of Rome. And how it be that they suffered dethe in one daye / yet saynt Gregory ordeyned that / that daye specyally sholde be the solempnyte of saynt Peter / and the nexte day Commemoracyon of saynt Poule. For ꝑ chyrche of saynt Peter was halowed that same daye. And also for as moche as he was more in dygnyte / and fyrst in conuersyon / and helde the pryncypalyte at Rome. The whiche impeter grace for vs synners of our lorde Jhesu cryst. Amen.

¶ Here foloweth the lyfe of saynt poule ꝑ apostle and doctour.

Poul is as moche to saye as ꝑ mouth of a trompe or of sence / or merucy lously cholen / or a miracle of electyon. Or Poule is sayd of paus / a / ꝑ is a rest. Or it is sayd lytell of latyn / & by this ben vnderstād. vi. prerogatyues whiche poule had before ꝑ other apostles. The fyrst is a fruytfull tongue / for he replenysshed ꝑ golpell fro Jherusalē to Jericho / & therfore he is said ꝑ mouth of a trōpe. ꝑ. iij. was vertuous charyte for he sayd who is seke & I am not seke / & therfore he is sayd mouth of sence or vnderstādynge The. iij. is conuersyon moche & meruaylous / & therfore he is sayde meruelously cholen. For he was meuelously cholen & conuerted. The fourth is the hande werkynge / & therfore he is sayde meruaylous of electiō / for it was a great myracle whā he chase to gette his despences with the labour of his handes & to preche without ceasynge. The fyft was contemplacyon delycyous for rest of thought is requyred in contemplacyon / for he was raupshed vnto the thyrde heuen. The syxte was humilite vertuous / & therof he is sayd lytel. Of this name poul bē. iij. oppynyons. Origene sayth that he had alway two names & was called paulus & saulus. And Robanus sayth that he was called saulus & ꝑ was after Saule the prowde kynge. But after this cōuersyō he was called poule / as it were lytell and humble of spyrryte. And therfore he sayd I am leest of all the apostles. And bede sayth ꝑ he was called paule of sergio paulo proconsull whome he conuerted to the faythe. And linus the pope wryteth his passyon.

Saynt Poule ꝑ apostle after his cōuersyō suffered many persecucōns

the whiche the blessed Hylarye reherceth shortly sayenge. Poul ỹ apostle was betē wt roddes by philyppes/ he was putte in prysō/ & by ỹ sete faste sette in stockes/ he was stoned in lystreys. In Iconye & thessalonnyque/ he was pursewed of wycked people. In ephesim he was delyuered to wylde beestes. In damaske he was lette by a lepe downe of ỹ wall. In Jherusalē he was arested beten bounden and awayted to be slayne. In cesarea he was encloseđ & defamed. Saylynge towarde Italy/ he was in peryll of dethe. And fro thēs he came to rome & was iudged vnder Nero/ & there fynysshed his lyfe. This sayth saynt Hylarye. Poule toke vpō hym to be a postle ymonge ỹ gentyles. In lystres was a contracte whiche he loseđ & redressed a yonge man ỹ fyll out of a wyndowe & deyed he reysed to lyfe/ and dyde many other myracles. At ỹ yle of metelene a serpent bote his hāde & hurte hym not/ & he threwe it into ỹ fyre. ¶ It is sayd that all they they that came of the progeny & lygnage of ỹ man ỹ than herberowed Poule maye i no wyse be hurte of no venymous beestes/ wherfore whan theyr chyldrē ben borne they put serpentes in theyr cradelles for to proue yf they ben veryly theyr chyldren or none. In some place it is sayd ỹ poule is lesse than Peter. Other whyle more/ & somtyme egall & lyke. For in dygnyte he is lesse. In prechynge greater & in holynes they bē egall. Haymōde sayth ỹ poule fro ỹ cocke crowe to the houre of tyue he laboured wt his hādes & after entended to prechynge/ & ỹ endured almost to nyght/ ỹ residue of tyme was for to ete slepe & for prayer whiche was necessary/ he came to Rome whan Nero was not fully cōfyrmed in the empyre. And Nero herynge ỹ they were dysputynge & questyons made bytwene Poule & ỹ Jewes/ he retchyge not moche therof/ suffered poul to go where he wolde & preche freely. Jherom̄us sayth in his boke De viris illustribus that ỹ .xxvi. yeres after ỹ passyon of oure lorde. The seconde yere of Nero saynt poule was sende to Rome bounden. And .ij. yere he was in fre kepynge & disputed agaynst the Jewes & after he was let go by Nero & preched ỹ gospell in the west partyes. And ỹ .xiiij. yere of Nero ỹ same yere & daye ỹ Peter was crucyfyed his heed was smytē of. Hec Jheronim⁹. The wysdome & relygyō of hym was publysshed ouer all/ & was reputed meruayllous. He gate vnto hym many frendes in the emperours houle & conuerted thē to ỹ fayth of cryst. And some of his wrytynges were recyted & redde to/ore ỹ emperour/ & of all men meruayllously cōmēded And ỹ Senate vnderstode of hȳ hye thynges of auctorite. ¶ It happed on a daye ỹ Poule preched aboute euensonge tyme in a lofte a yonge man named Patroclus boteler of Nero/ & wt hym well byloued/ wente to se the multytude of people/ and the better for to here Poule/ he wente vp into a wyndowe/ & ther slepynge fyl downe & deyed. Whiche whan Nero herde therof was moche sory & heuy therfore. And anone ordeined another in his office. Poul knowynge herof by ỹ holy ghost sayde to thē standynge by hym ỹ they sholde go & bringe to hym Patroclus whiche was deed/ & ỹ the emperour loued moch/ whō whan he was broughte he reysed to lyfe. And sende hym with his felawes to ỹ emperoure/ whome ỹ emperour knewe hȳ for deed/ and whyles he made lamentacyon for hym. It was tolde the emperour ỹ Patroclus was comē to the gate/ & whā he herde ỹ patroclus was alyue he moche meruayled & cōmaūded ỹ he sholde come in. To whome Nero sayde. Patrocle lyuest thou/ and he sayde ye Emperoure I lyue/ and he sayd who hathe made ỹ to lyue agayne/ and he sayde the lorde Jhesu cryste kynge of all worldes. Than Nero beynge wrothe sayde. Than shall he reygne euer and resolue all the realmes of

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the worlde to whome patroclus sayd / ye certaynly emperour. Than Nero gaue to hym a buffete sayenge therfore thou seruest hym. And he sayd ye verily I serue hym ỹ hathe reysed me fro dethe to lyfe. Than fyue of ỹ mynysters of Nero ỹ assysted hym sayd to hȳ. O emperour why smytest ỹ this yonge mā truely & wysely answerynge to ỹ. Trust verely we serue ỹ same kynge almyghty. And whan Nero herde ỹ he put hym ī pryson for to tourment hym strōgly / whome he moche had loued. Thā he made to enquyre & to take all crysten men / & without examynacyon made thē to be tourmented w̄ ouer great tourmentes. Than was Poule ymonge other boūden & broughte tofore Nero. To whome Nero sayde. O ỹ man seruaunte of ỹ great kynge bounden tofore me / why withdrawest ỹ my knyghtes & drawest thē to ỹ. To whome Poule sayd. Not only fro thy corner I haue gadered knyghtes / but also I gadre fro the vnyuersall worlde to my lorde / to whome our kynge gyueth suche gyftes ỹ neuer shall fayle. And graūted ỹ they shall be excluded fro all indygence & nede. And yf ỹ wylt be to hym subgecte ỹ shalte be sauke. For he is of so great power that he shall come and Judge all ỹ worlde / & destroye ỹ kygure therof by fyre. And whā Nero herde that he sholde destroye the kygure of ỹ worlde by fyre / he cōmaūded that all crysten mē sholde be brent by fyre & Poule to be byhe ded as he ỹ is gylty agaynst his mageste And than so great a multytude of crysten people were slayne there / that the people of Rome brake vp his palays & cryed and moeued sedycyon agaynst hym sayenge. Cesar amēde thy maners & attempre thy cōmaundementes / for these ben our people ỹ thou destroyest and defende the empyre of Rome. The emperoure than dredynge the noyse of the people chaunched his decree and edycte / that no man sholde touche ne hurte no crysten man tyl ỹ emperour hadde other wyse ordeyned. Wher fore poule was brought agayne tofore nero / whome alsoone as nero sawe he cryed & sayd. Take awaye this wycked man & byheed hym & suffer hȳ no longer to lyue vpon ỹ erthe. To whom Poule sayd. Nero I shall suffer a lytell whyle / but I shal lyue eternally w̄ my lord Jhesu cryst. Nero sayd smyte of his heed ỹ he may vnder stande me stronger than his kynge / that whan he is ouercome we may se whyther he may lyue after. To whome poul sayd to ỹ ende that thou knowe me lyue euerlastynge / whan my heed shall be smyten of I shall appere to the lyuynge. And thā thou mayst knowe ỹ cryst is god of lyfe & of dethe. And whan he had sayd this / he was ledde to the place of his martyrdome And as he was ledde / the thre knyghtes that ledde hym sayd to hym. Tell too vs Poule who is he your kynge that ye loue so moche that for his loue ye hadde leuer deye than lyue / and what rewarde shall ye hade therfore. Than Poule preched to them of the kyngedome of heuen and of the peyne of hell in suche wyse that he cō uerted theym all vnto the crysten fayth. And they prayed hym to goo frely whe der he wolde / god forbede broder sayde he ỹ I sholde flee I am not fugytyfe / but the lawfull knyght of cryst. I knowe wel that fro this transytory lyfe I shall go to euerlastynge lyfe. Alsoone as I shalbe by heded / true men shall take awaye my body. Marke ye well ỹ place & come ye thyder to morowe. And ye shall fynde by my sepulcre two men / luke & tytum prayenge To whome whā ye shall tell for what cause I haue sende you to theym / they shall baptyse you / and make you heyres of the kyngedome of heuen. And whyles they thus spakē togider. Nero sēde two knygh to loke yf they were slayne & byheded or no. And whā thus saynt poul wolde haue cōuerted thē they sayd. Whā ỹ arte deed / and rysen agayne thanne we shall byleue.

Now come for the & receyue ꝑ thou haste deserued. And as he was ledde to ꝑ place of his passyon in the gate of Hostyence a noble woman named Plantylle a dysciplesse of Poule/who after an other name was called Lemobya. For happely she had two names met ther wt̄ poul/whiche weppynge cōmended her to his prayers. To whom poule sayd. Farewel plantilla doughter of euerlastyng helth/lene to me thy veyll or keuerchyfe wt̄ whiche ꝑ couerest thy heed/ꝑ I may bynde myne eyen therwith. And afterwarde I shall restore it to ꝑ agayne. And whan she had delyuered it to hym/ꝑ bochers scorned her sayenge. Why hast ꝑ deliuered to this enchaū tour so precious a clothe for to lese it. Thā whan he came to ꝑ place of his passyon/ he tourned hym towarde the eest holdynge his handes vp into heuen ryght longe wt̄ teeres prayenge in his owne langage/& thanked our lorde. And after that he bad his brethern farewell/& bounde his eyen hymselfe wt̄ the keuerchyef of Plantyll & knelyng downe on bothe knees stratched for his necke/& soo was byheded. ¶ And assoone as ꝑ heed was fro ꝑ body it sayde Jhesus cristus/whiche had ben so swete to hym i his lyfe. ¶ It is sayd that he named Jhesus or cristus or bothe fyfty tymes. ¶ For his woūde sprāge out mylke into the clothes of the knyght. And afterwarde flowed out blode. In ꝑ ayre was so great shynynge lyght/& fro ꝑ body came a moche swete odoure. Dyonysie in a pystle to thymothee/sayth of the dethe of of Poule thus. In ꝑ houre ful of heupnes my welbi loued brodet ꝑ bocher sayenge/ poule make redy thy necke. Than ꝑ blessed Poule loked vp into ꝑ heuē/marky̆ge his forcheed & his breest wt̄ the sygne of ꝑ crosse. ¶ And than sayd anone my lorde Jhesu cryste into thy handes I cōmende my spyryte. &c. And than wout heupnelle & cōpulcyon he stratched forth his necke/ and receyued the crowne of martyrdome. The bocher so smytynge of his heed/the blessed martyr Poule toke ꝑ keuerchyef & vnboūde his eyen/& gadered vp his owne blood & put it therin/& delyuered it to the woman. Thā the bocher retourned/and plantyll met hym & demaūded hym sayenge. Where haste ꝑ leste my mayster: The knyght answered/he lyeth wōute ꝑ towne wt̄ one of his kelawes/& his vysage is couered wt̄ thy kyuerchyef. And she answered & sayde I haue now sene Peter & Poule entred into ꝑ cyte cladde wt̄ ryght noble vestymentes. And also they hadde ryghte kayre crownes vpon theyr heedes more clere & more shynynge than ꝑ sonne & hathe brought agayne my keuerchyef all blody whiche he hathe delyuered me. For whiche thynge & werke many byleued in oure lorde & were baptysed/& this is ꝑ saynt Dionysie sayth. And whan Nero herde saye this thynge he doubted hym & began to speke of al these thynges with his Philosophers & wt̄ his frendes. And as they spake togyder of this mater poul came in & ꝑ gates shytte & stode tofore Cezar & sayd. Cezer loo here is tofore ꝑ poule the kyght of ꝑ kynge perdurable & not vanquysshed/now byleue than certaynely ꝑ I am not deed but alyue. But ꝑ caytyf shall dye of an euyll dethe/bycause ꝑ hast slayne the seruauntes of god. And whan he had sayd thus he vanysshed awaye/& Nero what for drede & what for angre he was nyghe out of his wytte and wyst not what to no. Than by ꝑ coūsell of his frendes he vnboūde Patrocle & Barnabe and lete they go where they wolde. And the other knyghtes Longius mayster of the knyghtes & Aggestus came on ꝑ morowe to the sepulcre of Poule. And there they foūde two mē prayenge ꝑ weren Luke & Tytus & bytwene them was poule. And whā Luke & tytus sawe them they were abasshed & began to flee. And anone poul vanysshed awaye. And the knyghtes cryed after thē & sayd. We come not to greue

you / but knowe ye for trouth ỹ we come for to be baptysed of you. Lyke as Poule hath sayd whom we sawe now prayenge with you / whan they herde that / they returned & baptysed them w̃ great Joye. The heed of Saynt Poule was caste in a valeye / & for ỹ other great multytude of other hedes of men ỹ were there slayne & throwen ther it coude not be knowen whiche is was. It is red in ỹ epystle of saynt Dyonysie ỹ on a tyme the valeye sholde be made clene / & ỹ heed of saynt Poule was cast out w̃ the other hedes. And a shepeherde ỹ kepte shepe toke it with his staffe & set it vp by ỹ place where his shepe greased. He sawe by thre nyghtes cõtynually & his lorde also a vyght great lyght shyne vpon the sayd heed. Than they wente & tolde it to the bysshop & to other good crysten men whiche anone sayd truely that is the heed of saynt Poule. And than the bysshop w̃ a great multytude of crysten men toke the heed with great reuerence & sette in a tablette of golde and put it to ỹ body for to Joyne it therto. Thã the paryarke answered we knowe wel ỹ many holy men ben slayne and theyr hedes ben dysperpled in ỹ place / yet I doubte whyder this be the heed of Poule or noo / but let vs set this heed at the fete of the body / & praye we vnto almyghty god that yf it be his heed / that the body maye tourne & ioyne it to the heed / whiche pleased wel to thẽ all / & they sette ỹ heed at ỹ fete of the body of Poule. And than al they prayed / and the body tourned hym & in his place Joyned hym to the heed. And thã all they blessed god / & thus knewe verely that / ỹ was the heed of saynt Poule. This sayth saynt Dyonysie. And saynt Gregory telleth that there was a man that fyll in despere in ỹ tyme of Justyne the emperoure. And made redy a corde to hange hym selfe. And allway he cryed vnto saynt Poule sayẽge Saynt Poule helpe me. Thã came there a blacke shadowe sayenge to hym. Hye ỹ good man / make an ende of that thou hast begonne. And alwaye made redy ỹ corde sayenge. Moost blessed Poule helpe me. And whan all was redy there came another shadowe as it had ben of a mã / that sayde to hym that styred hym. Flee hens thou moost wretche / for Poule the aduocate is comen. Than the fowle shadowe vanysshed awaye / and the man compynge agayne to hymselfe / & castynge awaye ỹ corde / toke condygne penaunce for his offence and trespace.

¶ In ỹ same epystle afore sayd saynt Denys bewayleth the dethe of his mayster Poule with mylde wordes sayenge / who shall gyue teres to myn eyen. And to my browes a foũtayne of water that I may wepe daye and nyghte that the lyghte of the chyrche is extyncte. And who is he ỹ shall not wepe and wayle and clothe hym selfe with clothes of mornyge and sorowe and i his mynde be greatly abasshed. Lo Peter the foũdament of the chyrche and glory of sayntes and holy apostles is gone fro vs / and hath lefte vs orphans. Poule also the techer and conforter of the people is fayled to vs and shall no more be foũde whiche was fader of faders / doctoure of doctours / pastour of pastours / profoundnesse of wysdome / a trõpe sownynge hye thynges / and a precher of trouthe I saye verely Poule to be moost noble of the apostles and neuer wery of prechynge of the worde of god. He was an erthly angell an heuenly man / ymage and symylytude of dyuynyte / and hathe vs all forsaken nedy and vnworthy in this dysposed worlde and is gone vnto cryst his god his lorde and his frende. Alas my broder Thymothee beste byloued of my soule / where is thy mayster thy fader & louer. Fro whẽs shall he grete the ony more. Lo thou arte made an orphane & remaynest all alone. Now he shall no more wryte to the with his owne hande / my derest sone wo vnto me my broder Thymothee what is hap-

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ped to vs/of heuines or derkenes & harm bycause we be made orphās. Now come not his epystles to ỹ. In whiche he wrote Poule ỹ lytell seruaunt of Jhesu cryste. Now he shall no more wryte to the cytees sayēge. Receyue ye my well byloued sone Thette my broder the bokes of the prophetes & claspe thē. For we now haue no more enterpretour of ỹ parables ne paradygmes ne theyr dyetes. Dauid ỹ prophete bewayled his sone & sayd wo to me/who shall graunt me to dye for ỹ my sone/ wo to me/and I may say wo to me mayster myne verely wo to me/now ỹ cōcourse of thy dysciples comỹge to Rome & sechỹge ceaseth & fayleth. ¶ Now no man sayth/ let vs go & se oure doctoure. And aske we them how it behoueth vs to rule the chyrches to vs cōpysed. And shall enterprete and expowne to vs the sayenges of oure lorde Jhesu cryst/& of ỹ prophetes verely wo to these sones my broder Thymothee ỹ ben deprpued of theyr spyrytual fader & also to vs ỹ ben deprpued of our spyrytuall maysters/ whiche gadered togyder vnderstandynge & scyence of ỹ olde & newe lawe. And put thē in theyr epystles Where is now ỹ renewynge of poule and ỹ labour of his holy lyfe/where is ỹ mouthe spekynge & the tongue coūselynge/ & the spyryte wel pleasynge his god/who shall not wepe & wayle. For they ỹ haue deserued glorye & honoure towarde god ben put to dethe as malefactours & wycked men/woo to me ỹ beheelde in ỹ houre his blessed body all bewrapped in his Innocent blode. Alas my fader & doctour/ỹ was not gylty of suche a dethe/now whyder shall I go for to seche the/ ỹ glory of crysten men & ỹ praysynge of good true men/shal stynt thy voyce ỹ sowned so hye in ỹ chyrche in prechynge ỹ worde of god Loo ỹ hast entred into thy lorde & thy god whome ỹ haste desyred w̄ all thyne affeccyon. Jherusalem & Rome ben euyll fredes/for they ben egall in euyll. Jherusalem hath crucyfied our lorde Jhesu cryst and Rome hathe slayne his apostles. Jherusalem serueth hỹ ỹ they crucyfyed. And Rome in solempnysynge glorifyeth them that it hath slayne & now my broder thy mother these ben they whome ỹ louedest and desyredest w̄ all thy herte. Lyke as Saull & Jonathas that were not departed in lyfe ne in dethe. ¶ And so I am not departed fro my lorde and mayster. But whan yll & wycked men departe vs and the separacyon of one houre shal not be al waye. For his soule knoweth theym that loue hym thoughe they spoke not to hym/ whiche now ben ferre fro hym. And at ỹ daye of the great resurrecyon they shall not be departed fro hym (Hec Dionisius) Saynt Johan crysostome sayth in ỹ boke of prayesynge of saynt Poule/ and commēdeth this glorious apostle moche sayenge. What is founde suffycyent in recōmendacyon of hym syth al ỹ goodnes ỹ is in man ỹ soule possedeth it not onely and hathe it in hym & not onely of a man/but also of ỹ angels & in what maner we shall saye to you here after. Abell offered sacrifyce/& of ỹ he was prayesed/ but we shall shewe ỹ sacrifyce of Poule/ & it shall appere greater in asmoche as heuē is hyer than ỹ erthe. For Poule sacrifyed hymselfe euery day/& offered double sacrifyce in herte & in body/whiche he mortyfyed/ he offered not shepe ne nete/but he sacrifyed hymselfe in double wyse/& yet ỹ sufficyled hym not/ but he studyed to offer to god all ỹ worlde/ for he enuyronned all ỹ worlde ỹ is vnder heuen & made angels of men & more ouer ỹ men ỹ were lyke sendes/he chaūged thē to angels/ who is he ỹ is foūden pareyl/or lyke to this sacrifyce/whiche Poule w̄ the swerde of ỹ holy goost offered vp to ỹ aulter whiche is aboue heuen. Abell was slayne by treason of his broder. But poul was slayne of thē whome he desyred to wōnawe & saue fro Innumerable euylles. His dethes were

so many ỹ they maye not well be nõbred. He had as many as he lyued dayes. Noe as is red kepte hymselfe / his wyfe / & his chyldren in tharke / but poule in a more perillous & older floode / i an arche not made wt bordes wt pytche & glewe. But wt epystles made for lordes delyuered & saued ỹ vnyuersal worlde fro ỹ floodes of errour & of synne. This arke or shyppe was not borne to one place / but it was sẽde thrugh ỹ vnyuersal worlde / ne lyned wt pytche ne glewe / but ỹ wordes therof were enoynted wt the holy ghost. He toke them ỹ were worshyppers of vnreasonable beestes for to be folowers of angels. He ouercame ỹ arke in whiche was receyued ỹ crowne / & lend hym out agayne & closynge a wolfe therin / whose woodnes he coude not chaũge. But this Poule toke faucons & kytes & made of thẽ douues & excluded al woodnes & furyocyte fro thẽ / & brought to thẽ spyryte of meknesse. Some meruayle of Abraham that at ỹ commaundement of god lefte his countre & kynrede. But how may he be compared to poule whiche not onely lefte his countre & kynred / but also hymselfe and the worlde also he forsoke / & dyspysed al thynge & requyred to haue but one thynge / and ỹ was charyte & loue of Jhesu cryste / ne delyred thynges presente ne thynges to come. &c. And Abraham put hymselfe i peryll for to haue his broders sone / but poule susteyned many perylles for to bryngе ỹ vnyuersall worlde fro perylles of the deuyll / & brought other to great suerte with his owne dethe. Abraham wolde haue offered his sone Isaac to god / but Poule brought frende ne neyghbour / but offered hymselfe to god a thousande tymes. Some meruayle of ỹ pacyẽce of Isaac / for he suffered ỹ pyttes ỹ he made to be stopped. But poule not beholdynge the pyttes stopped wt stones / ne his owne body betẽ onely. But thẽ of whome he suffered great peynes / he studyed to bryngе to heuẽ. And ỹ more this welle was stopped so moche the more it flowed out stremes i shedynge of water of scrypture / of mekenes / & of pacyence. Of ỹ pacyence of Jacob scrypture meruayleth whiche abode seuen yeres for his spouse. But who hath ỹ soule of ademant ỹ may folowe ỹ pacyence of Poule. For he abode not onely seuen yeres for cryst his spouse / but all his lyfe tyme. He was not onely brent wt ỹ hete of ỹ day / ne he suffered onely ỹ frost of ỹ nyght / but suffrynge temptacyons / now wt betynges now stoned wt stones & alwaye ymonge his tormentes caught ỹ shepe & drewe thẽ to ỹ fayth fro ỹ mouth of ỹ deuyll. And also he was made decorate / & made fayre wt the chastyte of Joseph / & here I doubte leest some wolde take it for a lesynge / for to prayse here poule whiche crucyfyenge hymselfe not onely ỹ beaute of mennes bodyes but all suche thynges ỹ were sene to be fayre & clere ỹ he behelde lette no more by them than we do by a lytell asshes or fylthe / & abode vnmeuable as a deed man / all mẽ wonder at Job. For he was a meruaylous champyon / but Poule was not onely troubled by monethes / but many yeres endurynge in agony & alway appered clere He put not away ỹ woodnes of his fleshe wt a sherde or shell / but he ran dayly as ỹ vnderstandynge mouthe of a Lyon. And caught agaynst Innumerable temptacyons whiche were more tollerable than a stone / whiche not of thre or foure frendes but of all men & of his brethren he suffered obprobryes / and was cõfused & cursed of them all / and he toke euer mekely and pacyently. Job was a man of great hospytalyte and hadde cure of poore people / & ỹ he dyde was to susteyne the fylthe of the fleshe / but saynt poule laboured to helpe the sekenes of the soules. Job opened his house to euery man that came / but the soule of Poule shewed hym to the vnyuersall worlde. Job hadde shepe and oxen innumerable / and of theym he was lybe-

call to poore men. Poule had no possessyon sauf̃e his body/& with ỹ he mynystred suffycyently of them ỹ had nede/whyche in a place sayth̃e/vnto my necessytes and to them that were with me these handes haue mynystred. And to holy Job were gyuen wormes/woundes/and sores whiche dyd to hym moche peyne and sorowe/but and thou wyll consyder Poule thou shalt se betynges/hũgre/chaynes and perylles ỹ he suffered of his knowen men & of straungers. He suffered of all ỹ worlde besynes for the chyrches/and brennynge for sclaunders/ỹ mayst se ỹ he was harder than ony stone/& his soule euercame with inwarde tyron and adamant/what Job suffered with his body that poule suffeyned with his mynde/whyche is more greuous than ony worme. And ofte his eyen flowed on teeres/not onely on dayes but also on nyghtes/he was more tormented than a woman in ỹ byrthe of her chylde/wherfore he sayd. My lytell chyldren whome yet I bringe forth Moyses chafe for to be defaced out of ỹ boke of lyfe for ỹ helthe of ỹ Jewes/& offered hȳselfe for to perysshe w̃ other/but Poule wolde not onely perysshe w̃ his kynred/but that all other shold be saued wolde be cast downe from euerlastynge Joye/& Moyses repugned agaynst pharao/& Poule agaynst ỹ deuyll euery daye. He for one people of ỹ Jewes faught/& poule for all the vnyuersall worlde (not by swete) but by blode. Saynt Johan the baptyst ete locustes & wylde hony/but poule in ỹ mydle of ỹ worlde was as strayt in his cõuersacyon/as saynt Johã was in deserte. Not onely he was fedde with locustes & wylde hony/but w̃ moche fouler meet he was cõtent/for ofte he left his necessary meet for ỹ feruente study ỹ he hadde to preche the worde of god. Truely there appered in saynt Johan great cõstaũce in prechynge agaynst herodyades/but poule not one ne two ne thre/but he corrected Innumerable men set vp in hye power/& also other tyrauntes. It rested not now ỹ we cõpare poule to angels/in whyche we shal preche a great thynge for w̃ all charge/they obeyen vnto god. whyche Dauyd sayde merueylynge ỹ they bẽ myghty in vertue. And euer do ỹ cõmaũdementes of god. Also ỹ prophete sayth̃e ỹ he maketh his angels spyrytes/& his mynister fyre brennynge. ¶ And all this we may fynde in Poule/ỹ lyke to fyre/& a spyryte he hath ronne thoroughe out all ỹ worlde/& in prechynge he hath purged it. And yet he hath not sorted heuen/& ỹ is wonderfull. For he conuerted suche in heuen as was yet enuyrõned w̃ this mortall flesshe. O lorde howe moche ben we worthy of dãpnacyon whã we se all good thynges to be assembled in one man/and we study not to folowe the lest parte of thẽ/ne he had in this worlde none other thynge. Ne none other nature ne none other soule dysseble to vs ne dwellynge in none other worlde/but in ỹ same erthe and the same regyon. Also vnder ỹ same lawes nourysshed & maners. And he surmounted all men ỹ now bẽ or haue ben by vertue of his courage/ne this thyng is not to be merueyled in hym onely/ỹ for the habundaunce of deuocyon he felte in no peyne. But he recompensed i hym the vertue for his rewarde. And whan he sawe ỹ his dethe approched/he called other to ỹ delyte of his Joy sayẽge. Make ye Joye & reioyse ye w̃ me & certaynly he hasted more to wronges & Iniuries/whiche he suffered for his true prechynges/& was gladder therof than he were boden to a feest of great Joye. For he desyred more dethe than bodyly lyfe and desyred more powerte thã rychesse/& trauayle thã reste. For in his reste he chose rather werynge than rest. He vsed to pray more for his enemyes than other do for theyr frendes/& aboue al other thynge he dradde ỹ ỹ wrothe of god/& had none other desyre/but onely to please god/& he forsoke not

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oncly all present thynge/but all thynges that ben to come. He suffered all prosperytes ỹ euer were/or euer shall be in erthe/ & yf we shall speke of heuenly thynges. Thou shalt se ỹ loue of hȳ in Jhesu cryst/ and w̄ this loue he thought hymselfe blessed/he coueyted not to be felowe with angels ne archangels/ne with none ordre of angels but he coueyted more with ỹ loue of god to be lefte of thē that be punysshed than without his loue too be ymonge soueraine honours/and that was to hym moost greatest tourmente for to departe fro his loue/for ỹ departynge sholde be to hym an helle and peyne w̄out ende. And on ỹ other syde for to vse ỹ charite of cryst was to hym lyke worlde & promyssyon/& all goodes without nombre. And so he despysed all ỹ we drede. Lyke as we despyse an herbe putrefyed & roten/so he reputed the tyrauntes conspyrynge theyr furour into ỹ apostles lyke as bytynges of flees/ & he reputed de the cruelnes & a thousāde tourmentes/but as a playe/or a game of chyldren/whyles he suffered for crystes sake/he thought he was made more fayre with byndynges of chaynes/thā he had ben crowned w̄ a dyademe. For whan he was cōstrayned to be i prysson he thought he was in heuen. And he receyued more gladlyer betynges and woundes than other byctorves/he loued no lesse sorowes thā medes. For he reputed those sorowes in stede of rewardes. And suche thynges that ben to vs cause of sorowes were to hȳ great delyte. And was euer enbraced w̄ great wepȳges/wherfore he sayd/who is iclaūdred and I brenne not/and many ben woūded with the dethe of theyr chyldren/and take confort whan they maye wepe ynough and it moost greuaunce to them/whan they ben restrayned frō theyr weppynge. In lykewyse Poule nyght and daye had consolacyon of his teeres & wepȳge ther coude no mā wepe ne bewayle his owne defautes as he bewayled other mennes defautes. For lyke as thou wenest hym to be in tourment ỹ wepeth the perylthynge for his synnes ỹ whiche desyre to be excluded fro the Joye of heuen to the ende that they myght be saued. For he felte almoche ỹ perylthynge of other soules as he felt to perysshe. To what thyng maye he than be lykened/to what yron/ or to what adamant. For he was strōger than ony Adamant/and more precyous than golde or gemmes. That one mater he ouercame with strengthe/and that other with precyousnesse. Than we maye saye that Poule is more precyous thā all ỹ worlde and that is therin/for he flewe as he hadde hadde wynges thrugh all the worlde in prechynge/& he dyspysed all laboures and perylles/as thoughe he had ben without body/& lyke as he polleded heuē so he dyspysed all erthely thynges/ & lyke as yron that is layde in the fyre is made all fyre/tyght so Poule enbraced w̄ charyte was made all charyte/& tyght as it had bē a comyn fader of all ỹ worlde so he loued all men/and surmounted all other faders bodyly and ghostly curyosyte and pyte and desyred and hasted hym to yelde all men to god and to his kyngedome/as thoughe he had engendred thē all. This holy poule ỹ was symple & vled the crafte to make baskettes came to soo great a vertue ỹ in ỹ space of. xxx. yere he conuerted to ỹ crysten fayth/the pesons and parthes them of mede/ỹ indes and the scythes/the ethyopes/ỹ saromathes & saraslyns/& moreouer all maner men/& lyke as fyre putte in strawe or in toughe wasteth it/tyght so wasted Poule all the werkes of the fende/& whā he was ledde through the great see/he Joyed hym as greatly as thoughe he had ben ledde to se an empyre. And whan he was entred into rome/it suffyced hȳ not to abyde there but he wente into spayne/and was neuer ydle ne in rest/but was alwaye more brēnynge than fyre in the loue to preche the

worde of god. Ne dredde no perils ne had no shame of despytes/but was euer redy vnto batayle/& anone shewed hymself pe ayble & amyable/& whan his disciples sawe hym boũde i chaynes for all that he ceased not to preche whyles he was in pryson/wherfore some of ỹ brethren considerynge his techynge toke the more strẽgth to them and were more cõstante agaynst the enemyes of crystes fayth & all this & moche more sayth saynt Johan Chrysostome/whiche were ouermoch to wryte here but this shall suffyse. Than let vs praye vnto almyghty god that by ỹ merytes of saynt Poule we maye haue forgyuenesse of oure synnes & trespaces in this present lyfe/that after the same we maye come to euerlastynge Joye in heuen. Amen.

Here foloweth the lyues of the seuen brethren.

The. vij. brethrẽ were sones of saynt Felycyte whose names bẽ Jannarye/Felix/Philippe/Siluanus. Alexander/Vitalis/and Marcialis/All these were called by ỹ cõmaũdement of the emperoure Anthonye to fore Publyen the prouost/& than ỹ prouost cõseyled ỹ moder ỹ she shold haue pyte on her selfe & on her sones. Who answered & said. Neyther for thy flaterynge ne by thy blandyshynge wordes/ỹ mayst not drawe me to thy desyre/ne wt̃ thretenynges. Thou mayst not breke me I am assured of ỹ holi ghost whõ I haue ỹ I shall lyue and ouercome the. And better I shall vaynquysshe ỹ whan I am deed. And than she tourned her to her sones & sayd/se ỹ heuen & loke vpward my derest children/for cryste abydeth you there/fyght ye strongely for cryste/& shewe you faythfull & trewe in the loue of Jhesu cryst/& whã the prouost herde ỹ he commaunded ỹ she shold be smyten and bufeted. And as the moder & her sones abode moste constauntly in the fayth/ỹ moder sayenge and confortynge thẽ they were slayne wt̃ dyuers tourmentes. And saynt Gregory calleth this blessed felycyte more thã a martyr/for she suffered. vij. tymes dethe in her. vij. sones/& the. viij. tymo in her propre body & he sayth in his omelya ỹ saynt Felycyte in byleuynge was ỹ handmayde of cryste/she in prechynge was the martyr of Jhesu cryst and dred to lyue after her for to leue her. vij. sones in pryson lyke as worldely frendes dradde lest they shold deye in pryson she chylded & bare them by the holy ghost. Whom she had borne to ỹ worlde of her flesshe. And them whom she knewe well were of her owne flesshe/she myght not se deye wout sorowe. But yf it was ỹ force of ỹ loue wt̃ inforth/that ouercame the sorowe of the flesshe/& I haue sayd by ryght this woman to be more thã a martyr ỹ so ofte had be extynce in her sones in whiche she had therin multyplied martyrdome/she ouercame the victory of martyrdome/whan for ỹ loue of god her onely dethe suffyced her not. And they suffered dethe aboute the yere of our lorde. C. and. x. vnder Decius the emperoure.

The lyfe of saynt Theodora.

Theodora was a noble womã and a fayre in alysaunder in the tyme of Zenone the emperoue & had a ryche mã to her husbãde & dredynge god. The deuyll haunge enuy to ỹ holynesse of Theodore/entysed a ryche man of ỹ towne into ỹ cõcupysence of her/whiche send to her dyuers messangers & gyftes requyrynge ỹ she wolde assent to his desyre/but she refused theyr message & dysplsed the gyftes/he was so besy on her & somoche greuous ỹ she coude haue no rest & was almost ouercome. At ỹ last he sende a witche & promysed to her many thynges yf she coude brynge about ỹ she sholde cõsent to his desyre and she went & exorted her to do this syn-

ne with that mā to haue pyte on hym. To whome she sayd ꝯ tofore god all thynges were knowē/wherfore she wolde in no wyse do so great a synne/& this falce enchaūteresse sayd/what someuer is do in ꝯ day tyme god seeth & knoweth/but what is done after ꝯ sonne is downe in ꝯ weste & is derke god knoweth nothīge therof/to whom Theodora sayd/sayst ꝯ trouth/ye verely I tell you trouth. And so ꝯ womā beynge decepued bad ꝯ man sholde come at nyght & she sholde accōplysshe his wyll & desyre/& whā this yll womā had tolde this to ꝯ man. He was glad & ioyfull and kepte his houre & had his wyll of her & departed. Theodora retournynge to her self begā to wepe mooste bytterly/& smote her vysage & breest sayēge. Alas alas I haue loste my soule/& haue destroyed ꝯ beaute of my name/her husbāde came fro wout & foūde his wyfe so sorowynge & desolate desyred to knowe ꝯ cause for to cōforte her but she wolde receyue no cōsolacyon. On the morowe erly she went to a monastery of nonnes & demaūded of ꝯ abbesse yf god coude knowe ony synne done & commysed bi nyght after ꝯ day was passed. To whō she sayd/nothynge maye be hyd fro god. For god seeth & knoweth all ꝯ is done in what houre it be cōmysed by nyght or by day. And thā she wepte bytterly sayenge gyue me ꝯ boke of the gospelles ꝯ somme lotte may fall to me. And she openynge ꝯ boke foūde wryten. Quod scripsi scripsi. Thā she retourned to her hous/& one day whan her husbande was out she cutte of her heer/& cladde her wt the clothes of her husbande/& wente to a monastery of mōkes whiche was .xbuij. myle thens & hyd her/& there requyred ꝯ she myght be receyued wt ꝯ mōkes. She was demaūded of her name/& she sayd ꝯ she was named Theodorus/and ther was receyued/and mekely dyd all the offyces/& her seruyce was acceptable to euery body. After a certayne yeres ꝯ abbot called broder theodoryk for to yoke ꝯ oxen & cōmaūded her ꝯ she sholde go to ꝯ cyte and fetche oyle/her husbande wepte moche for sorowe & dred de leest she were gone awaye wt an other man/& the angell of god appered to hym & sayd. Aryse erly & stande in the waye of the martyrs Peter & Poule/& she ꝯ shall mete the is thy wyfe/whiche done Theodora wt her Camelles came & seynge her husbande knewe hym wel/& sayd within herselfe. Alas good husbande howmoche labour do I take ꝯ I may haue forgyuenesse of ꝯ synnes ꝯ I haue done to ꝯ. And whan she approched hym she salewed hym sayenge. Our lorde gyue ꝯ Joye my lorde He nothynge knewe her. And whā he had longe abydē/he helde hym deceyued & a voyce sayd to hym. He ꝯ yesterdaye salewed ꝯ was thy wyfe. Theodora was of so greate holynesse ꝯ she dyd do many myracles/she saued a man all to torne with a wylde beest by her prayers/& she curled ꝯ beest & sodeynly it dyed & fyll downe. The deuyll coude not suffer her holynesse/appered to her sayēge. Thou strūpet aboue all other & aduoutores/ꝯ hast forsakē thy husbāde for to come hyther & despyse me/by my myght & power I shall reyse a batayle agaynst ꝯ & but I make ꝯ reny the crucyfyed god/say it am not I. She made ꝯ sygne of ꝯ crosse/& anone ꝯ deuyll vanyshed awaye. ¶ On a tyme she retourned fro ꝯ cytee/& in a certayne place was herbowred a wenche that came to her in the nyght sayenge/slepe wt me this nyght whome she refused. And than this wenche went to another ꝯ laye in ꝯ same hostery. Whan her bely began to swell/she was demaunded of whome she had conceyued/and she sayd/ꝯ monke hathe lyen by me. Whan the chylde was borne they sende it to the abbot of ꝯ monastery/whiche blamed sore Theodoryk/& he mekely demaūded that it myght be forgyuen hym/but he was caste out of the monastery/& tooke the chylde vpon her sholder and so he

abode out of ỹ monastery seuen yere and nourysshed the chylde with the mylke of the beestes/ ỹ deuyll hauynge enuy of the moche pacyence in ỹ lykenes of her husbande he transtygured hym & came and sayd to her/ come now ỹ my wyfe/ for yf thou hast lyen wt another man I forgyue it the/ & she had supposed it had be her husbande/ & sayd I shal no more dwell wt the bycause ỹ sone of Johañ ỹ knyght hath lyen by me/ & I wyll do penaunce for ỹ I haue synned agaynst the/ & she made her prayer & anone ỹ deuyll vanysshed away & she knewe ỹ it was the deuyll. Another tyme the deuyll wolde make her afferde/ for deuylles came to her in the lykenes of terryble wylde beestes/ & a certayne man sayd to thē ete ye this strompet/ she than prayed & anone they vanysshed awaye. Another tyme a multytude of knyghtes came whom a prynce tofore ỹ other worshypped hym whiche knyghtes sayde to Theodore/ aryse & worshyp oure prynce whiche answered. I worshyp & adoure my lorde god/ & whan it was tolde to the prynce. He cõmaũded ỹ she sholde be brought tofore hym. And to be tourmẽted wt so many tourmentes ỹ she sholde be estemed for deed/ & thañ she made her prayers & all ỹ multytude vanysshed away. ¶ Another tyme she sawe there moche golde & she blessed her & cõmaũded her to god/ & it vanysshed awaye. ¶ Another tyme she sawe a basket borne awaye full of all maner of good meet/ and he ỹ bare it sayd to her. The prynce ỹ bette ỹ sayth that thou sholdest take this and ete/ for he dyde vnwyttyngely/ she blessed her/ & anone he vanysshed awaye. Whan ỹ. viij. yere was cõplete ỹ she had ben out of ỹ monastery/ ỹ abbot cõsyderynge her pacyence toke her in agayne into ỹ monastery wt ỹ chylde/ & vnneth. ij. yere after whā she laudably accõplysshed her obseruaunce/ she toke the chylde & cloted it wtin her cell/ & whan the abbot knewe therof he sende certayne of his monkes to take hede what she dyde & she sayd. And she enbrasynge the chylde & kyssynge sayde. My swete sone ỹ tyme of my dethe cometh/ I loue & cõmaunde ỹ to god take hym for thy fader and helper/ & my swete sone se ỹ ỹ fast & pray/ & serue my bredren deuoutely/ & she this sayenge gaue vp her spyryte/ & slepte in our lorde. Aboute ỹ yere of grace. iiij. C. & x. whiche ỹ chylde beholdynge began to wepe bytterly. In ỹ same nyght there was a vysyon shewed to ỹ abbot in this wyse/ hym semed that a great maryage was made & ther to came angels/ prophetes/ martyrs and all sayntes/ & in the mydle of theym was a womā beset aboute with great glorye & they that assysted her/ worshypped her and a voyce was herde sayēge. This is Theoderyk the mōke that was falsely accused of a chylde/ & .iij. tymes ben chaūged on her/ she is chastysed/ for she dekouled ỹ bedde of her husbande. And than ỹ abbot awoke and astonyed went with his bredren to her cell & founde her ther deed/ and they entred in and vncouered her & founde that she was a woman/ the abbot sende for the fader of the wenche ỹ shlaundred her & sayd to hym/ the man ỹ hathe leyne wtih thy doughter is now deed/ & take away the clothe. And so knewe ỹ she was a woman. And all that herde therof were in great drede. The angell of god spake to ỹ abbot sayenge. Aryse se hastely & take thy hors and ryde into the cyte. And hym that thou metest take & bringe hym with the. And forth he rode/ & mette with a man rennynge/ whome the abbot demaũded whyder he ranne. And he sayd My wyfe is nowe deed/ & I go to se her. And ỹ abbot toke and sette the husbande of Theodora on his horse/ and came togyder weppynge moche sore & with great reuerence and solempnyte buryed her. The husbande of Theodora entred into ỹ celle of his wyfe/ and abode therin tyll he dyed in oure lorde. The chylde folowynge

his norysshe Theodora floured in all honeste. And whan ỹ abbot of ỹ monasterye was deed. He was electe with one voyce of the conuent to be abbot. Than lette vs pray to this holy saynt Theodora to pray to almyghty god for vs. Amen.

Here folowethe the lyfe of saynt Swythune bysshop.

Saynt Swithune ỹ holy confessour was borne belyde wynchester in the tyme of saynt Egberte kynge he was the seuenth kynge after Kenulfe ỹ sayd Kynge crystned. For saynt Austyn crystned not all englãde in sayd at helbertus dayes. But saynt Kynge crystened the west partye of Englande in ỹ dayes of kenulfe ỹ kynge / and at that tyme this holy man swythune lerned our lady so deuoutely that all people ỹ knewe hym hadde great Joye of his holynesse / & Elmeston that was in that tyme bysshop of Wynchester made hym preest / & thã he lyued a strayter lyuynge than he dyde byfore / and he became than so holy in lyuynge that kynge Egberte made hym his chaũceler / & chyef of his coũseyl & set Ethulf his sone and heyer vnder his rule & guydynge and prayed hym to take hede to hym ỹ he myght be brought vp vertuously and wtin shorte tyme after ỹ kynge dyed / & thã his sone edulfe was made kynge after hym & he guyded this lande full well & wysely that it encreased greatly in good lyuynge through ỹ coũseyle of saynt Swythune / & whan Elmeston ỹ bysshop of wynchester was deed / Swythune was made bysshop there after hym wherof ỹ people were full glad / & by this holy lyuyng he caused ỹ people to lyue vertuously / & to paye truely theyr tythes to god & holy chyrche And yf ony chyrche fyll downe or was in decay / saynt swythune wolde anone amẽde it at his owne cost / or yf ony chyrche were not halowed he wolde go thyder a fote & halowe it. For he loued no pryde ne to ryde on gaye horse / ne to be prayfed ne flatered of ỹ people whiche in these dayes suche thyngs ben vsed ouermoche god ceasse it / saynt Swythune guyded full well his bysshoprycche and dyde moche good to the towne of wyncheestre in his tyme. He dyd do make without ỹ west gate of ỹ towne a fayre brydge of stone at his proper coste And on a tyme there came a woman ouer the brydge wt her lappe full of Egges / & a rechelles felawe strogled & wrestled wt her & brake all her egges. And it happed ỹ this holy bysshop came ỹ way ỹ same tyme & bad ỹ woman let hym se her egges. And anone he lyfte vp his hande & blessed the egges / & they were made hole & soũde euerychone by ỹ merytes of this holy bysshop. And beynge thã gladde thãked god & this holy man for ỹ myracle ỹ was done to her / & soone after dyed kynge Ethulfe & his sone Egberte reygned after hym. And after hym was Athelberte kynge / & in the thyrde yere of his reygne dyed this blessed bysshop saynt Swythune & whã he sholde deye he charged his men to bury hym in ỹ chyrche yarde for the people sholde not worshyp hym after his dethe. He passed to our lorde ỹ yere of grace. viij C. & vi. and he laye in ỹ chyrche or he was translated an. C. & ix. yere & odde dayes. But in ỹ tyme of holy kynge Edgare his body was translated & put in a shryne in ỹ abbaye of wyncheestre by saynt Dũston & ethelwolde / & ỹ same yere was saynt edwarde kynge & martyr shryned at shaftesbury. These two bysshops dũston & ethelwold were warned by our lorde to se ỹ these two holy sayntes swythune & edwarde

sholde worshypfully be shryned & so they ware wyn a shorte tyme after/ & an holi mã warned Ethelwold whyles he lay seke to helpe that these .ij. holy bodyes myght be shryned. And than he sholde be perfytely hole & so endure to his lyues ende/ & ỹ tokẽ is ỹ ye shall fynde on saynt Swythunes graue .ij. rỹges of yrõ nayled fast theron/ & as soone as he set hãde on ỹ rỹges they came out of ỹ stone/ & no tokẽ was sene in ỹ stone where they were fastned in. And whan they had taken vp ỹ stone fro ỹ graue they set ỹ rỹges to ỹ stone agayne/ & anone they fastned it by thẽselfe. And thã ỹ holy bysshop gaue laude and prayesynge to our lorde for this miracle. And at ỹ openynge of the graue of saynt Swythune suche a swete odour & sauour yssued out/ ỹ kynge Edgar & all the multytude of people were fulfylled with heuenly swetenes & a blynde man receyued there his syght agayne/ & many mẽ heled of dyuers sekenes and maladyes by the merytes of this holy saynt saynt Swythune. To whom let vs praye that he be our aduocate to ỹ good lorde for vs. &c.

Here foloweth the translacyon of saynt Thomas of Caunterbury.

The translacyon of the gloryous martyr saynt Thomas of Caunterbury we shall shortely reherce to ỹ laude & prayesynge of almyghty god. Than in the .l. yere after his passyon/ whiche was ỹ yere of Jubylee/ ỹ is of remyssyon. For of auncyẽt tyme ỹ fyfty yere was called ỹ yere of Jubylee of pardon & remyssyon/ & is yet vsed ymonge relygyous men. For whan a relygyous man hathe contynued in his orde fyfty yere. Thã he shall be admytted to make his Jubylee/ and ỹ made/ he is pardoned & hathe remyssyon of many obseruaũces ỹ before he was bound vnto. Than in this yere of Jubylee fro his passyon was ỹ solempnyte of his translacyon accõplysshed in ỹ tyme of Honorius ỹ thyrde pope of ỹ name. The whiche graũted yerely remyssyons & indulgẽces so great & large ỹ tofore in no tyme of mynde hadde ben sene ony popes to haue graũted & gyuen lyke. Than let vs call to mynde that on a tewysday his translacyon was accomplysshed on ỹ tewysday happed to hym many thynges. On a tewysday he was borne. And on a tewysdaye he was exyled. On a tewysdaye our lorde appered to hym at Pountney in Fraũce sayenge. Thomas my chyrche shalbe glorysyed in thy blode. On a tewysday he retourned fro his exyle. And on a tewysday he suffered martyrdome. Than howe his holy translacyon was fulfylled nowe ye shall here. The reuerent fader in god Stephen archebysshop of Caũterbury/ Rycharde bysshop of salysbury/ Walter ỹ pryour oe ỹ same place wt the couent with sprytuall songe & deuoute ympnes whã it was nyght wente to ỹ sepulcre of this holy martyr. And all ỹ nyght & daye of his translacyon they perseuered in prayers & fastyges. And after mydnyght .iiij. preestes electe and therto chosen approchynge to his body toke vp the holy heed wt great deuocyon & reuerence and vnto them all offered it for to kysse it. Than the archebysshop & all ỹ other made great honour to it/ & toke al ỹ relyques of ỹ precyous body/ & layd thẽ in a cheste/ & shette it fast wt yron lockes/ and set it in a place for to be kepte vnto the daye that the translacyon sholde be solempnysed. The daye than of this holy translacyõ beynge compyn/ ther were present a great innumerable multytude of people as wel of ryche as of poore/

there was Pandulphus a legate of oure holy fader ꝑ pope / ⁊ two archebysshops of fraũce of reyns ⁊ arensyns with many other bysshoppes and abbottes. And also kynge henry the thyrde with erles ⁊ barons whiche kynge hymselfe toke ꝑ cheste vpon his sholders ⁊ with ꝑ other prelates and lordes brought it with great Joye ⁊ honour in to ꝑ place where it is now worshypped / ⁊ was layde in a fayre ⁊ moche ryche shryne. At whose holy translacyon were shewed by the merytes of this holy martyr saynt Thomas many myracles to blynde men was gyuen theyr syght / to deffe men herynge / to dõbe men theyr speche / and to deed men was restored lyfe. ymõge all other there was a mã bycause of great deuocyon that he had for to be at this holy trãslacyon ⁊ bysyte ꝑ holy martyr / whiche came to the brydge at braynford by London / ⁊ whan he was in the mydle of the brydge metynge / there was one caste into ꝑ water. This man not forgetynge hymselfe called saynt Thomas to his helpe / and besought hym not to suffre his pylgryme to perysshe ne to be there drowned. And fyue tymes he sanke downe to the grounde. And fyue tymes arose aboue ꝑ water / ⁊ than he was caste to ꝑ drye groũde. Than he affyrmed that he receyued no water into his mouthe ne into his yeres ꝑ dyd to hym great greuaũce ne hurte that he felte / sauf in his fallyng he felte in his mouthe a lytell salte water / ⁊ added more therto sayenge that whã he sanke a bysshop helde hym vp ꝑ he myght not synke. ¶ This holy translacyon was done and accomplysshed the yere of oure lorde. M. CC. xx. In the nonas of Juyll at thre of the clocke the fyfty yere after his passyon. ¶ For this gloryous saynt oure lorde hathe shewed many myracles as well by his lyfe as after his dethe ⁊ martirdome. For a lytel tofore his deth a põge man deyed / ⁊ was reysed agayne by myracle ⁊ he sayde ꝑ he was ledde to se ꝑ holy order of sayntes in heuen / and there he sawe a sete voyde and he asked for whom it was / ⁊ it was answered to hym that it was kepte for ꝑ great bysshop of englãde saynt Thomas of Caunterbury. There was also a symple preest that dayly songe none other masse but of our lady / wherof he was put to saynt Thomas his ordynary / whome accused he appesed ⁊ foũde hym full symple of connynge / wherfore he suspended hym ⁊ inhybyted hym his masse / wherfore this preest was ful sory ⁊ prayed hũbly to oure blessed lady / ꝑ he myght be restored agayne to saye his masse / ⁊ than oure blessed lady appered to this preest ⁊ badde hym go to saynt Thomas ⁊ bydde hym by the token ꝑ the lady whome ꝑ seruest hath sewed his sherte of heer w̃ reed sylke whiche he shall fynde there as he layde it / ꝑ he gyue the leue to synge masse and assoyle the of his suspẽdynge ⁊ thyne inhybytyõge ⁊ restore ꝑ agayne to thy seruyce. And whan saynt Thomas herde this / he was greatly abasshed ⁊ wente and founde lyke as the preest had sayd / ⁊ than he assoyled hym ⁊ lycensed hym to say masse as he dyd before commaundynge hym to kepe this thynge secrete as longe as he lyued. Ther was a lady in Englãde ꝑ desyred greatly to haue graye eyen / for she had a conseyt ꝑ she sholde be ꝑ more beauteus in the syghte of the people ⁊ onely for ꝑ cause she made a vowe for to bysyte saynt Thomas vpon her bare fete / and whã she came thyder and hadde deuoutly made her prayers to haue her desire / soudenly she was starke blynde / ⁊ than she perceyued ꝑ she had offended ⁊ displeased our lorde in ꝑ requeste / ⁊ cryed god mercy of ꝑ offence ⁊ besought hym full mekely to be restored of her syght agayne. And by ꝑ merytes of ꝑ blessed saynt Thomas she was restored to her syght agayne and was gladde to haue her olde eyen / and returned home agayne / ⁊ lyued holyly to her lyues ende. ¶ Also ther was a lordes

karuer ꝑ brought water to hym at his table to whome ꝑ lorde sayde/ yf ꝑ euer hast stollen ony thynge of myne / I praye god & saynt Thomas ꝑ thou haue no water in thy balyn. And sodēly it was al woyde of the water & drye. And ther was he preued a theefe. Ther was a tame byrde kepte in a cage/ whiche was lerned to speke/ and on a tyme he fledde oute of ꝑ cage & fl ewe into ꝑ felde. And there came a sperhawke & wolde haue take this byrde & pursewed after. And ꝑ byrde beynge in great drede cryed saynt thomas helpe me / lyke as he had herde other speke / & the sparhawke fyll downe deed / & ꝑ byrde escaped harmles. ¶ Also there was a man ꝑ saynt Thomas loued moche in his dayes / and he fyl in a greuous sekenes / wherfore he wente to ꝑ tombe of saynt Thomas to praye for his helthe / and anone he had his desyre & was al hole / & as he retourned homwarde beynge all hole / thā he begā to drede leest this helthe sholde not be moost profytable for his soule / ꝑ his olde sekenes myght come agayne to hym / & it came anone agayne to hym & endured vnto his lyues ende. And in lyke wyse there was a deuoute blynde man whiche hadde his syghte restored agayne to hym by ꝑ merytes of saynt Thomas / but after he repented hym / but for he coude not be so quyet in his mynde as he was before. He hadde than somoche letynge by seynge ꝑ vanytes of ꝑ worlde / wherfore he prayed to our lorde that by ꝑ merytes of saynt Thomas he myght be blynde agayne to ꝑ worlde as he was before. And anone he had his desyre / & lyued after full holyly too his lyues ende. Who sholde tel al ꝑ myracles ꝑ our blessed lorde hath shewed for this holy martyr it shold ouer moche endure. For euer syth his passyon vnto this daye god hath shewed contynually for hym many myracles. ¶ Thā let vs praye this holy sayt to be a specyall aduocate for vs wretched synners vnto oure lorde god. Who bryngē vs vnto his euerlastynge blysse in heuen. Amen.

¶ Here foloweth the lyfe of saynt Kenelme kynge & martyr.

SAynt Kenelme martyr was kynge of a parte of Englande by Wales. his fader was kynge tofore hym & was named kenulphe / & foūded the abbaye of Wynchecombe / & set therin mōkes. And whan he was deed he was buryed in the same abbey / ꝑ tyme Wynchecombe was ꝑ beest towne of ꝑ coūtre. ¶ In englande bē thre pryncypall ryuers / & they bē Thamyse / seuarn / & humber. This kynge Kenelme was kynge of Worceter shyre / Warwyk shyre & glocer shyre. And ꝑ bisshop of Worceter was bysshop of those thre shyres & he was kynge also of Derby shyre / Chester shyre / shrop shyre / Herforde shyre / Notyngham shyre / Northhampton shyre / & Bokyhā shyre / Oxforde shyre / Lecestre shyre & Lyncoln shyre / & all this was called ꝑ marche of Wales / & of all those coūtrees saint Kenelme was kynge / & wynchecombe ꝑ tyme was chyef cyte of all these shyres. And in ꝑ tyme were in Englande syxe kynges / & before ꝑ Oswalde had be kynge of Englande. And after hym it was departed in saynt Kenelmes dayes. Kenulfe his fader was a full holy man / and Dornemyll / & Quendrede weren systers bothe of saint Kenelme. And Kenulfe his fader dyed ꝑ yere of our lorde. viij. C. xix. thā was Kenelme made kynge whan he was seuen yere of aege. And his syster dornemyl loued hym moche. And they loued holyly togyder to theyr lyues ende / but quyndrede ꝑ other syster tourned her to wyckednesse / & had great enuy at her bro der Kenelme / bycause he was so ryche aboue her / & laboured with all her power to destroye hym / bycause she wolde be quene

& reygne after hym/& lete make a stronge poyson and gaue it to her broder/but god hym ykepte it neuer greued hym. And whan she sawe y she coude preuayle agaynste y kynge in y maner. She laboured to askaberde whiche was chyfe ruler about the kynge & promysed to hym a great somme of money/& also her body at his wyll/ yf yf he wolde slee this yonge kynge her broder/& anone they accorded i this treason. And in this whyle and y same tyme this yonge holy kynge was a slepe & dreamed a merueylous dreme/for hym semed y he sawe a tree stande by his beddes syde/& y the heyght therof touched heuen/& it shyned as bryght as golde/& had fayre braūches full of blosomes & fruyte. And on euery braūche of this tre were tapers of wax brēnynge & lāpes lyght/whiche was a glorious syght to beholde. And hym thought y he clymmed vpon this tree/& askeberde his gouerner stode byneth & hewe downe this tree y he stode on. And whan this tree was fallen downe this holy yonge man kynge was heuy and sorowfull. And hym thoughte there came a fayre byrde whiche flewe vp to heuē with great Joye. And anone after this dreme he awoke & was all abasshed of this dreme/whiche anone after he tolde to his norryce named wolwelyne. And whan he had tolde to her all this dreme/ she was full heuy & tolde to hym what it mēt/& sayd his syster & y creatour askaberde had falsly cōspyred his dethe. For she sayd to hym y he had promysed to quendrede to slee the. And y sygnyfyeth y he smyteth downe y tree y stode by y bedes syde. And y byrde y thou sawest flee vp into heuen/sygnyfyeth thy soule y angels shall bere vp to heuen after thy martyrdome/& anone after this askaberde desyred y kynge y he shold go & dysporte hym by y wodes syde named Clent. And as he walked y yonge kynge was all heuy and layde hym downe to slepe. And than this false traytour purposed to haue slayne y kynge/& began to make the pytte to bury hym in/but anone as god wolde y kynge awoke/& sayde to this askeberde y he laboured in vayne. For god wyll not that I deye in this place. But take this smalle rodde & there as y shalte set it in y erthe/ there shall I be martyred. And than they went forth togyder a good waye thens/ tyll they came to an hawthorne/& ther he pyght the rodde in y erthe/& forthwith incontynent it bare grene leues/and sodenly it wexed to a great asshen tree/ the whiche stādeth there yet vnto this daye and is called kenelmes asshe. And there this Askaberde smote of this holy yonge kynges heed/& anone his soule was borne vp into heuen in lykenes of a whyte douue. than the wycked trayter drewe y body into a great valeye betwene two merueylous hyghe hylles/& there he made a depe pytte & caste the body therin and layde y heed vpon it. And whyles he was aboute to smyte of y heed/y holy kynge knelynge on his knees sayd this holy cantycle. Te deū laudamus. tyll he came to this verse. Te martyrū candidatus. And therwith he gaue vp his spyryte to our lorde Jhesu cryst i lykenes of a douue/as afore is sayd Thā anone this wycked man Askaberde wente to quendred/& tolde to her al alōge how he hadde done/ wherof she was full gladde/and anone after toke on her to be quene/ and charged on peyne of dethe y none sholde speke of Kenelme. And after y she habādoned her body to wretched lyuynge of her flesshe in lechery & broughte her owne mē to wretched lyuynge/& this holy body laye lōge tyme after in y wood called clent/for no mā durste fetche hym thens to bury hym i an halowed place for fere of the quene. And it was so y a poore wydowe had a whyte cowe whiche euery day was dryuē into y wood of Clent/and anone as she was ther/she wolde departe & go ito y valey wher as kenelme was buryed/& there reste al y daye sythynge by y

corps without meet/& euery nyght come home wt̄ other beestes fatter & gaue more mylke thā ony of ꝑ other kyen. And so contynued certayne yeres wherof ꝑ people merueyled/ꝑ euer she was in so good poynt & ete no meet/ꝑ valey wher as Kenelmes body laye is called coubage. ¶After on a tyme as ꝑ p̄p̄ sōge masse at Rome in saynt Peters chyrche sodenly there came a whyte doune/& lete fall a scrowe vpon the awter wheron that p̄p̄ sayd his masse/& these wordes were wrytē therin in letters of golde. In clente in coubage. kenelme kyng barn lyeth vnder a thorne his heed of shorne. And whan ꝑ p̄p̄ had sayd his masse he shewed ꝑ scrowe to al ꝑ people/but there was none ꝑ coude tell what it ment/tyll at ꝑ last ꝑ ther came an englysshe mā & he tolde it openly tofore al ꝑ people what it ment. And than ꝑ p̄p̄ wt̄ all ꝑ people gaue laude & praysynge to our lorde/and kepte ꝑ scrowe for a relyke. And ꝑ feest of saynt Kenelme was halowed that daye solemply throughout all Rome. ¶And anone after that the p̄p̄ sende his messangers into Englād to ꝑ archebysshop of Caūterbury named wylfryde & bad hym wt̄ his bysshoppes goo & seche ꝑ place where ꝑ holy body lyeth/whiche is named cowbage in the wood of Clent. And than this was soone knowen bycause of ꝑ myracle ꝑ was shewed by ꝑ whyte cowe. And whan the archebysshop wt̄ the other bysshoppes & many other people. came thyder & foūde ꝑ place. Anone they lete dygge vp ꝑ body & toke it vp wt̄ great solempnyte. And forthwith sprange vp in ꝑ same place where as the body had lyen a fayre wel whiche is called saynt Kenelmes well vnto this daye/where moche people haue ben heled of dyuerse sekenesses & maladyes. And whan ꝑ body was aboue ꝑ erthe/there fyll a stryfe betwene theym of worcester shyre & Glocestre shyre who sholde haue this body. And thā a full good man was ther ymonge them gaue counseyle ꝑ all ꝑ people sholde lye downe & slepe & reste thē. For the weder was thā ryght hote. And whiche of ꝑ two shyres ꝑ god wolde shold fyrst awake/they to take this body & go theyr waye. And all ꝑ people agreed therto/& layde them downe to slepe. And it happed ꝑ the abbot of Wynchecombe/and all his men awoke fyrste. And they toke vp the holy body & bare it forth towarde Wynchecome tyll they came vpon an hyll a myle fro the abbaye. And for hete and labour they were nyghe deed for thurste. And anone they prayed to god and this holy saynt to be theyr comforte. ¶And than ꝑ abbot pyght his crose into ꝑ erthe and forthwith sprange there a fayre well wherof they dranke & refreshed them moche. And than they toke vp this holy body wt̄ great solempnite and ꝑ monkes receyued it wt̄ processyon solempnely & brought it to ꝑ abbaye with great Joye reuerence and myrthe. And the belles sowned & were rongen without mannes hande. And than the quene quendred demaūded what all this ryngynge ment. And they tolde her how her broder Kenelme was brought with processyon into the abbaye. And that the belles rongen wt̄ out mannes helpe. And than she sayde in great scorne/ꝑ is as true said she as bothe myne eyen bē fallen vpon this boke. And anone bothe her eyen fell oute of her heed vpon the boke/& yet it is sene on this day where they fell vpon ꝑ saulter/she redde that same tyme Deus laudem/and soone after she dyed wretchedly/and was caste out into a fowle myre. And thanne after was this holy body of saynt Kenelme layd in an honourable shryne/where as our lorde sheweth dayly many a myracle. To whome be gyuen laude and praysynge in the worlde without ende. Amen.

¶Here folowethe the lyfe and passyon of ꝑ blessed virgyn and martyr saynt Margarete and fyrste of her name.

Margarete is sayd of a precious gemme or ouche ỹ is named Margaryte. Whiche gemme is whyte lytell & vertuous. So ỹ blessed margarete was by virginite white/by humylyte lytell/& by operacyon of myracles vertuous. The vertue of this stone is sayd to be agaynste ỹ effusyon of blode/agaynst passyon of ỹ herte/and to conforcacyon of the spyryte. In lykewyse ỹ blessed margarete had vertue agaynste shedynge of the blode by constance/for in her martyrdome she was moost cõstant/& also agaynst ỹ passyon of ỹ herte/that is to saye temptacyon of ỹ deuyll/for she ouercame the deuyll by victory & to ỹ cõforcacyon of the spyryte by doctryne. For by her doctryne she conuerted moche people and conuerted to the fayth of cryst. ¶ Theophinus a lerned man wrote her legende.

The holy saynt margarete was of the cyte of anthyoche doughter of Theodosye patriarke & prynce of the ydoles of paynyms/& she was delyuered to a norryce for to be kept. And whan she came to a perfyte aege she was baptysed. wherfore she was in great hate of her fader. ¶ On a certayne day whan she was .xv. yere of aege/& kepte ỹ shepe of her norryce wt other maydens/the prouost Olybrius passed by the waye where she was/and cõsydered in her so great beawte & fayrenes that anone he brenned in her loue & sende his seruauntes/and badde them take her & bringe her to hym. For yf she be free/I shal take her vnto my wyfe. And yf she be boũde/I shall make her my concubyne. And whan she was presented tofore hym he demaunded her of her lygnage/name & relygyon. And she answered ỹ she was of noble lygnage & her name Margarete & cryste in relygyon. To whome the prouost sayd. Two ỹ fyrst thynges ben conuenyent to ỹ. That is ỹ thou arte noble and arte called margarete/whiche is a moost fayre name. But ỹ thyrde appertyneth nothynge to the/that so fayre a mayde & so noble sholde haue a god crucyfyed. To whome she sayd. How knowest thou that cryst was crucyfyed. He answered by the bokes of cryste men. To whom Margarete sayd. O what shame is it to you whan ye rede the peyne of cryste and ỹ glorye/& byleue one thynge & denye another. And she sayd & affyrmed hym to be crucyfyed by his wyll for our redempcyon/now lyueth euer in blysse. And than the prouoste beynge wroth cõmaunded her to pryson. The day folowynge he cõmaunded ỹ she sholde be brought to hỹ. And than he sayd to her/o good mayde haue pyte on thy beawte. And worshyp our goddes ỹ thou mayst be well. To whom she sayd. I worshyppe hym ỹ maketh the erthe to tremble/whome the see dredeth & the wyndes and creatures obeyen. To whome the prouoste sayde but yf ỹ consente to me. I shall make thy body to be all to torne. To whome Margarete sayde/Cryste gaue hymselfe ouer to the dethe for me/& I desyre gladly to dye for cryste. Than the prouost commaũded her to be hãged in an instrument to tourment the people/and to be cruelly fyrste beten with roddes and with yron combes to rende and drawe her flesshe to the bones/in somoche that ỹ blode ranne out of her body/lyke as streme renneth out of the freshe spryngynge well/they that were there wepte and sayde. O Margarete verely we ben sory for the/whiche se thy body so foule & cruelly torne and rente. O how thy moost beawte

haſt thou loſt for thyne incredulyte & myſ byleue/now byleue and thou ſhalte lyue. Than ſayd ſhe to thē. O euyll coūſeylers departe ye & go fro me. This cruell tourment of my fleſſhe is ſaluacyō of my ſoule Than ſhe ſayd to ỳ prouoſt. Thou ſhameles hoūde & inſacyable Lyon ỳ haſt power ouer my fleſſhe/but cryſt reſerueth my ſoule. The prouoſt couerde his face w̄ his mantell for he myght not ſe ſomoche effuſyon of blode. And thā commaūded ỳ ſhe ſholde be taken downe/& ſo ſhyt her faſte in pryſon. And there was ſene a merueylous bryghtnes in the pryſon of ỳ kepers And whyles ſhe was i pryſon ſhe prayed our lorde ỳ the fende ỳ had fought w̄ her he wolde byſyble ſhewe hȳ vnto her. And than appered an horryble dragon & aſſayled her and wolde haue deuoured her/but ſhe made ỳ ſygne of ỳ croſs & anone he vaniſſhed away/& i another place it is ſayd ỳ he ſwalowed her into his bely/ ſhe makynge ỳ ſygne of ỳ croſſe/& the bely brake yſondre/& ſo yſſued out all hole & ſounde.

¶ This ſwalowynge & brekynge of the bely of ỳ dragon is ſayd that it is apocryfum. And this the deuyll appered to her in lykeneſſe of a man for to deceyue her. And whā ſhe ſawe hym ſhe went to prayer. And after aroſe and the fende came to her & toke her by the hande & ſayd. It ſuffyſeth to ỳ that thou haſt done. But nowe ceaſe as to my perſone. She caught hym by the heed/& threwe hym to ỳ grouude. And ſette her ryght fote on his necke ſayenge. Lye ſtyll ỳ fende vnder the fote of a womā. The deuyll than cryed. O bleſſed Margarete I am ouercomē/ yf a yonge man hadde ouercomen me I had not retched/but alas I am ouercomen of a tender byrgyn wherfore I make the more ſorowe. For thy fader & moder haue ben my good frendes. She than cōſtrayned hym to tell why he came to her/& he anſwered that he came to her to counſeyle her for to obeye the deſyre & requeſt of the prouoſte.

¶ Than ſhe cōſtrayned hym to ſay wherfore he tēpted ſomoche & ſo oft cryſtē people. To whome he anſwered ỳ naturally he hated vertuous mē & though we bē oft put abacke fro thē yet oure deſyre is moche to exclude thē fro ỳ felycyte ỳ they fyll fro. For we maye neuer obteyne ne recouer our blyſſe ỳ we haue loſt. And ſhe thā demaūded what he was/ & he āſwered I am named beltis/one of thē whome ſalomon cloſed in a veſſell of braſſe. And after his dethe it happed that they of babylon foūde this veſſell. And ſuppoſed to haue founden great treſour therin & brake the veſſell. And than a great multytude of vs deuylles flewe oute & fylled full ỳ ayre alwaye awaytynge & eſpyenge where we maye aſſayle ryghtfull mē/& whā he had ſayd thus/ſhe toke of her fote & ſayd to hȳ ſlee hens ỳ wretched fende/and anone the erthe opened & the fende ſanke in. Than ſhe was ſure. For whā ſhe had ouercome ỳ mayſter/ſhe myght lyghtly ouercome the mynyſter. Than the next daye folowynge whan all the people were aſſembled ſhe was preſented tofore ỳ Judge. And ſhe not doynge ſacryfyce to theyr mooſt falſe goddes was caſte into the fyre/ and her body broyled w̄ brennynge brōdes in ſuche wyſe ỳ the people merueyled/ ỳ ſo tēder a mayde myghte ſuffer ſo many tormentes/ & after ỳ they put her in a great veſſell full of water faſt boūden ỳ by chaūgynge of ỳ tourmentes ỳ ſorowe and felynge of ỳ peyne ſholde be ỳ more/but ſodenly the erthe trembled & the ayre was hydeous/& the bleſſed byrgyn Woute onyhurte yſſued out of ỳ water ſayēge to our lorde. ¶ I beſeche the my lorde ỳ this water may be to me ỳ font of baptyſme into euerlaſtynge lyfe. And anone there was herde great thonder/& a doue deſcended fro heuen & ſet a golde crowne on her heed Than fyue thouſande mē byleued in oure lorde/ and for cryſtes loue they all were byheded/by the cōmaūdement of ỳ pro-

noſt Olybrius ỹ tyme in campolymeth the cyte of aurelys. Thã Olybrius ſeynge the fayth of ỹ holy Margarete inuenable & alſo ferynge that other ſholde be conuer ted to ỹ cryſten fayth by her gaue ſentẽce & commaunded ỹ ſhe ſholde be byheded. ¶ Than ſhe prayed to one Malcus that ſhold byheed her ỹ ſhe myght haue ſpace to praye. And that goten / ſhe prayed to our lorde ſayenge. Fader almyghty I yel de to ỹ thankynges ỹ thou haſte ſuffered me to come to this glory / beſechynge ỹ to ydone thẽ ỹ purſewe me. And I beſeche the good lorde ỹ of thy habũdant grace ỹ wylte graunte vnto all them ỹ wryte my paſſyon / rede it and here / or to thẽ that re mẽbre me that they may deſerue to haue playne remyſſyon and forgyuenes of all theyr ſynnes. And alſo good lorde yf ony woman with chylde trauelynge in one place callynge vpon me / ỹ wylte kepe her fro peryll / & that the chylde maye be dely uered fro her bely wout ony hurte of her membres. ¶ And whã ſhe had fynyſſhed her prayer / ther was a voyce herde fro he uen ſayenge ỹ her prayers were herde & graunted / and ỹ the gates of heuen were open & abode for her / and badde her come into ỹ countre of euerlaſtynge reſt. Than ſhe thãkynge our lorde aroſe vp / & badde the hangman accomplyſſhe the commaũ dement of the prouoſt. To whom ỹ hang man ſayde. God forbede ỹ I ſholde ſlee ỹ byrgyne of cryſte. To whome ſhe ſayd yf thou do it not thou mayſt haue no parte with me. ¶ Than he beynge aferde & trẽ belynge ſmote of her herd / & ſhe fallynge downe at his fete gaue vp ỹ ghoſt. Than Theophinus toke vp ỹ holy body / & bare it into Anthyochè / & buryed it in ỹ houſe of a noble woman & wydowe named Din cleria. And thus this bleſſed and holy vyr gyn ſaynt Margarete ſuffered dethe and receyued ỹ crowne of martyrdome. The. xiii. kalendas of Auguſt / as is foũden in her ſtory. And it is redde in another place that is was the thyrde Idus of Juylle. Of this byrgyne wryteth an holy man & ſayth. The holy & bleſſed margarete was full of the drede of god / ſadde ſtable & wor ſhypfull in relygyon. Arayed with com pũccyon / laudable in honeſte / and ſyngu ler in pacyence / and nothynge was foũde in her contrary to cryſten relygyon. Hate full to her fader / and byloued of our lorde Jheſu cryſte. ¶ Than lete vs remembre this holy byrgyne that ſhe praye for vs in our nedes.

¶ Here foloweth the lyfe of ſaynt Praxede byrgyne.

SAynt praxede was ſyſter of ſaynt potencyane / whiche were ſyſters of the ſayntes nonaty and thymothee whi che weren enſeurmed in ỹ faythe of ỹ apo ſtles. And whã ỹ cruel perſecuciõ was of many cryſten men / and were martyred & ſlayne they buryed the bodyes of the holy martyrs & gaue all theyr goodes & facul tes of poore people for goddes loue. And at the laſte they ſlepte in our lorde / and dy ed aboute the yere of our lorde. cix. vnder Marke Anthonye the prouoſt.

¶ Here foloweth the lyfe of ſaynt Marye Magdalene. And fyrſt the interpretasyõ of her name.

MArye is as moche to ſay as bytter / or a lygh ter / or lyghted. By this ben vnderſtan de thre thynges that ben thre ỹ beſt pat tes that ſhe chaſe / ỹ is to ſay / parte of pe naunce / parte of con templacyon within / and parte of heuen ly glory. And of this

treble partye is vnderstande ỹ is sayd by our lorde. Mary hath chosen ỹ best parte whiche shall not be take fro her. The fyrst parte shall not be taken fro her bycause of ỹ ende whiche is ỹ folowynge of ỹ blessednes. The secõde bycause of cõtynuaunce. For ỹ contynuaũce of her lyfe is contynued w̃ the contẽplacyõ of her coũtre. The thyrde by reason of her perdurablenes & for almoche as she chase ỹ best parte of penaũce. She is sayd a bytter see / for there in she had moche bytternesse. And ỹ appered in ỹ she wepte soo many teeres ỹ she wesshed therw̃ the fete of our lorde / & for somoche as she chase ỹ parte of cõtẽplacyon w̃inforth / she is a lyghter for there she toke so largely ỹ she spradde it habũdantly. She toke ỹ lyght there w̃ whiche afterwarde she enlumyned other / and in ỹ she chase ỹ best parte of ỹ heuenly glorye. She is sayd ỹ lyght / for thã she was enlumyned of perfyte knowlege in thought / & with ỹ lyght in clerenesse in body. Magdalene is almoche to say as abydynge culpable. Or magdalene is interpreted closed or shyt / or not to be ouercomen / or full of magnyfycence / by ỹ whiche is shewed what she was tofore her conuersyon / and what in her conuersyon / & what after her cõuersyon. For tofore her conuersyon she was abydynge gylty by obligacyon too euerlastynge peyne. In ỹ conuersyon she was garnysshed by amoure of penaunce. She was in ỹ beste wyse garnysshed w̃ penaũce. For as many delyces as she had in her / somany sacrifyces were founde in her. And after her cõuersyõ she was prayled by ouer habũdaũce of grace. For wher as synne habounded / grace ouerhabounded and was more. &c.

Mari magdalene had her surname of magdalo a castell / and was borne of a ryght noble lygnage and parentes whiche were descended of the lygnage of kynges. And her fader was named Syrus and her moder Eucharie. She w̃ her broder Lazare & her syster Martha possessed the castel of magdalo / whiche is two myles of Nazareth / & bethanye ỹ castell whiche is nyghe to Jherusalem / & also a great parte of Jherusalẽ / whiche al these thynges they departed ymonge them in suche wyse ỹ Mary had ỹ castell magdalo / wherof she had her name magdalene. And Lazare had ỹ parte of ỹ cyte of Jherusalem / & Martha had to her parte Bethanye. And whan mary gaue herselfe to all delyces of ỹ body / & Lazare entended all to knyghthode / Martha whiche was wyse gouerned nobly her broders parte / & also her systers / & also her owne & admynystred to knyghtes & her seruaũtes and to poore men suche necessytes as them ned. Neuertheselfe after the ascencyon of our lorde / they solde al these thynges and brought ỹ valewe therof & layd it at ỹ fete of ỹ apostles. Than whan magdalene habounded in rychesses / & bycause delyte is felawe to rychesses & habundaunce of thynges. And for somoche as she shone in beaute greatly & in rychesses / somoche ỹ more she submitted her bodi to delyte. And therfore she loste her ryght name & was called customably a synner. And whã our lorde Jhesu cryste preched there and in other places / she was enspyred w̃ the holy ghost / & went into ỹ house of Symon leprous / where as our lorde dyned. Than she durst not bycause she was a synner appere tofore ỹ Iuste & good people but remayned behynde at ỹ fete of oure lorde & wesshed his fete w̃ ỹ teeres of her eyen / & dryed them with ỹ heer of her heed. And enoynted them with precyous oynte mẽt for ỹ inhabytantes of ỹ regyon vsed baynes & oyntmentes for the ouer great brẽnynge & hete of ỹ sone. And bycause that Symon ỹ phary see thought in hymselfe ỹ yf our lorde hadde ben a very prophete / he wolde not haue suffered a synfull womã to haue touched hym. Thã our lorde

repreued hym of his presumpcyon & forgaue ỹ woman all her synnes. And this is she ỹ same mary magdalene to whom oure lorde gaue so many great gyftes / & shewed so many great sygnes of loue / ỹ he toke fro her seuē deuylles / he enbraced her all in his loue & made her ryght famylyer with hȳ / he wolde ỹ she sholde be his hostelle & his procuresse in his Journay / he ofttymes excused her swetenes / for he excused her agaynst ỹ pharisee whiche sayd that she was not clene / & vnto her syster ỹ sayd that she was ydle / & vnto Judas ỹ sayd that she was a wastresse of good / & whan he sawe her wepe / he coude not wȳholde his teeres. And for the loue of her he reysed lazare / whiche had ben foure dayes deed / & heled her syster fro the fluxe of blode whiche had her holden seuen yere. And by the merytes of her he made Marcell chambrere of her syster Martha to say that swete worde. Blessed be ỹ wōbe that bare ỹ / & the pappes ỹ gaue ỹ souke. But after saynt Ambrose it was Martha that sayd so / and this was her chambrere. ¶ This Mary Magdalene sayd it is she that wellyed ỹ fete of our lorde / & dryed them with the heer of her heed / and enoynted them with precyous oyntment / and dyd solempne penaūce in the tyme of grace. And she was the fyrste ỹ chase the best parte / whiche was at ỹ fete of oure lorde Jhesu cryste & herde his prechynge whiche enoynted his heed. And whan his passyon was nyghe vnto the crosse / whiche made redy oyntementes and wolde enoynte his body & wolde not departe fro the monumente whan his dyscyples departed. To whome Jhesu cryste appered fyrste after his resurrecyon / and was felawe to ỹ apostles & made of our lorde the apostolesse of the apostles. Than after ỹ ascencyon of oure lorde ỹ. xiiij. yere of his passyon. Longe after ỹ the Jewes hadde slayne saynt Stephen & had caste out the other dyscyples of ỹ Jewery whiche wēt into dyuers coūtrees / & preched ỹ worde of god. There was ỹ tyme with the apostles saynt Maxyme / whiche was one of ỹ. lxxij. dyscyples of our lorde Jhesu cryst To whome ỹ blessed Mary Magdalene was cōmyted by saynt Peter. And than the dyscyples were departed / saynt Maxyme / Mary magdalene / & Lazar her brother / Martha her syster / Marcel chāberere of Martha / & saynt cedonye whiche was borne blynde and after enlumyned of our lorde / all these togyder & many other crysten men were take of ỹ myscreauntes / & put into a shyppe in in see wout ony takel or roter for to be drowned / but by the purueyaunce of almyghty god they came all to Marcell where as none wolde receyue thē to be lodged they dwelled & abode vnder a porche tofore a temple of ỹ people of that coūtre & whā ỹ blessed Mary Magdalene sawe ỹ people assembled at this tēple for to do sacrifyce to the ydolles / she arose vp prayeng wā a gladde vysage & dyscrete tonge / & well spekynge / and began to preche the lawe of Jhesu cryste / & wold drawe them fro the worshyppynge of the ydolles. Thā were they admeruayled of the beaute of the reason & of the fayre ipocrysye of her. And it was no meruayle ỹ the mouth that had kyssed the fete of our lorde so debonayrly & so goodly sholde be enpuyed with the worde of god more thā the other / and after that happed that the prynce of ỹ prouynce & his wyfe made sacrifyce to ỹ ydolles for to haue a chylde / & Mary magdalene preched to thē of Jhesu cryst. And forbade them to sacrifyce / & after that a lytel whyle mary magdalene appered in a vysyon to the lady sayenge. Wherfore haste thou somoche rychesse & sufferest the poore people of oure lorde to deye for hūger & for colde / & she doubted & was aferde to shewe this vysyon to her lorde. And than the .ij. nyght she appered to her agayne & said in lyke wyse & adiousted therto menaces if she warned not her

husbande for to conforte the pore & nedy & yet she sayd nothynge therof to her hus-
bãde. And than she appered to her ỹ thyr-
de nyghte whã it was derke & to her hus-
bande also w̃ a frownyge & angry vysage
lyke fyre/lyke as all ỹ house had brenned
& sayd ỹ tyraũte & mẽbre of thy fader the
deuyll with ỹ serpent thy wyfe ỹ wyll not
saye to the my wordes/ỹ restest now ene-
my of ỹ crosse/whiche hast kylled thy bely
by glotonye w̃ diuers maner of mectes &
suffrest to perysshe for hunger ỹ holy sa-
yntes of oure lorde. Lyest thou not in a
palays wrapped w̃ clothes of sylke. And
seest thẽ wout herberought desconforted/
& goost forthe & takest no regarde to thẽ/
thou shalt not escape so ne departe woute
punyshement ỹ tyraũte & felon bycause
thou hast so longe taryed. And whan ma-
ry magdalene hadde sayd thus she depar
ted awaye. Than the lady dyde awake &
syghed & the husbande syghed strongely
also for the same cause & trembled. And
than she sayd syr haste ỹ sene ỹ sweuen ỹ
I haue sene. I haue sene sayd he that I
am greatly amerueyled of/and am sore
aferde what we shall doo. And his wyfe
sayd/it is more profytable for vs to obeye
her/thã renne ī the yre of her god of whõ
she preched. For whiche cause they recey-
ued them into theyr house & myniſtred to
them all ỹ was necessary and nedefull to
thẽ. Than as mary magdalene preched
on a tyme ỹ sayd prynce sayd to her. We-
nest thou that thou mayst defende ỹ law
that ỹ prechest. And she answered. Certa-
ynly I am redy to defende it/as she that
is confyrmed euery day by myracles and
by the predycacyon of oure mayster saynt
Peter/whiche nowe sytteth in the see at
Rome. To whom the prynce sayd. I and
my wyfe bẽ redy to obeye ỹ in all thynges
yf ỹ mayst gette of thy god whome ỹ pre-
chest ỹ we myght haue a chylde. And thã
Mary magdalene sayd that it sholde not
be lefte therfore. And thã prayed vnto our
lorde ỹ he wolde vouchesauf of his grace
to gyue to thẽ a sone. And our lorde herde
her prayers/& the lady conceyued. Than
her husbande wolde go to saynt Peter to
wytte yf it were trewe that mary magda
lene had preched of Jhesu cryst. Thã his
wyfe sayde to hym. What wyll ye do syr/
wene ye to go without me/naye whan ỹ
shalt departe I shall departe w̃ the/and
whan thou shalt retourne agayne I shal
retourne/and whan thou shalt reste & ta-
ry/than shall I reste and tary with the.
To whome her husbande answered and
sayd. Dame it shall not be so. For ỹ arte
great w̃ chylde and the perylles of ỹ see
ben without nombre ỹ myghtest lyghtly
perysshe/ỹ shalte abyde at home and take
hede to our possessyõs. And this lady for
nothynge wolde not chaũge her purpose
but fyl downe on her knees at his fete so-
re weppynge requyrynge hym to take her
with hym. And so at laste he consented &
graunted to her request/thã Mary mag-
dalene sette ỹ sygne of ỹ crosse on her shol-
ders/to ỹ ende ỹ the fende sholde not em-
pesshe ne let them ī theyr Journey. Thã
charged they a shyppe habũdauntly of all
that was necessary to them. And lefte all
theyr thynges in the keppynge of Marye
magdalene and wente forth on theyr pyl-
grymage. And they hadde made theyr
cours & sayled a day & a nyght ther arose
a great tempest and orage/and ỹ wynde
encreased & grewe ouer hydous/in suche
wyse ỹ this lady whiche was great and
nygh ỹ tyme of her chyldynge began to
wexe feble & had great angupsshes for ỹ
great wawes & troublynge of the see and
soone after began to trauayle & was dely
uered of a fayre sone by occasyon of ỹ stor-
me & tẽpest/& in her chyldynge dyed. And
whan ỹ chylde was borne he cryed for to
haue cõforte of ỹ tetes of his moder and
made a pyteous noyse. Alas what sor-
rowe was this to the fader to haue a sone
borne whiche was cause bl ỹ dethe of his

moder/ & he myght not lyue for ther was none to norysshe hym. Alas what shal this pylgrym do that seth his wyfe deed & his sone cryenge after the brest of his moder. And the pylgrym wept strongely & sayde Alas caytyf alas what shall I do. I desyred to haue a sone/ & I haue lost both the moder & the sone/ and the maryners thā sayd. This deed body must be cast into ỹ see ors we all shall perysshe/ for as longe as she shall abyde vpō vs this tempeste shall not cesse/ and whan they had taken ỹ body for to cast it into the see/ ỹ husbande sayd abyde & suffer a lytell & yf ye wyll not spare to me my wyfe/ yet at lest spare ỹ lytell chylde ỹ cryeth. I praye you to tarye a whyle for to knowe yf the moder be a swowne of the peyne/ and ỹ she myght reuyue/ & whyles they thus spake to thē the shypmen espyed a moūtayn not ferre fro the shyppe. And thā they sayd that it was beste to set ỹ shyppe towarde ỹ lande and to burye it there & soo to saue it fro deuourynge of ỹ fyssches of the see/ and ỹ good man dyd somoche with the maryners what for prayers & for money they brought the body to the mountayn. And whan they sholde haue dygged & made a pytte to laye the body in/ they founde it so harde a roche that they myght not entre for hardenes of the stone. And they left ỹ body there lyenge & couered it wt a mantell/ and ỹ fader layde his lytell sone at ỹ brest of ỹ deed moder/ and sayd weppynge O Marye magdalene why camest ỹ too marcelle to my great losse and euyll auenture/ why haue I at thyn Instaunce enterprysed this Journey/ hast thou requyred of god that my wyfe sholde conceyue and sholde deye at the chyldynge of her sone/ for now it behoueth ỹ the chylde that she hath cōceyued and borne perysshe by cause it hath no norysse. This haue I had by thy prayer and to the I commaunde them to whom I haue commaunded all my goodes/ and also I commaūde to thy god yf he be myghty that he remembre ỹ soule of the moder/ ỹ he by thy prayer haue pyte on ỹ chylde that he perysshe not. And than couered he the body all aboute with the mantell and the lytell thylde also. And than retourned to the shyppe and helde forth his Journey/ and whā he came to saynt Peter/ ỹ holy saynt Peter came agaynst hym. And whā he sawe ỹ sygne of ỹ holy crosse vpon his sholder/ he demaūded of hym what he was & wherfore he came/ & he tolde to hym all by ordre. To whom Peter sayd/ peas be to ỹ ỹ art welcome & hast byleued good counseylle & be thou not heuy yf thy wyfe slepe/ and ỹ lytell chylde rest wt her. For oure lorde is all myghty for to gyue to whome he wyll & to take awaye ỹ he hath gyuē/ & to restablysshe & gyue agayne ỹ he hath taken/ & to tourne all heuynes & weppynge into ioye Than peter ladde hym into Jherusalem & shewed to hym all ỹ places where Jhesu cryst preched & dyd myracles & the place where he suffered deth/ & where he ascended into heuē. And whan he was wel informed of saynt Peter in ỹ fayth. And ỹ .ij. yere were passed sythe he departed fro Marcell. He toke his shyppe for to retourne agayne into his countree/ & as he sayled by ỹ see/ they came by ỹ ordynaunce of god by the roche where ỹ body of his wyfe was left and his sone. Than by prayers & gyftes he dyd somoche that he aryued theron. And the lytell chylde whome Marye magdalene had kepte went oft sythes to ỹ see syde/ & lyke small chyldrē toke smale stones & threwe them into ỹ see And whan they came they sawe the lytel chylde playenge with stones on the see syde as he was wonte to do. And than they merueyled woche what he was/ & whan ỹ chylde awe them/ whiche neuer hadde sene people tofore was aferde & ran secretly to his moders brest & hyde hym vnder ỹ mantell. And than ỹ fader of the chylde went forth to se more apertly. And toke of ỹ

mantell and foũde ỹ chylde whiche was ryght fayre suckynge his moders breste. Than he toke the chylde in his armes & sayd. O blessed Marye magdalene J were well happy & blessed yf my wyfe were now alyue / & myght lyue & come agayne wt me vnto my countree. J know verely & byleue wout doubte ỹ thou ỹ hast gyuẽ to me my sone / & haste fedde & kepte hym two yere i this roche / mayst wel restablyl she his moder to her fyrst helth & with these wordes ỹ woman respyred & toke lyfe and sayd lyke as she had ben awaked out of her slepe. O blessed Marye magdalene thou arte of a great meryte and glorye. For in ỹ paynes of my delyueraũce thou was my mydwyfe / and in all my necessytees ỹ hast accomplyshed to me the seruyce of a chamberer. And whan her husbande herde ỹ thynge / he admerueyled moche & sayd lyuest ỹ my ryght dere and best byloued wyfe. To whom she sayd / ye certaynly J lyue & am now fyrst come fro the pylgrymage fro whens ỹ art come. And all in lyke wyse as saynt Peter ladde ỹ in Jherusalem & shewed to ỹ all the places where our lorde suffered deth / was buryed & ascended to heuen & many other places. J was wt you wt Marye magdalene whiche ladde & accõpanyed me / & shewed to me all ỹ places whiche J well remembre & haue in mynde / & there recounted to hym all ỹ places & the myracles that her husbande had sene / & neuer fayled of ony artycle ne went out of the waye fro ỹ soth And than ỹ good pylgryme receyued his wyf & his chylde & wente to shyp / & soone after they came to the porte of marcelle / & they foũde ỹ blessed mary magdalene prechynge with her dyscyples. And thã they kneled downe to her fete / & recoũted to her all that had happened to thẽ / & receyued baptysme of laynt Marymyen. And thã they destroyed all ỹ temples of ỹ ydolles in ỹ cyte of Marcelle / and made chyrches of Jhesu cryst / and with one accorde they chase ỹ blessed laynt Lazare for to be bysshoppe of that Cyte. And afterwarde they came to the cyte of Ays / and by great myracles and prechynge they brought ỹ people there to the fayth of Jhesu cryst / & there laynt Marymyen was ordeyned to be bysshoppe. In this meane whyle the blessed Marye magdalene delyrous of souerayn contemplacyon sought a ryght sharpe deserte / & toke a place whiche was ordeyned by the angell of god. And abode there by the space of thyrty yere without knowlege of ony body. In whiche place she had no confort of rennynge water / ne solace of tree ne of herbes. And ỹ was by cause our redemer dyd do shewe it openly that he had ordeyned for her refeccyon celestyall & no bodely metes. And euery daye / at euery houre canonycall she was lyft vp in thayr of ỹ angelles / & herde the glorious songe of ỹ heuenly companyes wt her bodely eeres. Of whiche she was fedde & fylled with ryghte swete metes & than was brought agayne by ỹ angelles vnto her propre place in suche wyse as she hadde noo nede of corporall norysshynge.

¶ It happed ỹ a preest whiche desyred to lede a solytarye lyfe toke a celle for hym selfe a twelue forlonge fro the place of marye magdalene. On a daye our lorde opened ỹ eyen of ỹ preest & he sawe wt bodely eyen in what maner the angelles descended into the place where ỹ blessed magdalene dwelled / & how they lyfte her into ỹ ayre & after by ỹ space of an houre brought her agayne wt dyuyne prayslynges to ỹ same place / & thã ỹ preest desyred gretely to knowe ỹ trouth of this merueilous vysyon & made his prayer to almyghty god / & went wt great deuocyon vnto ỹ place / & whã he approched nyghe to it to a stones caste / his thyes begã to swelle & were feble / & his entrayles began within to lacke breth and sygh for fere / & assoone as he retourned he had his thyes all hole and redy for to go / and whan he enforced him

to go to the place all his body was in langour and myght not meue. And than he vnderstode ꝑ it was a secrete celestyal place where no man humayn myght come & thā he calld ꝑ name of Jhesu and sayd. I coniure ꝑ by oure lorde that yf thou be a mā or other creature reasonable ꝑ dwellest in this caue that ꝑ answere me / & tell me the trouth of ꝑ. And whā he had sayd this thre tymes / the blessed Marye magdalene answered. Come more nere / and ꝑ shalt knowe what thou desyrest. And thā he came tremblynge vnto ꝑ halfe waye and she sayd to him. Remembrest ꝑ not of ꝑ golspell of Marye magdalene ꝑ renommed synfull woman whiche wessshed ꝑ fete of our sauyour with the teeres and dryed them with ꝑ heer of her heed / & deserued to haue for gyuenes of her synnes / & the preest sayd to her. I remembre it wel that is more thā .xxx. yere that holy chirche byleueth and cōfesseth that it was done. And than she sayd. I am she that by ꝑ space of thyrty yere haue ben here woute wyttynge of ony persone / & lyke as it was suffered to the yesterdaye to serue me / in lyke wyse I am euery day lyft vp by the handes of ꝑ angelles into thayr / & haue deserued to here with my bodely eeres ꝑ ryght swete songe of the companye celestyall. And bycause it is shewed to me by our lorde I shall departe oute of this worlde / go to Maximyen & saye to hym that ꝑ nexte daye after ꝑ resurrectyon of oure lorde in the same tyme ꝑ he is accustomed to aryse and go to matyns that he alone entre i to his oratorye and ꝑ the mynysterye and seruyce of angelles he shall fynde me there. And ꝑ preest herde ꝑ voyce of her lyke as it had ben ꝑ voyce of an angell / but he sawe nothynge / & than anone he went to saynt Maximyen & tolde to hym all by ordre. Than saynt Marymyen was replenysshed of great Joye / & thanked our lorde greately. And on ꝑ sayde daye & houre as is afore sayd he entred into his oratorye & sawe the blessed Marye magdalene standynge in the quere or chore yet ymonge ꝑ angelles ꝑ brought her & was lyfte vp fro ꝑ erthe ꝑ space of two or thre cubytes. And prayenge to oure lorde she helde vp her handes & whan saynt maxymyen sawe her he was aferde to approche too her / & she retourned to hym & sayd. Come hyther myne owne fader and flee not thy doughter & he approched & came to her / as it is redde in ꝑ bokes of ꝑ sayd Marymyen. For ꝑ customable bysyon ꝑ he had of angelles euery day there and bysage of her shone as clere as it had ben ꝑ rayes of the sonne. And than all ꝑ clerkes & ꝑ preestes afore sayd were called / and marye magdalene receyued the body & blood of our lorde of ꝑ hādes of ꝑ bysshop w̄ grete habundaūce of teeres / & after she stratched her body tofore ꝑ awter / & her ryght blessed soule departed fro the body & went to our lorde / & after it was departed there yssued out of the body an adour so swete smellynge that it remayned there by ꝑ space of .vij. dayes to all them ꝑ entred in And ꝑ blessed Maximyen enoynted ꝑ body of her with dyuers precyous ointemētes & buryed it honourable. And after cōmaunded that his body sholde be buryed by hers after his deth. Egesyppus with other bokes of Josephus accorde ynough with the sayd storye. And Josephus sayd in his treatye ꝑ ꝑ blessed Marye magdalene after ꝑ ascencyon of our lorde for the brēynge loue ꝑ she had to Jhesu cryst / & for the greefe & dysconforte ꝑ she had for ꝑ absence of her mayster our lorde she wold neuer se man / but after whan she came into the countre of Ays / she went into deserte / & dwelled there thyrty yere withoute knowlege of ony man or woman. And he sayth ꝑ euery daye at .vij. hours canonyques she was lyfte into thayre of the angelles / but he sayth ꝑ whā ꝑ preest came to her he foūde her enclosed in her celle / & she requyred of him a veslyment / & he de-

lyuered to her one/whiche she clothed & couered her with/& she wente with hym to the chyrche & receyued the cõmynyoñ/& than made her prayers w̃ Joyned handes & rested in peas in ỹ tyme of Charles ỹ great/in ỹ yere of our lorde. viij. C. lxxi. Gerard duke of burgoyn myght haue no chylde by his wyfe/wherfore he gaue largely almesse to the pore people/& founded many chyrches and many monasteryes And whã he had made the abbaye of Vyslyaũce/he & ỹ abbot of ỹ monastery sent a monke w̃ a good reasonable felawshyp to Ays for to brynge thyder yf they myght of the relyques of Saynt Marye magdalene/and whan the monke came to the cyte he foũde it al destroyed of paynyms. Thã by aduenture he foũde the sepulture for ỹ wrytynge vpõ the sepulcre of marble shewed well ỹ the blessed lady Marye magdalene rested and lay there/& thystorye of her was merueylously entayled & caruen in the sepulcre/and than this monke opened it by nyght and toke ỹ relyques/and bare them into his lodgynge & that same nyght marye magdalene appered to that same monke sayenge/doubt ỹ nothynge make an ende of thy werke/thã he retourned homwarde vntyll he came half a myle fro the monastery/but he myght in no wyse remeue ỹ relyques fro thens tyll ỹ ỹ abbot & monkes came with processyon/and receyued them/and soone after ỹ duke hadde a chylde by his wyfe. ¶ There was a knyght whiche had a custome euery yere to go a pylgrymage vnto ỹ body of Mary magdalene whiche knight was slayne in batayll. And as his frẽdes wepte for hym lyenge on the byere/they sayd with swete and deuout querelles whiche suffered her deuout seruaũt to deye without confessyon and penaũce. Than sodenly he ỹ was dced arose. All they beynge sore abasshed/& made one to call a preeste to hym/and confessed hym with great deuocyon/& receyued the blessed sacrament and than rested in peas. ¶ There was a shyppe charged with men & women that perysshed & al to brake/& there was ymõge them a woman with chylde whiche sawe her selfe in peryll to be drowned & cryed fast on Marye magdalene for socoure & helpe makynge to her a vowe ỹ yf she myght be saued by her merytes and escape that peryll yf she had a sone she sholde gyue hym to her monasterye. And anone as she had so auowed a woman of honorable habyte & beaute appered to her/& toke her by the chynne & brought her to ỹ ryuage all saufe/and ỹ other perysshed & were drowned/and after she was deliuered and had a sone and accõplysshed her auowe lyke as she had promyled. Some saye ỹ Marye magdalene was wedded to saynt Johan theuangelyst whan cryst called hym fro ỹ weddynge. And whã he was called fro her she had therof indygnacyõ ỹ her husbande was taken fro her & went & gaue her selfe to al delyte. But by cause it was not couenable ỹ the callynge of saynt Johan sholde be occasyon of her dampnacyon/therfore our lorde cõuerted her mercyfully to penaũce/& by cause he had taken fro her the souerayn delyte of ỹ flesshe he relplenysshed her w̃ soueraygne delyte spyrytuall tofore all other/ỹ is ỹ loue of god. And it is said ỹ he ennoblysshed saynt Johan tofore all other with ỹ swetnes of his famplyaryte bycause he hadde taken hym fro ỹ delyte afore sayd. There was a man was blynde on both his eyen & he dyd̃ him to be ledde to ỹ monasterye of ỹ blessed Marye magdalene for to bysyte her body/his leder sayd to hym ỹ he sawe the chyrche/& than the blynde man cryed/& sayd with an hye voys. O blessed marye magdalene helpe me ỹ I may deserue ones to se thy chirche. And anone his eyen were opened and sawe clerely al thynges about hym. There was another man that wrote his synnes in a cedule & layde it vnder the couerture of the awter

of Marye magdalene mekely prayenge her that she sholde gette for hym pardō & forgyuenes. And a whyle after he toke ỹ cedule agayne & he foūde all his synnes e-faced & stryken out. Another was holden in prysō for dette of money in yrons/ & he called vnto his helpe ofte tymes Marye magdalene/ & on a nyght a fayre woman appered to hym & brake al his yrons and opened ỹ dore and cōmaunded hym to go his waye & whā he sawe hymselfe lose he fledde awaye anone. ¶ There was a clerke of flaūders named Stephen rysen and moūted in so great and desordynate felonnye thet he haunted all maner synnes & suche thynges as apperteyned to his helth he wolde not here. Neuertheles he hadde great deuocyon in ỹ blessed Marye magdalene and fasted her vygyle/ & honoured her feste/ & on a tyme as he vysyted her tombe he was not all a slepe nor wel awaked/ whan marye magdalene appered to hym a moche fayre woman susteyned wt two angelles on the ryght syde and another on the lefte syde/ and sayd to hym lokynge on hym despytously. Stephē why reputest thou thy dedes of my merytes to be vnworthy/ wherfore mayste not ỹ at ỹ instaunce of my merytes & prayers be mēued to penaūce/ for sythen the tyme thou begannest to haue deuocyon in me. I haue alwaye prayed god for ỹ fyrmely/ arysse vp therfore & repent ỹ/ & I shall not leue the tyll thou be recounsyled to god/ & thā forthwith he felte so great grace shedde in hym that he forsoke & renounced the worlde and entred into relygyon/ & was of ryght parfyte lyfe/ and at the dethe of hym Marye magdalene dyd stande besyde the byere with angelles whiche bare the soule vp to heuē with heuenly songes in lykenes of a whyte douue. Thā let vs pray to this blessed Marye magdalene ỹ she get vs grace to do penaunce here for our synnes/ that after this transytory & myserable lyfe we may come to her i euer lastynge blysse in heuen. Amen.

¶ Here foloweth ỹ lyfe of saynt appollynare. And fyrst the interpretacyon of his name.

APpollynare is said of polles that is shynynge & ares ỹ is vertue/ that is to saye shynynge in vertues. Or it is sayde of appollo/ whiche is almoche to saye as merueylous & naris ỹ is dyscrecyon as who sayth he was a man of merueylous dyscrecyō/ or he is sayd of a/ that is without & polluo and ares/ ỹ is to saye vertuous without pollucyon of vices.

APpollynare was disciple of saynt Peter ỹ apostle/ & of hym he was sende to rauenne frome Rome/ and there he heled the wyfe of the tribune & Judge of the towne & baptysed her with her husbande and husholde whyche thynge was tolde and shewed to ỹ prouost/ and anone he dyd do aresst Appollynare & ledde hym to ỹ temple of Juppyter/ for to do sacrifyce to hym. And he sayd to the preestes of the ydolles that ỹ golde and syluer that was sette aboute the ydolles had ben better to haue be gyuen to poore men thā to be gyuen to ỹ deuyls. And than he was anone taken and beten sore with staues that he was lefte halfe deed/ but he was takē vp of his disciples & brought into ỹ hous of a wydowe. And there was kepte and refresshed. viij. monethes/ fro thens he came to the cyte of Clasence/ and there he heled a noble man whiche was dombe. And as he was entred into an hous there was a mayde/ whiche hadde an vnclene spyryte wtin her whiche cryenge sayde. Go frome hens thou seruaūt of god or I shall make the to be boūden handes and fete/ and to be drawen out of the cyte. Whome anone appollynare rebuked & cōstrayned ỹ spyryte to go out and departe fro the mayde Than whā he had thus called the name of oure lorde vpon ỹ dombe man & had so

cured hym & delyuered ỹ mayde of ỹ wycked spyryte / mo than .v.C. men byleued in our lorde Jhesu cryste. The paynyms than bette hym with staues & forbad him that he sholde not nempne ỹ name of Jhesu cryst. Ye than lyenge on the erth cryed and sayenge that Jhesus was very god ¶ Than they made hym to stande bare fote vpon brennynge coles / & yet alwaye he preched cõstantly ỹ lawe of Jhesu cryste. And than they seyenge ỹ he wolde not cesse / droue hym out of ỹ cyte. That tyme Rufus patricius duke of ỹ cyte of rauẽne had a doughter seke and dyd do calle Appollinare to hele her / and assoone as Appollinare entred in ỹ hous his doughter deyed. To whom Rufus sayd. Wolde god thou haddest not entred into my hous for the great goddes bẽ wroth therfore / and wold not hele my doughter / what mayst thou do to her. To whome Appollynare sayd be thou not aferde but promyse to me yf the mayde aryse thou shalt not forbede her to folowe her maker / whiche whã he had promysed he made his prayer / & anone ỹ mayde arose & knowleged the name of cryst / & was baptysed with her moder and a great multytude of people & she abode a virgyn. And whã cezar herde here of he wrote to ỹ prouost of the pretorye ỹ he sholde make appollinare to to sacrifyce or to put him in exyle. The prouost thã seynge ỹ he wold not do sacrifyce cõmaũded that he sholde be beten with staues / & to be tourmented on ỹ galowes where as he alwaye moost constantly preched the name of our lorde. ¶ Than he cõmaũded to cast hote skaldynge water i his frelthe woundes. And he sore boũden with great weyght of yron sholde haue be send i exile That seynge the crysten and great felonye done to hym / were moued i theyr courage / & ranne vpon the paynyms / and of theym slewe more than .ij. hondred. And whan the prouost sawe that he hyd hym selfe / and cõmaunded appolynare into a strayte and harde pryson / & after bounde hym sore with chaynes / and set hym in a shyppe with thre clerkes folowynge hym & so send hym forth in exyle / where onely he with two clerkes & two knyghtes escaped the peryl of ỹ tempest / & those knyghtes he baptysed. After this he tourned ayen to rauẽne & was taken of ỹ paynyms and ladde to ỹ temple of Juppyter / whose symulacre whã he sawe he cursed it. And sodenly it fyll downe. And whan the byshoppes sawe that / they preſẽted hym to thauro ỹ Judge whose sone whiche was blynde / saynt Appollynare made to se. ¶ And whan ỹ Jndge sawe that he byleued on hym / and made hym to dwell .iiij. yere with hym in his hous. After whã ỹ byshoppes had accused hym to valpasyan Valpasyan cõmaunded whosomeuer dyd ony wronge to ỹ goddes / he sholde do satysfactyon or to be pryued fro ỹ cyte. It is not ryghtfull sayd he that we sholde auenge ỹ goddes / but they themselfe may auenge them on theyr enmyes yf they be wrothe. ¶ Than Demostenus patricius seynge that he wolde do no sacrifyce delyuered hym vnto a centurion thã beynge crysten / by whose prayer he wente into ỹ strete of lepers. And that he sholde there hyde hym fro ỹ woodnes of ỹ paynyms but ỹ people folowed hym & bete hym vnto the derth / where he abode and lyued by the space after of eyghte dayes & preched to his dysciples. And than gaue vp ỹ spyryte vnto our lorde and deyed. And there he was honourably buryed / about ỹ yere of our lorde .lxx. vnder Valpasyan. ¶ Of this martyr saynt ambrose in his preface Appollynare moost worthy byshop was sende fro Peter prynce of the apostles to Rauenne to shewe the name of Jhesu vnto the paynyms / who dydde merueylous sygnes of vertues to them that byleued i cryst. And was all to rent & torne wt wood betynges of ỹ wycked paynyms. And by cause ỹ crysten men sholde not doubte he

dyd and perfourmed merueyles lyke to ỹ apostle. ¶ After this tourment he reysed a mayde fro dethe to lyfe / to blynde men he gaue syght / & to a dõbe he restored his speche. One that was vexed wt a deuyl he delyuered / he clensed a leper / he heled the membres broken with a pestylence sekenes of another. The symulacre of ỹ god Jupyter he ouerthrewe. O mooste worthy bisshop of merueylous prayenge ỹ deserueste the power & dygnyte of the apostle. O stronge champyon of our lorde whiche in thyn olde age cõstantly prechest our lorde Jhesu cryst redemer of ỹ worlde.

¶ Here begynneth ỹ lyfe of Iaynt crystyne And fyrst ỹ interpretacyon of her name.

CRystyne is almoche to saye as enoynted wt crysme. She had sothly ỹ name of good odour & sauour in cõuersacyon. And oyle of deuocyon in mynde. And also the benedyccyon of grace.

CRystyne was borne in Tyre in ytalye / & was comen of noble kynred / of fader & moder / and bycause of her beaute her fader enclosed her i a certayn towre wt twelue chambereres to serue & awayte on her / & ordeyned therwith her goddes of syluer & of golde. And bycause of her beaute she was desyred of many noble men for to haue wedded her / but her fader i no wyse wolde gyue her to no man / but wolde haue her contynue in her virgynyte to do worshyp & sacrifyce of the goddes / but she beynge enspyred of the holy ghost abhorred ỹ sacrifyce of ỹ ydolles. And thensence that was delyuered to her to doo sacrifyce with she hydde it in a wyndowe. And whã her fader came the maydens & chamberers sayd to hym. Thy doughter dispyseth to offer to our goddes. And sayde ỹ she is crysten. Thã her fader prouoked her with swete & fayre wordes to doo sacrifyce to theyr goddes. To whome she sayd. Call not me thy doughter / but this to whome sacrifyce belongeth. I wyll no deed goddes / but to god of heuen I offer sacrifyce of lawde & prayenge. Thã sayd her fader to her. O doughter ỹ oughteste not to offer to one god leste ỹ other be wro the to the. To whome she sayd / thou hast sayd well not knowynge ỹ trouthe. I offer truely sacrifyce to the fader & to ỹ sone and to the holy ghost. Than sayd ỹ fader yf thou worshyppest thre / why wylt ỹ not adoure ỹ other. To whom she sayd / they thre ben but one god. After this Crystine brake all ỹ goddes / and the golde & syluer she gaue to ỹ poore people. Her fader thã came agayne for to worshyp his goddes / and he not fyndynge them demaunded of the maydens what Crystyne had done to them. And whan he had knowlege what she had done / he cõmaunded her to be dysposyled and to be beten wt. xij. men vnto ỹ tyme that they began to fayle / & were so wery that they myght no more. ¶ Than Crystyne sayde vnto her fader. O thou ỹ without honour and with shame arte abhomynable to god. For they that bete me fayle & bẽ faynt requyre thy goddes that they gyue to them strength yf they may. ¶ Than he dyd do bynde her with chaynes of yron / and dydde doo set her in prysson / and whan her moder herde that / she rent her clothes and came to the prysõ / & fyll downe at her doughters fete / & sayd / my doughter Crystyne the lyght of myn eyen haue pyte on me. To whom she sayd why calleste thou me thy doughter / wotest thou not well that I haue ỹ name of my god. And whan she myght not hynge make her to tourne fro her fayth / she retourned to her husbande / & tolde to him what she had answered to her. ¶ Than ỹ fader cõmaunded that she sholde be brought to fore hym in Jndgement / and sayd to her Do sacrifyce to oure goddes / oreis thou shalte suffer many tourmentes / & shalt no more be called my doughter. To whome

she sayd/ thou hast goten to me grace/ for now thou callest not me doughter of ỹ deuyll/ what is borne of ỹ deuyll is a deuyll thou arte the sone of the same sathanas. ¶ Than he cõmaũded ỹ her fleshe shulde be all to rente & drawen with hokes of yron/ & her tender membres be all to broken and departed fro other. Crystyne thã toke parte of her fleshe and threwe it into ỹ vysage of her fader sayenge. O tyraũte take the fleshe whiche thou hast goten & ete it. Thanne her fader sette her vpon a whele/ and put vnder her fyre and oyle. And the flamme yssued out so great that it slewe fyue hundred men. The fader ascrybed all this werke to nygromancye & sayde she had done that by wytche crafte And commaunded her agayne to pryson & badde her seruaũtes whã it was nyght that they shulde bynd a stone to her necke and cast her into ỹ see. And anone as they hadde so done/ angelles teke her vp/ and cryst descended and baptysed her in ỹ see sayenge. I baptyse the in ỹ name of god my fader/ and in me Jhesu cryst his sone and in the holy ghost. And comytted her to Mychael the archangell/ whiche ledde her to the lande. And whan her fader herde that she was come agayne to lande/ he smote his forheed & sayd to her/ by what wytche crafte doost thou these thynges ỹ in the see thou excersycest thy cursed werkes. To whome Crystyne sayd. O ỹ foole & vnhappy. I haue receyued this grace of cryste. Than he commaunded that she shulde be put in pryson and on ỹ morow we to be byheded. And ỹ same nyght vban her fader was foũden deed. Than after hym folowed & succeded à wycked & euyll Judge named Dyon/ whiche dyd do make a tubbe of yron. And dyd to put therin pytche oyle and rosin/ & sette them a fyre. And whan he was redy he made crystine to be cast therin/ & made four men moeue the tubbe that she shulde be the sooner cõsumed. Thã Crystine prayed god & thãked hym that she was soo renewed & roeked as a chylde. ¶ Thã ỹ Judge beynge wrothe made her heed to be shauen/ & naked to be ledde through ỹ cyte vnto ỹ temple of Appollyn/ whome she cõmaũded to ouerthrowe/ & anone it fylle downe into powder. And whã ỹ Judge herde therof he deyed & gaue vp his spyryte. After hy Julyanus succeded/ whiche dyd do set a fyre a great fornays/ & Crystine to be cast therin wherin she abode fyue dayes with angelles syngynge & walkynge vnhurte and after yssued oute therof sauffy without harme. And whan Julyanus herde herof/ he sayd that she dyd al this by arte magyke and wytchecrafte. And dyd doo be put to her two adders/ two serpentes/ & two aspydes. The serpentes lycked her fete/ ỹ two aspydes henge at her brestes and dyd her none harme. And the two adders woũde theym aboute her necke and lycked vp her swete. ¶ Julianꝰ thã sayd to this enchauntour. Arte not thou an enchaũtour moeue the bestes. And whã he began to meue them/ they made a sawte to hym & slewe hym forthwith. ¶ Than Crystyne cõmaunded the serpentes that they shulde go to a deserte place. And she reysed the enchauntour that was deed to lyfe agayne. Than Julianus cõmaũded that her brestes shulde be cutte of/ oute of whome flowed mylke with blood. Than he made her tongue to be cutte out of her heed. But Crystine lost not her speche/ for cuttynge oute of her tongue/ but toke it & threwe it in ỹ vysage of ỹ Judge/ & smote out therwith one of his eyen. Than was Julyan wrothe and made to shote at her and she was smyten with one arowe into the syde/ and with another vnto ỹ herte. And she so smyten yelded vp her soule vnto god/ & thus suffered martyrdom about the yere of oure lorde two hundred foure score and seuẽ. Her body was buryed in ỹ castell Bullena/ bytwene ỹ olde towne & viterbe/ & Tyrus whiche was not ferre

fro the castell/whiche is now destroyed.

¶ Here begynneth ỹ lyfe of saynt James the more and ỹ apostle. And fyrste of ỹ interpretacyon of his name.

THis James the apostle is sayd James the sone of zebedee/brother of saynt Johan the euangelyst/& boonarges that is the sone of thonder. And James the more he was sayd James the sone of zebedee not onely in fleshe/but in the exposicyō of the name. For zebedee is interpreted gyuynge or gyuen/& James gaue hymselfe to god by martyrdome of dethe/& he is gyuen to vs of god for a specyal patrone. He is sayd James broder of Johñ not onely by fleshe but by semblaunce of maners. For they bothe were one loue/of one estudye & of one wylle. They were of one loue for to auenge oure lorde. For whā ỹ Samarytanes wolde not receyue Jhesu cryst James and Johñ sayd/yf it please ỹ lorde/lete fyre descende for heuen and destroye them. They were of lyke study for to lerne/for these two weren they ỹ demaūded of our lorde of the daye of Judgement & of other thynges to come. And they asked that one of them myght sytte at ỹ ryght syde of hym/& the other on his lyft syde. He was sayd the sone of thonder bycause of the sowne of his predycacyon. For he fered the euyll and exyted ỹ slowfull. And by ỹ hyghnes of his prechynge he dyd merueyles in conuertynge theym to the fayth. Wherof Bede sayth of saynt Johan/that he thōdred ỹ hyghe/that yf he had thondred a lytell hyer all the worlde myght not haue comprysed him. He is sayd James the more/lyke as that other James is sayd the lesse. Fyrst by reason of his callynge. For he was fyrst called of cryst. Secondly by reason of famylyarite For Jhesu cryst was sene to haue greater famylyarite wt̄ hym than with ỹ lesse James lyke as it apereth was at ỹ reylōge of ỹ mayde and at his holy transfyguracyon. Thirdly by reason of his passyō/for ymonge al the other apostles he was the fyrste ỹ suffered dethe/& he maye be sayd more/bycause he was fyrst called to be apostle/so ỹ he was fyrst called to the Joye perdurable.

IAmes the apostle the sone of zebedee preched after the ascencyon of our lorde in Jewery and samarye/& after he was sende into Spayne for to shewe there the worde of Jhesu cryst. But whā he was there he profyted but lytell/for he had conuerted vnto crystes lawe but .x. disciples of whome he lefte two there for to preche ỹ worde of god/& toke the other viij. with him and retourned agayne into Judee. Mayster Johñ beleth sayth that he cōuerted there but one man onely. And whā after he preched the worde of god in Judee/there was an enchaūtour named Hermogenes with ỹ pharysees/whiche sende phylot his disciple to saynt James for to ouer come hym afore al men/and to preue his prechynge fals but the apostle ouercame hym tofore all men resonable & dyd many myracles tofore hym. Phylot than retourned to Hermogenes & apprōued ỹ doctryne of James to be trewe And recyted to hym his myracles & sayd that he wold be his disciple. And desyred and coūseyled Hermogenes in lyke wyse to be his disciple. ¶ Than Hermogenes was wroth and by his crafte & enchaūtementes he made Phylot in suche wyse that he myghte not moeue & sayd. Now we shall se yf thy James may saue the. Thā phylot sende his chylde to saynt James/and

let hym haue knowlege therof. Thā saynt James send to hym his sudary or keuer chyef & sayd. Saye to hym that our lorde redresseth thē that ben hurt / and vnbyndeth theym that ben empesshed. And as soone as he sayd so and touched the sudarye he was vnbounden and loosed fro al the enchaūtement of Hermogenes / and arose vp and wente Joyefull to saynt James. Than Hermogenes was angry and called many deuylles. And cōmaunded that they bryngе to hym saynt James bouūdē and Philot with hym for to auenge hym on thē / leest his disciples afterwarde addresse theym agaynst hym. Than whan the deuylles came towarde saynt James they cryed howlynge in ỳ ayer sayenge. James the apostle haue pyte on vs. For we brenne tofore our tyme come. To whome James sayd / wherfore come ye to me And they sayd Hermogenes hath sent vs to ỳ to / & Philot for to bryngе you to him. And the angell of god hath bounde vs wt chaynes of fyre and tourmēteth vs. And James sayd ỳ angell of god shall vnbynde you. And go ye vnto hym / and bryngе hym to me bounden / but hurte hym not. Than they wente and toke Hermogenes and bouūde his handes & brought hym so bouūden to saynt James. And they sayd to Hermogenes. Thou hast send vs thyder where we were strongely tourmēted and greuously bouūden. And than sayd they to saynt James. Gyue to vs power agaynst hym / that we maye auenge the wronges & our embracementes. And James sayd to thē. Lo here is philot tofore you / why take ye not him. They answered we may not touche him / ne asmoche as a flee that is in the cote. Than sayd James to philot to the ende that thou do good for euyll lyke as cryst badde vs vnbinde him. And thā Hermogenes was all confused / & James sayd to hym go thy way freely where ỳ wylte. For it appertayneth not to oure disciplyne that ony be conuerted agaynst his wyll. And hermogenes sayd to hym. I knowe well the yre of ỳ deuylles. But yf thou gyne to me somwhat of thyn that I maye haue with me they shall flee me. Than saynt James gaue to hym his staffe than he wente & brought to ỳ apostle all his bokes of his fals craft & enchaūtyng for to be brent / but saynt James bycause that the odoure of the brennynge myght do euyl or harme to some fooles / he made them to be caste into the see. And after he had cast his bokes into the see he retourned and holdynge his fete sayde. O thou delyuerer of soules receyue me penytēt / & hym ỳ hats susteyned tyll now myssayenge of the. And than began to be perfyght in the drede of god oure lorde / so that many vertues were done by him afterwarde / & whan the Jewes sawe Hermogenes conuerted they were all moued of enuy / and went to saynt James & blamed hym by cause that he preched Jhesu cryst crucyfyed. And he approched clercly ỳ compge and the passyon of our lorde Jhesu cryste in suche wyse ỳ many byleued in our lord Abyathar whiche was bysshop that pere moued ỳ people agaynst hym. And than they put a corde aboute his necke & brought hym to Herode Agryppe. And whā he was ladde for to be byheded by the cōmaundemēt of Herode. A man hauynge the palsey cryed to hym and he gaue him helth / & sayd in the name of Jhesu cryste for whom I am ladde to be byheded aryse thou and be all hole / and blesse oure lorde thymaker. And anone he arose & was all hole. ¶ A scrybe named Josyas whiche put ỳ corde about his necke & drewe hym seyenge ỳ myracle / fyll downe to his fete and demaunded of hym forgyuenes / and that he myght be crystened. And whan Abyathar sawe ỳ he made hym to be taken / and sayd te hym but yf thou curse ỳ name of cryst / thou shalt be byheded with hym. To whome Josyas sayd be thou accursed (& accursed be all thy goddes. And

the name of our lorde Jhesu cryst be blessed worlde without ende. Thanne Abyathar cõmaũded to smyte hym on ỹ mouth with fystes & sende a messãger to Herode/ and gate consente that he sholde be byheded with James. And whan they sholde be byheded both/saynt James delyred a pot full of water of hym that sholde smyte of theyr hedes & therwith he baptysed Josyas/and than anone they were both byheded & suffered martyrdom. Saynt James was byheded ỹ .viij. kalendes of Aprylle on our lady daye ỹ annũcyacyon & ỹ.viij.kalendes of August he was trãslated to compostelle/ and the thyrde kalendes of Jenyuer he was buryed. For ỹ mater kynge of his sepulcre was fro August vnto Jenyuer and therfore ỹ chyrche hathe establysshed ỹ his feest shall be halowed the.viij.kalendes of August/where as is moost couenable tyme/ & as mayster Johan beleth sayth whiche made this translacyon dilygently/ whã ỹ blessed James byheded his dysciples toke ỹ bode away by nyght for fere of the Jewes & brought it into a shyppe and commytted vnto the wyll of our lorde ỹ sepulcre of it/ & wente without sayle or rother. And by conduyte of the angell of our lorde they arryued into Galyce in ỹ realme of Lupa. ¶ There was in spayne a quene whiche had to name & also by deseruynge of her lyfe lupa/ whiche is almoche to say in englysshe as a she wulfe. And than ỹ dysciples of saynt James toke out his body & layde it vpon a great stone/ & anone ỹ stone receyued ỹ body into it as it had be softe ware/ & made to ỹ body a stone as it were a sepulcre. ¶ Than the dysciples went to Lupa the quene & sayd to her/our lorde Jhesu cryst hath send to the the body of his dysciple so that hỹ that thou woldest not receyue alyue thou shalt receyue deed. And than they recyted vnto her ỹ myracle by order how they were comen without ony gouerneyll of ỹ shyppe/and requyred her place couenable for his holy sepulcre. And whã the quene herde this/ she send them vnto a ryght cruell man by trechery/ & by gyle as mayster Belcth sayth and some saye it was to ỹ kynge of spayne for to haue his consent of this mater/and toke them and put them in prysson. And whã he was at dyner/ the angell of our lorde opened the prysson & lete theym escape awaye al free. And whan he knewe it he sende hastely knyghtes after for to take them. And as these knyghtes passed for too goo ouer a brydge it brake & ouerthrewe/ & they fyll in ỹ water & were drowned. And whã he herde that he repented hym and doubted for hymself & for his people/and sende after them prayenge them for to retourne and that he wolde do lyke as they wolde themselfe. And than they retourned & cõuerted the people of ỹ cyte vnto the fayth of god. And whan Lupa the quene herde this/she was more sorowfull. And whan they came agayne to her they tolde to her thagrement of the kynge. She answered take the oxen that I haue in yonder mountayne and Joyne ye and yoke them to my carte or charyot. And bryng ye thã ỹ body of your mayster/ & bylde ye for hym a place as ye wyll/and thus sayd she to thẽ in gyle and mochage. For she knowe well that there were none oxen but wylde bulles/ and supposed that they sholde neuer Joyne them to her charyot. And yf they were so Joyned and yoked to the charyot they wolde renne hyder & thyder & sholde breke the charyot and drawe downe ỹ body and slee them. But there is no wysdome agaynst god. And than they that knewe nothynge the euyll corage of the quene wente vpon the mountayn and fonde there a dragon castynge fyre at them and ranne on them/ and they made the sygne of the crosse & he brake in two peces. And anone ỹ bulles became meke as lambes/ than they toke them and yoked theym into the charyot/and toke the body of saynt

James with ꝑ stone that they had layde it on & layde it in the charyot / and ꝑ wylde bulles without gouernynge or dyryuynge of ony body drewe it forth vnto ꝑ myddel of the palays of the quene Lupa. And whan she sawe this she was abasshed / & byleued and was crystened. And delyuered to them all that they demaunded and dedyed her palays into a chyrche and endowed it greatly / and after ended her lyfe in good werkes. ¶ Bernarde a man of ꝑ bysshoprycke of mutynense as Calyxte ꝑ pope sayth was taken & enchayned and put into a depe toure / and called alwaye the blessed saynt James. So that saynt James appered to hym and sayd. Come and folowe me in to Galyce. And thā his bandes brake / & saynt James vanysshed awaye. And he went vp into ꝑ hye toure / and his handes in his necke / and sprāge downe without hurtynge / & it was well xl. cubytes of heyght. And as Bede sayth there was a man that hadde done a foule synne of whiche the bysshop doubted to assoyle hym and send hym to saynt James with a cedule in whiche ꝑ synne was wryten. And whan he had layde ꝑ cedule vpon ꝑ awter on ꝑ daye of saynt James he prayed saynt James that by his meryttes his synne myght be forgyuen & defaced. And after he apened ꝑ cedule & foūde the synne efaced and stryken out. Than he thanked god & saynt James. ¶ Thirty men of Lorayne wente togyder on pylgrymage to saynt James aboute ꝑ yere of our lorde a thousande and. lxiij. And al made sayth to other that euery man shold de abyde & serue other in all estates that shall happen by ꝑ waye / excepte one that wolde not make cōuenaunt. It happed ꝑ one of them was seke / and his felawes abode and awayted on hym. xv. dayes & at last they all lefte hym sauf he that prompted not / whiche abode by hym / and kepte hym at ꝑ fote of ꝑ mount saynt Myghel. And whā it drewe to nyght the seke man deyed. And whan it was nyght the man that was alyue was sore aferde for ꝑ place the whiche was solytary / & for the presence of the deed body / & for the cruelte of the straūge people / and for the derkenes of the nyght ꝑ came on. But anone saynt James appered to hym in lykenes of a man on hors backe / and conforted hym & sayd. Gyue me that deed body to fore me & lepe thou vp behynde me on this hors. And so they rode all ꝑ nyghte. xv. dayes Journey that they were on the morowe to fore ꝑ sonne rysynge at moūtioye / whiche is but halfe a lege fro saynt James. There saynt James left them both commaūdynge hym that was alyue that he sholde assemble the chanons of saynt James for to burye this pylgrym. And ꝑ he sholde saye to his felawes / by cause they hadde broken ftheyr ayethe theyr pylgrymage auayled them not. And he dyd his cōmaundement. And whan his felawes came they merueyled how he had gone so fast / & he tolde to thē all ꝑ saynt James had sayd & done. ¶ And Calyst ꝑ pope reherseth there was a man of almayne and his sone went to saynt James about the yere of our lorde. M. iiij. score & .iij. and came to Thoulose for too be lodged / & theyr hoste made them dronke. Than the hoste toke a cuppe of syluer & put in theyr male. And on the morowe whā they were gone / he folowed after them as theues and bare them on hande that they hadde stolen his cuppe / & sayde that they sholde be punysshed yf that the cuppe were founde on theym / and he founde it in the male. And anone they were brought to Judgemente. And thanne the sentence was gyuen that all that they hadde sholde be gyuen to the hoste / and that one of theym sholde be hanged. And thā the fader wolde haue dyed for his sone and the sone for the fader. At the laste ꝑ sone was hanged and the fader went forth weppynge on his pylgrymage to saynt James and came a-

gayne. xxxvj. dayes after. And thā went
for to se his sone & cryed and wepte. But
the sone whiche was hanged began to cō
forte & sayd to his fader. Ryght swete fa-
der wepe no more/for I was neuer so wel
at ease/for the blessed saynt James hath
alwaye susteyned & holde me vp/& hath
fedde me w̄ swetnes of heuen. And whan
ꝑ fader herde hym speke/he ranne anone
to the cytee/and dyd somoche that ꝑ peo-
ple came/and his sone was taken downe
all hole/as though he neuer had had har
me. And ꝑ hoste was hanged/which had
put the cuppe in ꝑ male. ¶ Hughe de san
cto victore reherseth that the deuyl appe-
red i lykenes of saynt James to a pylgrȳ
& tolde to hym many thȳges of ꝑ vnhap-
penes of ꝑ worlde/& sayd to hym that he
sholde be well blessed yf he slewe hymselfe
i thonour of hym/& anone he toke a knyfe
& slewe hymselfe/& than the oste in whose
hous he was lodged was holdē suspect &
was sore aferde to be put therfore to deth
Than he that was deed reuyued agayne
& sayd ꝑ the deuyl had caused to slee hym
selfe/& brought hym into great tourmen
tes. And saynt James ranne & broughte
hym tofore ꝑ trone of ꝑ Judge/& there ꝑ
deuylles accused hym he gate ꝑ he sholde
be restored to his lyfe. ¶ There was a yon
ge man of ꝑ countre of lyons/as hughe ꝑ
abbot of Cluyny wytnesseth that was ac-
customed to go to saynt Jawes. And the
nyght tofore he shold go thyderwarde he
fyll in fornycacyon/& ꝑ next daye he went
forth. On a nyght it happed ꝑ ꝑ deuyl ap
pered to hym in lykenes of saynt James
& sayd to hym/knowest thou who I am.
And he answered nay. And ꝑ deuyll sayd
to hym. I am James the apostle/whom
ꝑ hast vsed to vysyte euery yere/& I am
glad for thy deuocyon/but it is not longe
syth that thou in goynge out of thy hous
fyllest in fornycacyon and hast presumed
to come not cōfessed therof/wherfore thy
pylgrymage maye neyther please god ne
me. It apperteyneth not to do so/for who
ꝑ wyll come to me i pylgrymage/he must
fyrst shewe his syñes by contrycyon & by
confessyon/& after by goynge in pylgry-
mage punysshe them & make satysfaccyō
and this sayd ꝑ deuyll vanysshed awaye
Than this ponge man was in great an-
guysshe/& dispoled him to retourne home
agayne to his hous & cōfesse hȳ of his syn
nes/& than to begyn agayne his Jour-
ney. And than the deuyll appered to him
agayne in lykenes of the apostle/& war-
ned hym in no wyse to do so/but sayde to
hym this synne may in no wyse be forgy-
uē/but yf he cut of his mēbres genytores
but yet he sholde be more blessed yf he kyl
led hymself/& he be a martyr of ꝑ name of
hym. And he ꝑ same nyght whā his fela-
wes slepte toke a knyfe & cut of his geny-
tores/and with the same knife smote him
selfe into the bely/and his felawes awoke
& whā they sawe this thynge/they were
sore aferde/& anone fledde away/lest they
sholde be taken in suspecte of homycyde.
And after as they made redy his pytte to
burye hym in/he reuyued agayn/& than
all they were abasshed and fledde away.
And he called thē/and tolde all that was
be fallen to hym sayenge. whā I at ꝑ sug
gestyon of ꝑ deuyll hadde slayne my selfe/
ꝑ deuylles toke me & ladde me toward to
me/& anone saynt James came after vs
& blamed strongely ꝑ deuylles of theyr fal
lace/and whan they had longe stryuen to
gyder. Saynt James constreyned them
to come into a medowe where the blessed
bygyn sate spekynge w̄ many sayntes
& the blessed saynt James cōplayned for
me/& than she blamed strongely ꝑ deuyl-
les & commaunded ꝑ I sholde be restored
agayn to my lyfe. And thā saynt James
toke me & rendred to me my lyfe agayn ly
ke as ye se/& .iij. dayes after his woūdes
were hole & there appered nothynge but
ꝑ traces where ꝑ woūdes were/& thā he
repryled agayn his Journey & foūde his

felawes / & recyted to them all this by ordre. And as calyste ỹ pope reherseth there was a frenshe mā about ỹ yere of our lorde. M. & a. C. wolde eschewe ỹ mortalyte ỹ was in fraūce & wolde vysyte saynt James & he toke his wyfe & chyldren & went thyder / & whā they came to Pampelone his wyfe deyed / & his hoste toke fro hym all his money & his Jument vpō whiche his chyldren were borne / and this man ỹ thus went al disconforted & bare his chyldren on his sholders / & ladde one after ỹ & was in great anguyshe & sorowe. Thā came a man to hym vpon an asse / whiche had pyte on hym / & ledde to hym his asse for to bere his chyldrē. And whā he came to saynt James & had done what he wolde & prayed / saynt James appered to hȳ & demaūded yf he knewe hym / & he sayde nay & saynt James sayd to hȳ. I am James the apostle / whiche haue lent to the myn asse / and yet I shall lene hym to the for to retourne. And lete ỹ wete that thyn hoste is fallen fro a soler and is deed / and ỹ shalte haue agayne all ỹ he hath taken fro the. And whā all this was done he retourned Joyous with his chyldrē to his hous / & alldone as his chyldren were taken of fro the asse it was not knowen where it became. ¶ A marchannt was decey ued of a tyraūt / & all dyspoyled was wron fully put in prysō / and he called mochedeuoutly saynt James ito his helpe / & sayt James appered to hym tofore thē ỹ kepte hym / & they awoke & he brought hym to ỹ hyest of the toure / & anone ỹ toure bowed downe so lowe ỹ the toppe was euen with the grounde / and he went out wout keppnge & vnbounde of his prons. Than his kepers folowed after / but they hadde no power to se hym. ¶ Thre knyghtes of ỹ dyocese of lyon went to saynt Jawes / & ỹ one was requyred of a poore woman / whiche for ỹ loue of saynt James to bere her sacke vpō his horse / & he bare it / after he foūde a man seke & set hym on his horse & toke ỹ burdon of ỹ man and ỹ sacke of ỹ sayd woman and folowed his hors a fote / but he was broken wt the hete of ỹ sonne and with labour to go a fote / that whā he came to saynt James i galyce he was strongely seke / & his felawes prayed. iij. dayes for ỹ helth of his soule / whiche. iij. dayes he laye specheles / and his felawes abydynge his deth / ỹ. iiij. daye he lyghed greately & sayd. I thanke god & saynt James / for I am delyuered by his merytes whā I wolde haue done ỹ whiche ye warned & admonesked me / but ỹ deuylles came to me & strayned me so sore ỹ I myght do nothynge ỹ apperteyned to ỹ helth of my soule / & I herde you wel but I myghte not answere. And than ỹ blessed saynt James came & brought in his lyft hande ỹ sacke of ỹ woman / & in ỹ ryght hande ỹ burdon of ỹ poore pylgryme ỹ I helped by ỹ way & helde ỹ burdon for a spere / & ỹ sacke for a shelde & so allayed ỹ deuylles as al angry & lyft vp ỹ burdō & fered ỹ deuylles ỹ they fled away / & thus ỹ blessed sapt James hath delyuered me by his holy grace / & had rendred to me my speche agayne. Call me ỹ preest for I may not be longe in this lyfe / it is tyme to amende our trespaces towarde our lord / & thā he tourned hȳ to one of his felawes & sayd to him Frende ryde no more wt thy lorde for certeynly he is dāpned & shall perysshe shortly by euyll deth / and therfore leue his cōpanye & than he deyed. And whā he was buryed his. ij. felawes knyghtes retourned & ỹ one sayd to his mayster this ỹ he had sayd to hym / & he set not therby / and had despyte to amende him / & anone after he was smyte with a spere in batayll and deyed. And as Calyste ỹ pope sayth ỹ there was a man of byrylyac wente to saynt James / & his money sayled hȳ by ỹ way and he had shame for to begge and aske almesse. And he layed him to rest vnder a tre / & dremed ỹ saynt James fedde hym & whan he awoke he foūde a loke bake vn

der allthes at his heed / & with that lofe he lyued .xv. dayes tyl that he came agayne to his owne place & ete luckyly dayly twyes a daye of ỹ same lofe. And alway on ỹ mo rowe he fo[illegible] it hole in his sachet. Also ỹ same Calym[illegible] reherseth ỹ a burgeys of ỹ cyte of Barselone wente to saynt James about ỹ yere of our lorde .M.C. & requyred onely ỹ she sholde neuer betake of ony enemyes / & as he retourned by sylyle he was taken in the see of saralyns & ledde ofte tymes to fayres for to be solde / but alwaye the chaynes wt̄ whiche he was boũde loled / & whan he had ben solde .xiij. tymes he was bounden wt̄ double chaynes than he called saynt James to his helpe & saynt James appered to hym & sayd by cause thou was in my chirche / & ỹ settest nothynge by ỹ helthe of thy soule / but demaundest onely ỹ delyueraũce of thy body therfore thou hast fallen in this peryl / but by cause ỹ oure lorde is mercyfull / he hath sende me for to bye the / & anone his chaynes brake / & he berynge a parte of ỹ chaynes passed by ỹ countrees & casteles of ỹ saralyns & came home too his owne countre in ỹ syght of al men whiche were abassched of ỹ myracle. For whā ony man wolde haue takē hym alloone as they sawe ỹ chayne they were aferde & fledde / & whan ỹ lyons & other beestes wolde haue ronne on hym in ỹ deserte where as he wente whā they sawe ỹ chayne they were aferde ỹ they fledde awaye. ¶ It happened ỹ in ỹ yere .M.CC.xxx.& viij. In a castel named praat bytwene Florence & pyscoye. A yonge man deceyued of symplenesse by counseyll of an olde mam sette fyre in ỹ corne of his tuture / whiche had charge to kepe hym bycause ỹ he wolde blurpe to hȳ his herytage. Than he was taken & cōfessed his trespace / & was Judged to be drawen & brent / thā he cōfessed hym & auowed to saynt James / & whan he had be longe drawen in his sherte vpō a stony way he was neyther hurte in his body ne in his sherte. Than he was boũden too a stake & fagotes & bussches were set about hym & fyre put therto / whiche fyre brente atwo his handes. And he alway called on sayt James / & there was no hurte of brēnynge foũden i his sherte nor in his body / & they wolde haue caste hym agayne into ỹ fyre / he was takē awaye fro thē by saynt James ỹ apostle of god / to whom he gyuē laude & prayslynge

¶ Here foloweth the lyfe of saynt Crysto fore / & fyrst ỹ interpretacyō of his name.

Crysto fore to fore his baptisme he was named repro bus but afterward he was named Crystofore / whiche is as moche to say as brennynge cryst / of that ỹ he bare cryste in foure maners / he bare hym on his sholders by conueyenge and ledynge / in his body by makynge it lene In mynde by deuocyon / & in his mouth by confessyon & predycacyon.

Crystofore was of the lygnage of ỹ cananees / & he was of ryght great stature / and had a terryble & ferful chere and countenaunce. And he was .xij. cubytes of lenghte. And as it is redde in some hystoryes that whan he serued and dwelled with the kynge of ỹ cananees. It came in his mynde ỹ he wolde seche ỹ greteste prynce ỹ was in ỹ worlde / & hym he wolde serue & obeye / and so ferre he went ỹ he came to a ryght great kynge of whō the renomme generally was ỹ he was ỹ greateste of ỹ worlde / and whā the kynge sawe hym he receyued him into his seruy

ce/and made him to dwelle in his courte.
¶Upon a tyme a mynstrell songe tofore hym a longe/in whiche he named oft the deuyll. And ỹ kynge whiche was a crystẽ man whã he herde hym name the deuyll made anone ỹ sygne of ỹ crosse in his vysage/ and whan crystofore sawe ỹ he had great meruayle what sygne it was/ and wherfore ỹ kynge made it. And he demaũded of hym. And bycause ỹ kynge wolde not say he sayd/yf ỹ tell me not I shall no lenger dwell with the. And than the kynge tolde to hym sayenge. Alway whan I here the deuyll named/I fere ỹ he sholde haue power ouer me/& I garnysshed me wt̃ this sygne/ỹ he greue ne anoye me/thã Crystofore sayd to hym/thou doubtest ỹ deuyll ỹ he hurte the not/than is the deuyll more myghty & greater than ỹ arte I am than deceyued of my hope and purpose. For I hadde supposed ỹ I had founden ỹ mooste myghty & ỹ mooste greateste lorde of ỹ worlde/but I cõmaũde ỹ to god for I wyl go seche hym for to be my lorde & I his seruaunt. And than departed fro this kynge And hasted hym to seche ỹ deuyll/and as he went by a great deserte he sawe ryde a great companye of knightes of whiche a knyght cruell & horrybie came to hym & demaunded whyder he went̃e. And Crystofore answered to hym and sayd. I go to seche the deuyll for to be my mayster. And he sayd. I am he ỹ ỹ sechest & than Crystofore was glad & boũde him selfe to be his seruaũt perpetual and toke hym for his mayster & lorde/& as they went̃e togyder by a comyn waye/they founde there a crosse crecte & standynge/& anone as the deuyl sawe the crosse he was aferde & stedde & left ỹ ryght waye & brought Crystofore about by a sharpe deserte/and after whã they were passed the crosse/he brought hym̃ to ỹ hye waye that they had lefte/& whan Crystofore sawe ỹ he merueyled and demaunded wherof he doubted & had left the hye and fayre waye and had gone so ferre about by so aspre desert And ỹ deuyll wolde not telle to hym in no wyse. Than Crystofore sayd to hym. yf ỹ wylt not tell me I shall anone depart fro the/and shal serue the no more/wherfore the deuyll was constreyned to tell hym & sayd. There was a man called cryst/whiche was hanged on the crosse/& whan I se his sygne I am sore aferde & fle fro it where so euer I se it. To whom Crystofore sayd/thã he is greater & more myghtyer than thou/whan thou arte aferde of his sygne. And I se well ỹ I haue laboured in vayn/whan I haue not foũde the greatest lorde of all ỹ worlde/and I wyll serue the no lenger/go thy waye than/for I wyll go to seche Jhesu cryst. And whã he hadde longe sought & demaũded where he sholde fynde Jhesu cryst. At the last he came into a desert to an heremyte that dwelled there/& this heremyte preched to hym of Jhesu cryst/and enformed hym in the fayth dylygently and sayd to hym. This kynge whom thou desyrest to serue requyreth the seruyce that ỹ must oft fast And Crystofore sayd to hỹ/requyre of me some other thyng & I shall do it for ỹ whiche thou requyrest I may not do. And ỹ heremyte sayd/thou muste than wake & make many prayers/& crystofore sayd to hym/I wot not what it is. I may do no suche thynge/& thã the heremyte sayd to hym/knowest thou suche a ryuer/in whiche many be perysshed & loste/to whome crystofore sayd I knowe it wel. Thã sayd the heremyte bycause thou art noble and hye of stature & stronge in thy membres ỹ shalte be relydẽt by ỹ ryuer/and ỹ shalt bere ouer all them that shall passe there/whiche shal be a thynge ryght cõuenable to our lorde Jhesu cryst whom thou desyrest to serue/& I hope he shall shewe him selfe to the. Than sayd crystofore/certes this seruyce may I well do/& I promyse to him for to do it. Than went Crystofore to his ryuer & made there his habytacle

for hȳ & a great poll in his hande in stede of a staffe by whiche he susteyned hym in ȳ water / & bare ouer all maner of people wout cessynge & there he abode thus doynge many dayes. ¶ And in a tyme as he slepte in his lodge / he herde the voys of a chylde whiche called hym & sayd. Crystofore come out and bere me ouer. Than he a woke & went out / but he foũde no man. And whã he was agayne in his hous / he herde ȳ same voyce / & he ran oute & foũde no body / the thyrde tyme he was called & came thyder & foũde a chylde beside ȳ ryuage of ȳ ryuer / whiche prayed hȳ goodly to bere hym ouer ȳ water. And thã crystofore lyfte vp ȳ chylde on his sholders & toke his staffe & entred into the ryuer for to passe / and the water of the ryuer arose and kwelled more and more / and ȳ chylde was heuy as leed / & alwaye as he wente ferther ȳ water encreased & grewe more & ȳ chylde more & more wered heuy in so moche ȳ Crystofore had great anguysshe & was aferde to be drowned / & whan he was escaped wt grete peyne & passed ȳ water. and set ȳ chylde a groũde / he sayde to ȳ chylde. Chylde thou hast me put in grete peryll / ȳ weyest almoost as J had all ȳ worlde vpõ me / J myght bere no greater burdon. And the chylde answered. Crystofore merueyell ȳ nothynge / for ȳ hast not onely borne al ȳ worlde vpon ȳ / but thou hast borne hȳ ȳ created & made all ȳ worde vpõ thy sholders. J am Jhesu cryst ȳ kynge to whome ȳ seruest in this werke. And bycause that ȳ gnowe that J say to the trouthe / set thy staffe in ȳ erth by thy hous / and thou shalt se to morowe that it shall bere floures and fruyte. And anone he vanysshed from his eyen. And thã crystofore set his staffe in ȳ erthe / and whan he arose on the morne he foũde his staffe lyke a palmyer berynge floures / leues / & dates. And thã Crystofore went into ȳ cyte of lacye / & vnderstode not their langage. Thã he prayed oure lorde ȳ he myght vnderstande them & so he dyd / and as he was in this prayer / ȳ Judges supposed ȳ he had be a fole & left hȳ there. And thã Crystofore vnderstode ȳ langage / he couered his vysage & went to a place where they martyred crysten men / and cõforted thẽ in our lorde. And than ȳ Judges smote hym in the face / and Crystofore sayd to them. yf J were not crysten J sholde anone auenge myn Jniurye. And than Crystofore pytched his rodde in the erthe / & prayed to our lorde to cõuerte ȳ people it myght bere floures & fruyte. And anone it dyd so. And than he conuerted. viij. M. men. And than ȳ kynge send two knyghtes for to fetche hȳ to hym. And they foũde hym prayenge / and durste not telle to hym so. And anone after the kynge sende as many more / and they anone set them downe for to praye with hym. And whan Crystofore arose he sayd to theym / what saye ye. And whan they sawe hym in the vysage / they sayd to hym / ȳ kynge hath sende vs ȳ we sholde lede the bounden vnto hym. And Crystofore sayd to thẽ. yf J wolde ye sholde not lede me to hȳ / yf thou wylt go thy waye go quyt where ȳ wylte & we shall say to the kynge ȳ we haue not founde the. Jt shall not be so sayd he / but J shall go with you / and than he conuerted them in the fayth & cõmaunded them that they sholde bynde his handes behynde his backe / and ledde hym so boũden to the kynge / and whan ȳ kynge sawe hym he was aferde and fylle downe of ȳ syege and his seruaũtes lyfte hym vp and releued hym agayne. And than ȳ kynge enquyred his name & his countre. And Crystofore sayd to hym tofore or J was baptysed J was named reprobus / & after J am namer crystofore. Tofore baptysme a cananee. Now a crysten man / to whom the kynge sayd / thou haste a folysshe name ȳ is to wete of cryst crucyfyed / whiche coude not helpe hymself / ne may not profyte to the. Now therfore thou curled cananay-

en why wyll thou not do sacrifyce to our goddes. To whom Crystofore sayd/thou arte ryghtfully called Dagarus/for thou arte the deth of the worlde/and felawe of the deuyll/and thy goddes be made with the handes of men. And ỹ kynge sayd to hym/thou was nourysshed ymange wylde beestes/& therfore thou mayst not say but wylde langage & wordes vnknowen to men. And yf thou wylt now do sacrifyce to the goddes/I shall gyue to the grete gyftes & great honours/and yf not I shall destroye the and consume the by grete peynes and tormentes/but for all this he sholde in no wyse do sacrifyce. wherfore he was sende into pryson/and the kynge dydde do byhede the other knyghtes ỹ he had send for hym whom he had cõuerted. And after this he send into pryson to saynt crystofore two fayre women of whome the one was named Vysena/and that other aquylyne/& promysed to them many great gyftes yf they coude drawe Crystofore to synne with them/and whan crystofore sawe ỹ he set him downe in prayer And whan he was constrayned by thẽ ỹ enbraced hỹ to moeue/he arose and sayde what seke ye. For what cause be ye comen hyder. And they whiche were affrayed of his chere & clerenes of his vysage sayde. Holy saynt of god haue pyte on vs so that we maye byleue in ỹ god ỹ thou precheste And whan the kynge herde that. He commaunded ỹ they sholde be laten oute and brought tofore hym. To whome he sayd. ye be deceyued/but I swere to you by my goddes/that yf ye do not sacrifyce to my goddes/ye shall anone perysshe by euyll dethe. And they sayd to him yf thou wylt that we shall doo sacrifyce/commaunde that the places may be made clene/and ỹ all the people may assemble at ỹ temple. And whan this was done they entred in to ỹ temple & toke theyr gyrdelles & put them aboute ỹ neckes of theyr goddes & drewe them to the erthe and brake thẽ all in peces and sayde to thẽ that were there Go and call physycyens and leches for to hele your goddes. And than by the commaundement of ỹ kynge Aquylyne was hanged/& a ryght great and heuy stone was hanged at her fete so ỹ her membres were moche despyteously broke/& whan she was deed and passed to our lorde god/her syster Vycena was cast in a great fyre/but she yssued out without harme all hole/and than he made to go smyte of her heed. And suffered deth. ¶ After this crystofore was brought tofore ỹ kynge/and the kynge commaũded that he sholde be beten with rodes of yron/and there sholde be set vpon his heed a crosse of yron rede hote and brẽnynge. And than after he dydde do make a syege of a stole of yron/& made Crystofore to be bounden theron/& after dyd sette fyre vnder it/and cast ther in pytche. But the syege or setell melte lyke waxe. And the holy Crystofore yssued out wout ony harme or hurte. And whan the kynge sawe that/he commaunded ỹ he sholde be bounden to a stronge stake & that he sholde be through shotẽ with arowes wt. xl. knyghtes archers/but none of all the knyghtes myght atayne ne hurte hym. For the arowes henge in the ayre about nyghe hym without touchynge. Than the kynge wende that he had ben through shotten wt ỹ arowes of ỹ knyghtes and adressed hym for to go to hym/& one of ỹ arowes retourned sodenly fro ỹ ayer/& smote hym into the eye & blynded hym. To whom crystofore sayd. Tyrant I shall deye to morowe make a lytel claye wt my blood tempered and enoynte therwith thyn eye/and thou shalt receyue hele the. Than by the commaundement of ỹ kyng he was ledde for to be byheded/and thã there he made his orysons/& his heed was smyten of & so suffered martyrdome And ỹ kynge thã toke a lytell of his blood and layde it on his eye and sayd in the name of god & of saynt Crystofore/and was

anone heled. Than the kynge byleued in god and gaue commaundement ỹ yf ony persone blamed god and sayntcrystofore he sholde anone be slayne with ỹ swerde. Sayt Ambrose sayth in his preface thus of this holy martyr. Lorde thou hast gyuen to crystofore so great plẽte of vertues & suche grace of doctryne ỹ he called fro ỹ errour of paynyms. xl viii. thousande mẽ to the honour of crysten fayth by his shynynge myracles. And vesene and aquylyne/whiche longe had ben commune at ỹ bourdell vnder ỹ strength of lecherye. He called and made them serue in the habyte of chastyte/and enseygned them to a lyke crowne of martyrdom/& he with this beynge strayned & bouñden in a sette of yron & great fyre put vnder doubted nothynge the hete. And all an hole day durynge stode bouñde on a stake/myght not be thorugh perced wt arowes of all ỹ knyghtes And with that one of ỹ arowes smote out the eye of the tyrañt that ehe blood of the hole martyr restablysshed his syght/ and enlumyned hym in takynge away ỹ blyndenes of his body/and gate of the crysten mynde and pardon/and also gate of ỹ by prayer to put awaye sekenes & sores fro them to remembre his passyon and fygure. Than let vs praye to sayntCrystofore that he may praye for vs.

Here begynneth the lyues of the seuen slepers.

The seuen slepers were borne in ỹ cyte of ephesym/& whã dacyan ỹ emperour came into Ephesym for persecucyon of crysten men/he commañded to edyfye the temples in the mydle of the cyte/so that all sholde come with hym to do sacrifyce to ỹ ydolles and bydde do seche all ỹ crysten people and bynde them for to make sacrifyce ozels to put them to deth in suche wyse that euery man was aferde of ỹ peynes ỹ he promysed/that ỹ frende forsoke his frende/and ỹ sone renyed his fader/and the fader the sone/and there in this cyte were fouñden seuen crysten men/ ỹ is to wete Maximien/Malchus/Marcyanus/Denys/Johan/Serappon/and Cõstantyn. And whã they sawe this they had moche sorowe/& bycause they were the fyrst in the palays that despysed ỹ sacrifyce/they hydde them in theyr houses and were in fastynges & in prayers. And than they were accused tofore dacyen and came thyder and were founden very crysten men. Than was gyuen to them space for to repente, thẽ to ỹ compynge agayn of Dacyen/and in ỹ mene whyle they despẽded theyr patrymonye in almesse to ỹ poore people/& assembled them togyder & toke counseyll and went to ỹ mount of Celyon/& there ordeyned to be more secretly and there hydde thẽ longe tyme. And one of them admynystred and serued them al waye. And whan he wente into ỹ cyte/he clothed hym in ỹ habyte of a begger. whã Dacyen was come agayne/he cõmañded ỹ they sholde be sette. And thã Malchus whiche was theyr seruañt/& mynystred to thẽ meet and drynke retourned in grete drede to his felawes and tolde and shewed to them the great furour & wodnesse of the emperour. And thã they were sore aferde. And Malchus sette tofore them ỹ loues of breed that he had brought so that they were conforted of the meet. And were more stronge for to suffer tormentes/& whan they had taken theyr refrecyõ and sate in weppynge & waylynges sodenly as god wolde slepte. And whan it came on ỹ morne they were sought and coude not be founden/wherfore dacyan was sorowfull bycause he had lost suche yonge mẽ. And thã they were accused ỹ they were hydde in ỹ mount of Celyon/& had gyuen theyr goodes to poore men/& yet abode in their purpose. And than cõmaunded Decyus that their kynred sholde come to him and menaced them to ỹ dethe yf they sayd not

of thē all that they knewe. And they accu
sed them & complayned ꝑ they had delyuē
ded all theyr ryches̄e. Than decyus thou
ght what he sholde do with thē / & as our
lorde wolde enclosed the mouth of ꝑ caue
wherin they were with stones to thende
ꝑ they sholde dye therin for hunger & fau
te of meet. Thā the mynystres & two cry
sten mē. Theodore & Ruffyne wrote theyr
martyrdom & layde it subtylly ymonge ꝑ
stones. And whā Decyus was deed and
all that generacyō thre hondred .lxxii. ye
re after. And ꝑ .xxx. yere of Theodocyus
the emperour whan ꝑ heresye was of thē
that denyed ꝑ resurrecyon of deed body
es and began to growe. Theodocyen thā
ꝑ moost crysten emperour beynge sorow
full that ꝑ fayth of our lorde was felonys
ly demened for anger & heuynes he clad
de hym in a hayre / and wepte euery daye
in a secreat place / and ladde a full holy ly
fe whiche god mercyfull & ryteous / seyn
ge wolde conforte them that were sorow
full and weppynge / and gyue to them espe
raūce and hope of ꝑ resurrecyon of deed
men / & opened ꝑ precyous tresour of his
pyte and reysed the forsayd martyrs. In
this maner solowynge he put in ꝑ wyll of
a burgeys of ephesym ꝑ he wolde make i
that mountayne whiche was desert and
aspre a stable for his pastours and herde
men. And it happed that of aduenture ꝑ
masons ꝑ made the sayd stable oppened
this caue. And than this holy sayntes ꝑ
were within awoke and were reysed / and
entersaleweed eche other / & had supposed
verely that they had slepte but one nyght
onely / & remembred of ꝑ heuynes ꝑ they
had ꝑ daye tofore. And than Malcus whi
che mynystred to thē sayd what Decyus
had ordeyned of thē / for he sayd we haue
ben soughte lyke as I sayd to you yester
daye for to do sacrifyce to ꝑ ydolles / that
is that the emperour desyred of vs. And
than Maxymyen answered. God our lor
de knoweth ꝑ we shall neuer do sacrifyce
and conforted his felawes. He commaun
ded Malcus to go & bye breed in the cyte
and badde hym bringe more than he dyd
yester daye / and also to enquyre & demaū
de what the emperour had commaunded
to do. And than Malcus toke fyue shelyn
ges and yssued out of the caue. And whā
he sawe the masonnes & the stones tofore
the caue / he began to blesse him / and was
moche amerueyled. But he thought lytel
on ꝑ stones / for he thought on other thyn
ges. Than came he all doubtous to ꝑ ga
tes of the cyte / and was admerueyled / for
he sawe the sygne of the crosse aboute the
gate. And than wout taryenge he wente
to that other gate of the cyte & fōūde the
re also the sygne of ꝑ holy crose theron / &
than he hadde great merueylle / for vpon
euery gate he sawe sette vp the sygne of ꝑ
holy crosse. And therwith ꝑ cyte was gar
nysshed. And than he blessed hym and re
tourned to ꝑ fyrst gate / & wend he had dre
med / & after he adupted & conforted hym
selfe / and couered his vysage & entred in
to the cyte. And whan he came vnto ꝑ sel
lers of breed / & herde ꝑ men speke of god
almyghty / yet thā was he more abaysshed
& sayd what is this ꝑ no man yester daye
durst name Jhesu cryst & now euery man
confesseth him to be crysten / I trowe this
is not ꝑ cyte of ephesym / for it is all other
wyse byleued / it is some other cyte I wote
not what. And whan he had demaūded &
herde verely that it was ephesym / he sup
posed that he had erred / and thought ve
rely to go agayne to his felawes / & than
went to them that solde breed / and whan
he shewed his money the sellers merueyl
led & sayd that one to that other that this
yonge man had founde some olde tresour
And whan Malchus sawe them talke to
gyder / he doubted ꝑ they wolde lede hym
to the emperour / and was sore aferde &
prayed them to let hym go / & kepe bothe
money and breed / but they helde hym &
sayd to him. Of whens art thou / for thou

hast founden tresours of olde emperours. Shewe it to vs & we shall be felawes wt̄ hym and kepe it secrete. And malchus was so aferde that he wyst not what to saye to them for drede. And whan they sawe that he spake not/they put a corde aboute his necke and drewe hym through ye cyte vnto the mydle. And tydynges were had all about in the cytee that a yonge man had foūde aūcyent tresour in suche wyse that all they of ye cyte assembled aboute hym. ¶ And thā he confessed there that he had founden no treloure and he beheelde them all but he coude not knowe no man there of his kynred ne lygnage whiche he had verely supposed that they had lyued/but he founde none/wherfore he stode as he had be from hymselfe in ye mydle of ye cyte. And whan saynt Martyn ye bysshop & antypater the consul whiche were newe comen into ye cyte herde of this thynge they sende for hym ye they sholde bringe hym wysely to them and his money with him And whan he was brought to ye chyrche/ he wende wel he sholde haue be ledde to ye emperour Decius. And the bysshop & the consull merueyled of ye money/and they demaunded hym where he hadde founde this tresour vnknowē. And he answered that he had nothynge foūden/but it was comen to hym of his kynred and patrymony. And they demaūded of hym of what cyte he was. I wote well ye I am of this cyte/yf this be ye cyte of Ephesym. And ye iudge sayd to hym/let thy kynred come & wytnesse for the. And he named thē/but none knewe hym. And they sayd that he fayned for to escape fro them in some maner. ¶ And than sayd ye Judge how may we byleue the that this money is come to the of thy frendes/than it appereth in ye scrypture ye it is more than thre hondred and .lxxij. yere syth it was made ond forged. And is of the tyrste dayes of Decius themperour/and it resembleth no thynge to our money. And how maye it come fro thy lygnage so longe & thou arte yonge/ & woldest deceyue the wyse and auncyent mē of this cyte of Ephesym. And therfore I cōmaunde that thou be demened after the lawe tyll thou hast confessed where ye hast founde this money. Than Malchus kneled downe tofore thē & sayd. For godes sake lordes saye ye to me that I shal demaūde you/and I shall tell to you all ye I haue in my hert. Decius ye emperour that was in this cyte where is he/and ye bysshop sayd to hym. Sone there is no suche at this daye in the worlde named Decius/he was emperour many yeres syth And malcus sayd syr herof I am greatly abasshed/and no man byleueth me. For I wote well that we fledde for feere of Decius ye emperour/& I sawe hym yester day he entred into this cyte/yf this by ye cytee of Ephesym. Than the bysshop thought in hymselfe/& sayd to the Judge ye this is a bysyon ye oure lorde wyll haue shewed by this yonge man. ¶ Than sayd ye yonge man/folowe ye me/& I shal shewe to you my felawes/whiche ben in the mounte of Celyon and byleue ye them. This knowe I well that we fledde fro the face of ye emperour Decius. And thā they went with hym and a great multytude of people of ye cyte wt̄ them. And malchus entred fyrst into the caue to his felawes/and the bysshoppe nexte after hym. And there foūde they ymonge the stones the letters sealed with two seales of lyuer. And than ye bysshop called thē that were come thyder & redde them tofore theym all. Soo ye they that herde it were all abasshed & admerueyled. And they sawe ye sayntes syttynge in the caue/& theyr vysages lyke vnto roses flourynge/and they kneelynge downe glorifyed god. And anone the bysshop & ye Judge sende to Theodocyen the emperour prayenge hym that he wolde come anone for to se the merueyles of our lorde that he hath late shewed. And anone he arose vp fro ye grounde & toke of the sacke

in whiche he wepte & glorysyed our lorde And came fro cõstantynople to ephesym/ and al they came agaynst hym & ascẽded into the mountayne wt hym togyder vpto the sayntes into the caue. And assoone as ỹ blessed sayntes of our lorde sawe the emperour come/their vysages shone lyke to ỹ sonne. And ỹ emperour entred than and glorysyed our lorde & embraced them weppynge vpon eche of them & sayd. I se you now lyke as I sholde se our lorde reysynge lazare. And than Maxymyen sayd to hym byleue vs/forsothe our lorde hath reysed vs tofore ỹ daye of ỹ great resurrectyon. And to the ende that thou byleue fyrmely the resurrectyon of deed people/ verely we ben reysed as ye se here & lyue. And in lyke wyse as ỹ chylde is in ỹ wombe of his moder woute felynge harme or hurt/in ỹ same wyse we haue bẽ lyuynge and steppynge in lyenge here withoute felynge of ony thynge. And whan they had sayde all this /they enclyned theyr hedes to the erthe/& rendred theyr spyrytes at ỹ cõmaundement of our lorde Jhesu cryst/ and so dyed. Than the emperour arose & fyll on them weppynge strongely & embraced them/ and kyssed them debonayrely. ¶ And than he cõmaunded to make precyous sepulcres of golde & of syluer/ & to burye theyr bodyes therin. And the same nyghte they appered to ỹ emperour and sayd to him/that he sholde suffer them to lye on ỹ erthe/lyke as they had layd tofore tyll ỹ tyme ỹ oure lorde had reysed thẽ vnto the tyme ỹ they sholde ryse agayne. ¶ Than cõmaunded the emperour that ỹ place sholde be adourned nobly & ryche ly with precyous stones. And all the bysshoppes ỹ sholde confesse the resurrectyõ sholde be alloyed. It is doubte of ỹ whiche is sayd that they slept thre hundred & lxij. yere. For they were reysed the yere of our lorde. iiij. hundred & lxxbiij. And decyus reygned but one yere and thre monethes/and that was ỹ yere of our lorde .ij. hundred and.lxx. And so they slepte two hundred and eyght yeres.

¶ Here begynneth ỹ lyfe of saynt Nazarien/& fyrst ỹ interpretacyõ of his name.

NAzaryẽ is sayd of Nazareus that is as moche to saye as cõsecrate or clene or departed or floured/keppynge. In a man ben founden these fyue/cogytacyõ affectyon/intencyon/actyon/& locucyon/ or speche. Cogytacyon or thought ought to be holy. Affectyõ clene. Intẽcyõ ryght Actyon iust/ and Locucyon or speche moderate. All these thynges were in saynt nazarien/he had an holy cogytacyõ or thought/& therof he is sayd clene. He had intencyõ ryght & therof he is sayd departed Intencyõ is ỹ departeth werkes for of a symple eye cometh a bryghte body. Of a shrewed eye is made a derke body. He had actyon iust/& therof he is sayd floured for a Just man shall floure lyke a lylye. Spekynge or locucyõ moderate/& herof he is sayd keppynge. For he had kept his wayes in suche wyse ỹ he hath not trespased in his tongue. ¶ Celsus is as moche to saye as hyghe/for he enhaūced hym aboue hym selfe whã he ouercame his chyldisshe aege by ỹ vertue of his corage. ¶ It is sayd ỹ Ambrose in the boke of Geruase and Protha se hath reherseth the lyfe and passyon of them. In some bokes it is redde ỹ there was a philosopher haupnge deuocyõ to Nazaryen ỹ wrote his passyõ /whiche Ceratius whiche buryed ỹ bodyes of the sayntes & layde it at the heed of them.

NAzaryen was sone of a noble man named affrycã but he was a Jewe & of saynt perpetua moost crystẽ woman and comen of the noblest of the Romayns and had be baptysed of saynt peter the apostle whan he was. ix. yere olde he merueyled greatly seynge his fader & moder so to bary in the obseruacyõ of theyr relyg-

gyon for his moder kepte the lawe of bap tysme/and his fader folowed the lawe of the sabbote/wherfore to whom he myght folowe of thē he doubted moche/for they bothe laboured to drawe hym to their fayth At the laste by ỹ wyll of god he folowed ỹ lawe of his moder/and receyued the holy baptysme of saynt Lyne ỹ pope/whiche whan the fader knewe he began to exhor te & drawe hym fro his holy purpose. And reherced to hym by order all the maner of tourmētes that were ordeyned for crystē men but he myght not withdrawe hym fro his holy purpose. That whiche is sayd ỹ he was baptysed of Lyne ỹ pope. It is to vnderstāde that Lyne was not thā pope but afterwarde he was pope. Nazaryen lyued after his baptysme many yeres as it shal appere here after/whiche suffered martyrdom vnder Nero whiche crucyfy ed Peter ỹ last yere of his reygne. ¶ Thā whan Nazaryen wolde in no wyse assent to his fader/but preched cryst moost con staūtly his kynred drade lest he sholde be slayne. And at theyr requeste & prayer he departed oute of rome/& toke with hym iij. cōmers charged & laden with rychesse & goodes/whiche al he gaue to poore ped ple in the partyes of Italye to whiche he came. And ỹ tenth yere that he departed fro Rome he came to placence/& fro thens to melane and founde there Geruase and Protase holden in pryson whom he con forted. And whan it was knowen ỹ Naza ryen had conforted & encoraged the sayde martyrs he was anone take & brought to ỹ prefect/& he alwaye abydynge stedfast ly in ỹ fayth & knowlestynge of cryst was beten with staues/& so cast out of ỹ cytee And as he went fro place to place/his mo der whiche than was deed appered to hym and cōforted hym & warned hym that he sholde go into fraunce and so he dyd. And whan he came in a towne of fraunce whi che that hyght gemelles & had cōuerted moche people to the fayth of Jhesu cryst.

¶ There was a noble woman whiche of fred vnto hym her sone named Celse/whi che was an elegant & a fayre chylde pra yenge hym ỹ he wolde baptyse hym. And whan the prefecte of fraūce herde herof/ he toke hym and the chylde Celse w̄ their handes boūden behynde them/& a chayne in theyr neckes/put them in ỹ pryson for to tourmente theym on the morowe. ¶ Than ỹ wyfe of ỹ prefect sende to hym affyrmynge ỹ it was not ryhgtfully done that he sholde slee Jnnocētes/but ỹ godes almyghty sholde presume to auenge them. By whiche wordes ỹ prefecte was corrected & delyuered ỹ Jnnocentes/but charged & warned them that they sholde no more preche there. Than they came to the cyte of Tyre/and he was ỹ fyrst that preched cryst & cōuerted many to ỹ fayth & there edefyed a chyrche. And whā Cor nelye lyeftenaunt of Nero herde herof/he sende thyder a .C. knyghtes for to take hym and the founde hym in an oratorye that he had made/and toke hym & bounde his handes sayenge/ỹ great Nero hath sende for the. To whome Nazaryen sayd. The kynge all out of order hath also knyghtes out of order/why came ye not honestely & sayd. Nero calleth the/and J wolde haue comen. ¶ Than they ledde hym boūden so to Nero/and Celse ỹ chylde weppynge they smote & bufferd hym/and constray ned him to folowe. And whan Nero sawe them he commaūded to put them in pry son tyll they there deyed by torment. And on a daye whan Nero sende his hūters to take wylde bestes/sodenly a great multy tude of wylde bestes brake the ordynaūce and entred ỹ gardyn of Nero where they slewe & all to rent many a man that Nero all troubled fled & hurte his fote ỹ vneth he myght come to his palays/& after lay many a day & myghte not remoeue for ỹ peyne of the woūde. At the last he remem bred of Nazaryen & Celse/& supposed his goddes were wroth with hym/bycause he

suffered them lyue so longe. Than by the cõmaũdement of ỹ emperour knyghtes bette them bothe & brought them tofore the emperour. Nero sawe theyr vysages shyne lyke the sonne. And he supposed that they had done it fantastykely to mocke hym by magyke/and cõmaunded them to put awaye theyr enchaũtementes/& offer to ỹ goddes. Than was Nazaryen ledde to the temple/and prayed that all men sholde go out. And than he made his prayers to god and all the ydolles fyll downe and were broken. And whã Nero herde that he cõmaunded to cast hym into the see/& yf it happed that he escaped ỹ they sholde folowe and take hym & brenne hym/and sholde take the asshes of hym & cast it into the see. Nazaryen than & the chylde celse were put into a shyppe and brought into the myddel of ỹ see/and were both cast in And anone about the shyppe rose a great tempest & about them was great calme & tranquylyte/whan they thã that were in ỹ shyppe were aferde to be perysshed & repented theym of the harme & wyckednes that they had cõmysed in ỹ sayntes Nazaryen with ỹ chylde Celse walked vpon the see & appered to theym with a gladde chere/and entred into the shyppe to them And thã they byleuynge by his prayer ỹ see was pesed. And fro thens they sayled v.C. paas & came to a place besyde Jene/where they longe preched. And after came to melane where they foũde Geruase & Prothase in ỹ place where they had left them. And whan Aloysius ỹ prouost herde that he send them in exyle/& Celse the chylde abode in ỹ hous of a noble woman ¶ Nazaryen than came & founde his fader than olde and crysten/& enquyred of hym how he was crystened. Whiche said that Peter the apostle hadde appered to hym & bad hym byleue as his wyfe & his sone dyd. ¶ Than fro thens he was exyled of those bisshops vnto melane agayne fro thens tofore he was exyled to Rome. And was now cõpelled agayne vnwyllynge to go to rome/where he was presented to the prouost with the chylde Celse/whiche than was ladde out of the gate of Rome/whiche is named thre walles vnto the chylde Celse/& there was byheded whose bodyes crysten men toke vp & by nyght buryed them in a garden. And ỹ next nyght they appered to an holy saynt named Cyryake/sayenge that he shold burye theyr bodyes in his hous more deper for drede of Nero. To whom he sayd I praye you fyrste my lordes ỹ ye make my doughter hole of ỹ palsey/whiche whã she was hole he toke ỹ bodyes/& as they cõmaũded he dyd. ¶ Longe tyme after this/god shewed theyr bodyes to saynt ambrose/and he left Celse lyenge in his place. And toke vp the body of Nazaryen with as fresshe blood as he had be buryed. The same day smellynge a meruelous swete odour incorrupte with his here and his berde and brought it into ỹ chyrche of the apostles/and there buryed it honourably/& after toke vp ỹ holy body of Celse and buryed it in ỹ same chirche. They suffered dethe about ỹ yere of our lorde. Ibij. ¶ Of this martyr sayth Ambrose in his preface. O thou holy noble champyon & blessed martyr shynynge by ỹ shedynge of thy blood thou hast deserued to haue ỹ kyngdome of heuen/whiche by the Innumerable alsawtes of tormentes haste ouercome the woodnes of ỹ tyraunt by cõstaunce of the fayth. And hast gadred togyder a multytude of people to euerlastynge lyfe. O thou martyr of whose helthe ỹ chirche Joyeth more than ỹ worlde Joyed in this punysshynge. O thou blessed moder of her chyldren glorysyed with tormentes/whiche ledde theym not with walkynge ne sorowynge to helle/but departynge hens folowed her with perpetuall laude vnto ỹ heuenly kyngdome. ¶ All this and more sayth saynt Ambrose.

Here foloweth the lyfe of saynt Felyx. And fyrst of his name.

FElyx is sayd of felycitate þ is blesfednes. Or els Felyx as berynge fruytes and trybulacyons / of this worlde for euerlastynge lyfe. Or Felyx berynge lyght or water to fayth / whiche is to saye ledynge people to the fayth.

FElyx was chosen pope in stede of Lyberye and was ordeyned and sacred for bycause Lyberye the pope wold not consent to þ hereselye of the arryens / he was send into exyle of cõstantyen sone of constantyne & there abode thre yere / wherfore all the clergye of Rome ordeyned Felix to be pope by the wyll and consente of Lyberyẽ. And than this Felyx assembled a counseyl of .xlviij. bysshoppes and cõdempned constancyen arryen and heretyke and .ij. prestes whiche fauoured and susteyued hym in his hereselye. For whiche thynge constancyen was wrothe and chaced Felyx out of his bysshopryche / and called agayne lyberyen by this couenaunte that he wolde be partyner wt hym & the other whom Felyx had condempned. And Lyberyen whiche was tormneted by the greuousnes of his exyle submytted hym vnto the cursyd hereselye. And thus the persecutyon grewe more / in somoche that many prestes and clerkes were slayne within the chyrche without that Lyberyen defended them / & Felyx whiche was caste out of his bysshopryche dwelled in his owne heretage / of whiche he was put out / and was martyred by smytynge of of his heed about the yere of our lorde. CCC. and. xl.

Here foloweth of sayntes Symplycyẽ Faustynen & Beatryce. And fyrst of theyr names.

SImplicyen is almoche to saye as symple or without ony pyte of falsehede. He was symple by mekenes & humylite. For he humbled hymself to receyue martyrdom. Hy was knowyge / for he knewe the crysten fayth. And for þ fayth he suffered martyrdom. Faustyn is almoche to saye as fortunate. Beatryce is to saye holdynge blesfednes. Or it is sayd of beata that is blessed / & of artꝰ þ is vertue whiche is blessed vertue. And beatryce is sayd sorowfull or hevy. For she was sorowfull of the passyon of her bredren. And she was blessed by her martyrdome.

SImplycyen and Faustyn bredren whanne they wolde not by no constraynte do sacryfyce to the ydolles & refused it vtterly / they suffered many tourmẽtes at rome vnder Dyoclesyan. At þ laste sentence was gyuẽ agaynst them & were byheded & theyr bodyes were caste into tyber þ ryuer / & Beatryce theyr syster toke vp the bodyes of them & buryed them honourably. ¶ Lucrete whiche was moost of rome wente on atyme playenge about þ herytage of Beatryce & sawe her & made her to betaken / & cõmaunded her that she sholde make sacryfyce to his goddes & she refused it. And Lucrete made his seruaũtes to strãgle her i a nyght & lete her lye. And Lucryne þ byrgyne toke awaye the body & buryed it with her bredren / & after that Lucrete entred into theyr herytage. And thus as he assayled þ martyrs and dyd do make a great feest to his frendes. And as he sate at dyner a ponge chylde þ laye wounded in small clothes in his moders lappe whiche yet souked sprãge out of the lappe of his moder þ helde hym

and al men seynge escryed & sayd. O thou Lucrete here & vnderstãde / þ hast slayne and assaylled þ martyrs of god and therfore thou art gyuen into the possessyon of the fende. And than anone Lucrete trembled and fered / & was rauyssched of the deuyll / & so was tourmented by thre hours of the deuyll that he dyed at that same dyner. And whã they that were there sawe that they were cõuerted to the fayth & recompted to all þ men how the passyon of saynt Beatryce was auenged at þ same dyner. And they suffered dethe about the yere of our lorde. CC. lxxxviij.

Here begynneth þ lyfe of saynt martha.

Saynt martha hostesse of our lorde Jhesu cryste was borne in a ryall kynrede / her fader was named Syro / & her moder Euchalya / þ fader of her was duke of Syrye & marytyne / and martha with her syster possessed by þ herytage of theyr moder. iij. places / þ was the castell magdalene & bethanye / & a part of Jherusalem. Jt is now here redde that martha had neuer ony husbãde ne felawshyp of man. But she as a noble hostesse mynystred & serued our lorde. And wolde also þ her syster sholde serue hym and helpe her For she thought that all the worlde was not sufficyent for to serue suche a gheest.

After the ascencyon of our lorde whan the dysciples were departed she with her broder lazare / & he syster marye / and sayt Maximyen / whiche baptysed them and to whom they were commysed of the holy ghost / and many other were put into A shyppe without sayle / oores / or other gouernaylle of þ paynyms / whiche by þ cõduyte of oure lorde they came all to Marcelle / and after came to the territorye of aquence or Ays. And there cõuerted þ people to þ fayth. Martha was ryght faconde of speche & curteys and gracyous to þ syght of the people. There was þ tyme vpon þ ryuer of Rone in a certayne wood bytwene þ rylate & Auynyon a great dragon halfe beste & halfe fysshe greater thã an oxe / lenger thã an horse / haue þ geth sharpe as a swerde & horned on eyther syde / heed lyke a lyon / tayle lyke a serpente and defended hym with two wynges on eyther syde. And coude not be dettẽ with cast of stones ne with other armour. And was as stronge as twelue lyons or beres whiche dragon laye hydynge & lurkynge in the ryuer / & perysshed thẽ that passed by & drowned shyppes / he came thyder by see fro galyce / & was engendred of Leuyathã whiche is a serpent of þ water & is moche wood / & of a best called bonacho that is engendred in galyce. And whã he is pursewed he casteth out of his bely behynde his order the space of an aker land on theym that folowe hym / it is bryghte as glasse / & what it touched it brẽneth as fyre. To whom Martha at the prayer of the people came into the wood & founde hym etynge a man. And she cast on hym holy water & shewed to hym þ crosse / whiche anone was ouercome & stãdynge styll as a shepe she boũde hym with her owne gyrdell / and thã was slayne with speres & glayues of þ people. The dragõ was called of them that dwelled in the coũtre Tharasconus where in the remẽbraũce of hym that place is called Tharasconus whiche tofore was called berlue & þ blacke lake / bycause there ben wodes shadowes & blacke. And there by blessed Martha by lycence of maxymien her mayster & oft her syster dwelled & abode in þ same place after. And dayly occuppyed i prayer & fastynges / & there after assembled & were gadred togyder a great couẽt of susters & buylded a fayre chirche at þ honoure of þ blessed marye by rygyn / where she ledde a harde & a sharpe lyf. She eschewed flesh she & al fatte meet egges / chese / wyne / she ete but ones a daye. A hundred tymes a day / & a hundred tymes a nyght she kne-

led downe & bowed her knees. ¶ On a tyme at Aupnyon whan she preched bytwene ỹ towne & ỹ ryuer of Rone there was a ponge man on ỹ other syde of ỹ ryuer desyrynge to here her wordes / & had no bote to passe ouer / he begā to swyme naked / but he was sodenly taken by ỹ strength of ỹ water / & anone suffocate & drowned / whose body vneth was founden the next daye / & whan it was taken vp it was preseted at ỹ fete of martha for to be reysed to lyfe. She than in maner of a crosse fylle downe to the grounde and prayed in this maner. O adonay lorde Jhesu cryst whiche reysedest sōtyme thy well byloued brother beholde my moste dere geest to ỹ sayth of them that stande here / and reyse this chylde. And she toke hym by ỹ hande and forthwith he arose lyuynge and receyued the holy baptysme. Eusebius telleth in ỹ fyfth boke of the hystorye eccleyastyque / that a womā named emoryssa after that she was heled of our lord she made in her countre an ymage lyke vnto Jhesu cryst with clothe & hemme lyke as she sawe hym whan she was heled / & worshypped hym moche deuoutly. The herbes that grewe vnder ỹ ymage tofore ỹ she had touched thē were of no vertue / but after that she had touched it / they were of somoche vertue / ỹ many seke people by them were heled. That woman Emoryssa whome our lorde helyd. Ambrose sayth ỹ it was martha. Saynt Jherome sayth / it is had i hystoria tripartita / ỹ Julianus apostata toke away that ymage ỹ emoryssa made & set his owne there whiche w̄ the stroke of thonder was al broken / our lorde came to her a yere tofore her dethe & shewed to her ỹ she sholde departe out of this world and that yere she was seke and laboured in the fehres. And eyght dayes tofore her deth she herde the heuenly felawshyps of angelles berynge her systers soule ito heuen. And anone ỹd ther come all ỹ couent of brethren of systers / & sayd to them. My frendes and moost swete felawes I pray you to reioyse & enioye with me. For I se the felawshyp of angelles bere ỹ soule of my syster marye vnto heuē. O moost fayre and swete syster / ỹ lyuest now with thy mayster and my geest in ỹ blessed seete in heuen. ¶ And thā anone martha sayd to thē that were presente that her deth was nyghe. And bad to lyght ỹ tapers about her / and ỹ they shold wake vnto her deth And aboute mydnyght tofore the daye of her deth / they ỹ sholde watche were heuy of slepe and slept / and there came a great wynde and extincte aud dyd oute ỹ lyghtes. She than seynge a great trouble of wycked spyrytes began to praye and said My fader help / my dere geest these deceyuers ben gadred for to deuoure me bryngynge wryten all ỹ euyll dedes that euer I dydde. O blessed help be not fer withdrawē to me / but entēde into myn helpe. And forthwith she sawe her syster comynge to her holdynge a brande in her hande and lyghted the tapers & lampes / and aseche of them called other by theyr name / cryst came sayenge / come my welbyloued hostelle. For where I am thou shalt be w̄ me / thou hast receyued me in thyn herberughe & I shall receyue the in my heuen. And all them that calle vpon the / I shall here them for thy loue. ¶ Than ỹ houre of her dethe approchynge she cōmaunded that she sholde be borne out of the hous ỹ she myght beholde & loke vp into heuen & to laye her on ỹ erthe / & to holde ỹ sygne of the crosse tofore her / and sayenge these wordes she prayed. My swete geest I beseche ỹ to kepe me thy poore creature / & lyke as ỹ hast vouched saufe to be lodged with me / so I beseche ỹ to receyue me into thyn heuenly herberugh. ¶ And than she bad that ỹ passyon after Luke sholde be redde tofore her. And whan this was sayd Pater in manus tuas cōmendo spiritum meum. She gaue vp her spyryte & dyed in our lorde. The next day folowyn-

ge ỹ was the sondaye/ whyles they sayd laudes about her body and dyd her obsequye/ & about the houre of tyerce at petogozyke oure lozde appered to the blessed Francone syngynge masse whiche after ỹ epystle slepte in his chayze & sayd to hym My wel byloued Francone/ yf thou wylt fulfyll that thou behyghtest longe syth to my hostelle Martha/ aryse anone and folowe me/ whose cõmaũdemẽt he obeyed/ & sodenly bothe came to Tharascone/ & syngynge the office about the body. And the other answerynge they w̃ theyr owne handes layde ỹ body in ỹ sepulture. And trouth it was that at Petogozyke whan they hadde songen in ỹ choze & the deken sholde go rede the gospell and receyue the benedicc̃yõ they awoke ỹ bysshop demaũdynge ỹ benedicc̃yon. ¶ Than ỹ bysshop awoke & sayd. Why haue ye awaked me my bzedzen. Our lozde Jhesu cryst hath ledde me to his hostelle Martha/ and we haue layed her in her sepulture. Now sende thyder messãgers foz to fetch our rỹge of golde & our gloues / whiche whyles I made me redy to burye her I delyuered them to ỹ sextayne/ and I haue forgoten thẽ there bycause ye awoke me so soone.

¶ Than were messangers sende forth/ & as the bysshop sayd they fonde his ryuge & one gloue/ whiche they bzought agayn and that other ỹ sextayne receyued foz a wytnes & memozye. And ỹ blessed Francone added therto sayenge ỹ after her sepulture / a bzoder of the same place a lerned man in the lawe demaũded of our lozde what was his name. To whom he answered not / but shewed a boke opẽ in his hande i whiche was wzytẽ this versycle. ¶ In euerlastynge memozye shall be my ryghtfull hostelle and she shall dzede none euyll in ỹ last daye/ & whan he sholde tourne ỹ leues of the boke/ in euery leke he fonde ỹ same wzyten where afterwarde many myzacles were shewed & done at her tombe. Than Clodonues kynge of fraũce was after this made a cryste man and baptysed of saynt remyge/ & suffered grete peyne in his reynes came to her tõbe/ & there receyued bery helth/ foz whiche cause he enryched ỹ place. And ỹ space of .iij. myle waye about on bothe sydes of ỹ ryuer of roon as wel townes as castelles he gaue vnto the same place/ and that place he made free. Marcylla her seruaũt wzote her lyfe/ whiche afterwarde went into slauoyne/ and there pzeched ỹ gospell of cryst. And after .x. yere fro ỹ dethe of martha she rested in our lozde. Thã let vs pzaye to this blessed martha hostelle of oure lozde that after this shozte lyfe we may be herberowed in heuen with our blessed lozde Jhesu cryst/ to whom be gyuen Joye/ laude/ & pzaysynge/ wozlde wythout ende Amen.

Here begynneth the lyues of Abdon and Synnen.

ABdon is sayd of abslyn in Gzeke/ whiche is asmoche to saye as cutte in latyn/ and dolus whiche is to say as feynge. He was cutte & hewen in his body and sawe god by martyzdom. Sennen is sayd of senos in greke/ whiche is asmoche to say as wytte/ and en that is & therof is sẽnen as in wytte/ oz sennes as olde. As who sayth he was olde in wytte.

ABdon and Sennen suffered martyzdom vnder decyen ỹ emperour whan Decyus ỹ emperour had surmoũted babylonye and ỹ other pzouynces. He founde some cryslen men within the cyte and bzought them with hym bounden to the cyte of Cozdule/ and made them there to deye by dyuers tozmentes. And than Abdon & Sennen whiche were as gouernours of the countre toke the bodyes and buryed them. Than were they accused & bzought to Decyen/ and he dydde do lede them w̃ hym bounden in chaynes to rome

Than were they brought tofore Decyan and tofore the senatours. Than was it commaunded that they sholde do sacrifyce/ & they sholde haue all theyr thynges frely/ orels they shold be deuoured by bytynges of wylde beestes. But they delpysed to make sacrifyce/ & spytte agaynst ỹ false ydolles & statues. And than were they drawen to ỹ place of martyrdome & made to be brought to thē. ij. lyons/ & ij. beres/ whiche dyd do them none harme/ ne touched them not/ but rather kept them fro harme. Thā they began to cast speres & swerdes at them/ & at the last they were all to hewen wt swerdes/ & thā they were bounden by ỹ fete & drawen through ỹ towne vnto ỹ ydolles of ỹ sonne. And whā they had layne there. iij. dayes. Duryne subdeken toke ỹ bodyes vp & buryed thē in his hous. And they suffered deth about the yere of our lorde. CC. iiij.

Here foloweth the lyfe of saynt Germayne. And fyrst of the interpretacyon of his name.

GErmayn is sayd of germe & ana ỹ is hye/ this is to say souerayn gremme. Thre thynges ben foūden in sede germynge that is to wytte naturall hete/ humour nutrymental & reason of seed/ than ỹ holy sapt Germayn is sayd as seed gremynge of loue/ humour by fatnesse of deuocyon/ & reasō of ỹ seed by vertue of predycacyon by whiche he engendred moche people to ỹ fayth & in good maners. And cōstaunce ỹ preest wrote his lyfe to saynt Seueryn bysshoppe of Ancerre.

GErmayn was of moche noble lygnage borne in ỹ cyte of Ancerre/ & was taught & enformed well in his artes lyberall/ and after he went to rome for to lerne the scyence of ỹ decrees droytes and lawe. And there receyued moche dygnite that the senate send hym vnto fraūce for to haue and obtayne the dygnyte of ỹ duche of al burgoyne. And thus as he gouerned the cyte more dylygently than all the other. There was in the myddes of the cyte a tree/ whiche was a pyn. On whiche men henge on ỹ braūches for ỹ great merueyll of theyr huntynge/ ỹ heedes of wylde beestes. But saynt Amadour whiche was bysshop of ỹ cyte repreued them of suche vanytees/ and warned thē/ and delyred ỹ they shold hewe downe the tree to ỹ ende that none yll occasyon myght come to the crysten men/ but they wold not consente therto in no manere. ¶ And on a tyme whan geramyn was not in ỹ towne/ the bysshoppe dyd do cutte downe the tree/ & made it to be brent/ and whan germayn knewe it/ he was moche angry and forgate the crysten relygyon/ and came wt a great multytude of knightes/ & assayed yf he myght slee the bysshop. And than ỹ bysshop knewe by reuelacyon dyuyne ỹ Germayn sholde be his successour/ & gaue place to his wodenes. And went to the cyte of Augustydyn/ and after he came agayne to Ancerre. And thā he shytte and enclosed subtylly Germayn wtin the chirche/ and there he sacred hym/ and sayd to hym that he sholde be his successour in ỹ bysshoprryche/ & so he was. Fayr anone after sapt Amadour deyed/ & al the people requyred Germayn to be bisshoppe. And thā he gaue all his rychesses to poore people/ & chaunged his wyfe into his syster. And retourned so his body by the space of thyrty yere that he neuer ete bred of whete/ ne dranke wyne/ ne he vsed no potage & wolde haue no salte to sauour his meet and twyes in a the yere he dranke wyne/ and that was at cryst masse/ and at eester and to quenche and to take awaye the sauour of ỹ wyne he put in plente of water/ & after his refeccyon he toke of ỹ asshes after his barley breed/ & fasted euery day & ete neuer tyll nyght in wynter ne in somer he hadde but one clothyge that was

ꝑ hayre/his cote and gowne/and yf it so happed that he gaue not his vestymēt to ony poore man he ware it so longe that it was broken & vnpeced/his bedde was al enuyronned wt̄ asshes and hayr and with a sacke. And hadde not his heed adressed vpō a pylowe more hyer thā his sholders but euery daye he wepte/and bare about his necke relyques of saynctes/he ware none other clothynge/he ware selden hose nor shone/& selde was gyrde/and the lyfe ꝑ he lyued was aboue mannes power/his lyfe was suche that it was great myracle and pyte to se his flesshe & was as thynge not credyble & dyd so many myracles that but of his merites had goten before they sholde haue be trowed fantastyque. ¶ On a tyme he was herberowed i a place where euery nyght ꝑ table was made redy for to ete after souper whan men had souped/and he was moche admerueyled therof/and demaūded of ꝑ hoste of ꝑ hous wherfore they made redy so too ete after souper. And ꝑ hoste sayd to hym ꝑ it was for his neyghbours/whiche wolde come and dryuke ꝑ one wt̄ ꝑ other. And ꝑ nyght saynt Germayn establyssched hym to wake for to se what it was. It was not longe after ꝑ there came thyder a great multytude of deuylles & came to ꝑ table i guyse of men & women/& whā ꝑ holy man sawe thē he demaūded thē ꝑ they sholde not go awaye/& after he send for to wake the neyghbours on all sydes in suche wyse ꝑ euery body was founde in his beed/& in theyr houses/& made ꝑ people to come & se yf they knewe ony of thē/but they sayd nay. And than he shewed thē ꝑ they were deuylles/wherof ꝑ people were moche abasshed bycause ꝑ deuyls had mocked thē so. And than saynt Germayn coniured ꝑ they neuer after retourned thyder ne come there. That same tyme saynt Lupe floured whiche was bysshop of troyes. The cyte was assyged of ꝑ kynge Attyla & saynt Lupe went vpon ꝑ gate & cryed & demaūded hym what was ꝑ so letted thē. To whom he sayd. I am Attylia ꝑ scourge of god. And thā ꝑ meke bysshop answered and sayd. And I am Lupe. Alas the waster of ꝑ flocke of god and haue nede of ꝑ scourge of god/& commaūded than to opene the gates. And the people of ꝑ kynge Attyle were al made blynde by the wyl of god so that they passed throughꝑ towne and sawe no man of the cyte/ne dydde no harme to ony body. Thā the blessed Germayn toke wt̄ hym saynt Lupe. And they bothe went into brytayn/where as ꝑ heresyes than were. But whā they were on ꝑ see a great tempeste came & arose/whiche by ꝑ prayer of saynt Germayn anone cessed. And thā they were receyued honestely of the people of ꝑ countre/whose compynge deuylles had sayd tofore/whiche saynt Germayn had caste oute of bodyes that they had vexed. And whan they had ouercomen the heresyes/they retourned agayne vnto theyr owne places. ¶ On a tyme it happed ꝑ saynt Germayn laye seke i a strete/whiche strete was a fyre. To whom ꝑ folke came & desyred to bere him oute of the strete for drede of ꝑ fyre/but he wolde not be borne thens/but put hymself agaynst ꝑ fyre whiche brente all about hym/and touched not hym ne the hous ꝑ he was in. ¶ Another tyme he retourned into brytayne for the heresyes/one of his dissyples folowed hym hastely and fyl seke by ꝑ waye and dyed there. And whan saynt Germayn retourned/he demaūded to se ꝑ sepulture of his dissyple that was deed. And it was opened to hym/& he called hym by his name/& demaunded him what he dyd and made/and yf he wolde dwelle ony more with hym. And anone ꝑ body spake and sayd that he was well/& al thynges were swete to hym & wolde no more be called agayne into this world he sayd. And ꝑ saynt graunted hym that he sholde be in reste/& layde downe his heed and slepte in oure lorde. He preched on as

tyme in bretayne somoche that the kynge deyned hym lodgynge & his people. Thā it happed that ỹ kynges cowherde went with his porcyon that he fette at the palays ond bare into his lytel hous. And he sawe the blessed Germayn and his men seche theyr lodgynge where they myght be herberowed ỹ nyght. And the cowherde brought hym into his hous & sawe ỹ they had moche hongre / but he had not meet ynoughe for hym & for his ghestes This cowherde hadde but one calfe / whiche he dyd go slee for to gyue to thē. And he receyued them debonayrly with the lytel good that he had. And whan they had soupped and had sayd graces saynt Germayn bad hym bringe to hym ỹ bones of the calfe / and to laye them vpon ỹ skynne / and after made his prayer to god / and anone ỹ calf arose to lyfe without taryenge. And on ỹ morowe saynt Germayn came hastely to the kynge / & demaūded hȳ why he had denyed hym lodgynge. Thā the kynge beynge sore abasshed coude not answere. Than he sayd to the kynge / go out and leue the realme to one better thā thou art. And thā saynt Germayn ordeyned ỹ cowherde to be gouernour of ỹ realme. Than as ỹ saxons fought agaynst ỹ brytons / and sawe they were with a fewe men / and sawe the holy man passe by thē they called hym / and the sayntes preched somoche to them that they came to ỹ grace of baptysme. And on ester day they cast of theyr armour & through brēnynge charyte of fayth purposed to fyght. And whā ỹ other partye herde ỹ they purposed to go agaynste thē hardely. And saynt Germayn hyd hymselfe aparte wt̄ his people & warned thē whā he sholde crye alleluya ỹ they all sholde answere alleluya / & whā ỹ sayd saynt Germayn had cryed alleluya / & ỹ other had answered / theyr enemyes had so great fere ỹ they cast awaye all theyr armours & had wende verely ỹ al ỹ mountayns had fallen on thē / & heuen also / & so all afrayde went away. ¶ On a tyme as sayt Germayn passed by Augustynence / and went to ỹ tombe of saynt Calsyen & enquyred of hym how it was wt̄ hȳ And he answered hym oute of ỹ tombe & sayd I am in swete rest / & abyde ỹ comynge of our redemer. And he sayde agayne. rest ỹ than styll in ỹ name of our lorde / & praye for vs deuoutly ỹ we maye deserue ỹ Joyes of ỹ resurrecyon. And thā saynt Germayn came into rauenne he was receyued moche honourably of ỹ quene placyda & of Valentynyen her sone. And at ỹ houre of souper she sende to hym a ryght great vessel of syluer ful of delicyous meet ỹ whiche he receyued for to gyue to poore men. And in stede therof he sende too the quene a dysshe of a tre & a barly lofe ỹ whiche she receyued gladly / & after dyd do couer ỹ dysshe wt̄ syluer & kept it longe with great deuocyō. ¶ On a tyme whan ỹ lady had bode hȳ for to dyne wt̄ her / he graūted it debonayrly / & bycause he was wery of trauayle & fastynge / he rode frome his hostel vnto ỹ palays vpon an asse / & why les he dyned his asse deyed. And as ỹ quene knewe ỹ his asse was deed / she was moche sorowfull. And dyd do presente to hȳ a ryght good hors of ryght great beaute & great. And whan he sawe hym so rychely adourned & arayed / he wolde not take it / but sayd / shewe to me myn asse. For he ỹ brought me hyder shall bringe me home / and went to the deed asse / and sayd aryse and let vs retourne home. And anone arose and awoke as he hadde slepte & as he had had no harme. And than saynt Germayn mounted on his asse / & rode to his lodgynge / but or he departed fro rauēne he sayd ỹ he sholde not be longe in this worlde. And a whyle after he fyll seke of ỹ feuers or accesse / and the seuenth day after passed out of this worlde vnto our lorde. And his body was borne into fraunce lyke as he had deyred of ỹ quene. And he deyed about ỹ yere of our lorde foure hun-

vied/ & xxi. Saynt Germayn hadde promysed to laynt Eusebe/ whiche was bysshop of versayle/ that whan he retourned he wolde halowe his chyrche that he had founded. And whan laynt Eusebe vnderstode that he was deed/ he wolde hymselfe halowe his chyrche/ and do lyght the tapers/ but ỹ ofter they lyghte them so ofte they wente out and were quenched. And whã laynt Eusebe sawe this he apperceyued wel that the halowynge was done or elles it sholde be done another tyme/ or it sholde be reserued to another bysshop/ & thã whan ỹ body of laynt Gernayn was brought to versayle assoone as his body was brought into the chyrche/ all the tapers were lyght by themselfe by goddes grace. Than laynt Eusebe remẽbred of ỹ promysse of laynt Germayn/ & ỹ whiche he had promysed lyuynge/ he accõplysshed beynge deed. But it is not to be vnderstãde ỹ this was ỹ great Eusebe bysshop of versayle ỹ this was done in his tyme. For he deyed vnder Ualent ỹ emperour/ and fro ỹ dethe of hym vnto the dethe of laynt Germayn was more than fyfty yere. But this was another Eusebe/ vnder whom this thynge was done. Than let vs pray vnto this holy Germayn ỹ he pray for vs to god almyghty ỹ after this lyf we may come to euerlastynge blysse in heuẽ. Amẽ

¶ Here begynneth the lyfe of layt Eusebe/ and fyrst of his name.

EUsebe is sayde of eu/ whiche is almoche to say as good/ and sebe ỹ is eloquence/ or stacyon. Or Eusebe is almoche to saye as worshypfull/ he had bounte in sanctyfycacyon. Eloquence in defence in the sayth. Stacyon in stedfastnes of martyrdome and good worshyppynge in the reuerence of god.

EUsebe was alwaye a virgyn. And whyles he was yet yonge i ỹ fayth he receyued baptysme & name of Eusebe ỹ pope. In whiche baptysme ỹ handes of angelles were sene ỹ lyfte hym out of the fonte. ¶ On a day acertayn lady was enpryled of his beaute/ & wold haue gone to his chambre/ & the angelles kepte the dore in suche wyse that she myght not entre And on the morowe she went to hym and kneled downe at his fete and requyred of merey & forgyuenes of that she hadde bẽ in wyll to haue made hym synne. And he pardoned her debonayrly. And whan he was ordeyned to be a preest he shone in so great holynesse that whan he songe ỹ solempnytees of the masse the angelles serued hym. ¶ After thã whan the heresye of ỹ arryens had affected all Italye. And Constantyn ỹ emperour fauouryng thẽ Julyus the pope sacred Eusebe to be bysshoppe of versayle ỹ cyte/ the whiche helde ỹ pryncypate of ỹ other cytees in Italye. And whan the heretykes herde say ỹ they shytte fast ỹ dores of ỹ chyrche/ whiche was of our blessed lady/ & blessed bygyn laynt Maryt. Thã the blessed layne kneled downe & anone ỹ dores opened by his prayers. Thã put he out Eugenyen bisshop of melan/ whiche was corrumped of this euyll heresye/ and ordeyned in his place Denys a man tyghte catholyque. Thus Eusebe purged all ỹ chyrche of ỹ occydent. And Inastase purged ỹ oryent of ỹ heresye arryen. Arrius was a preest of alysaũder whiche sayd and affyrmed ỹ cryst was a pure creature/ & sayd that he was not god & for vs was made/ that we by hym as by an instrumend were made of god. And therfore Constãtyn ordeyned a counseyll at Nycene/ where as this errour was condempner. And after this arryen deyed a myserable dethe/ for he voyded all his entrayles bynethe at his fondement. And Constancyen sone of Constantyn was corrupt wt this heresye. For whiche cause Constantycyen had great hate agaynst Eusebe. And assẽbled a cõpanye

of many bysshoppes / & called denys & sende many letters to eusebe. And he knewe well þ the malyce of hym was so great þ he demed not come to hȳ. Wherfore þ emperour establysshed agaynst þ excusacyō of hym / þ the coūseyle sholde be solemnysed at Mylane / whiche was nye to hym. And whā he sawe þ Eusebe was not there / he cōmaūded to þ arryens þ they sholde wryte theyr fayth / & sende it to Denys þ bysshop of Mylane / & .xxix. bysshops he made subscrybe þ same fayth. And whan Eusebe herde þ he yssued oute of his cytee for to go to Mylane / & sayde well tofore þ he sholde suffer moche. And thus as he came to a flood for to go to mīlane. Theshypp taried lōge on þ other syde of þ ryuer / but þ shypp came at his cōmaūdement & bare hym ouer & his kelaweshyp woute gouerner. Thā þ forsayd Denys came agaynst hym & kneled downe at his fete & requyred pardon. And whan Eusebe coude not be torned by gyftes ne by menaces of this Emperour / he sayd tofore thē all. I say þ þ sone is lesse than þ fader / wherfore haue ye thā made my sone and my dysceple greater than me / for þ dysceple is not aboue þ mayster / ne þ sone aboue þ fader. Than were they meued by this reason / & shewed to hym þ wrytynge þ they hadde made / & Denys had wryten / & they sayd þ they had wryten / & he sayd nay I shall not subscrybe after my sone / to whome I am souerayne by auctorite / but brenne this wrytynge / & after wryte another ye wyll or I shall wryte / & thus by þ wyll of god that cedule was brent / whiche Denys & the .xxix. bysshops had subscrybed. And than the arryens wrote agayne another cedule / & delyuered it to Eusebe & to þ other bysshops for to subscrybe. But þ bysshops enhardyed of Eusebe wolde in no wyse consente to subscrybe / but they were glad þ thylke cedule whiche by constraynt they had subscrybed was brente. Than was Cōstancyen angry & delyuered Eusebe to þ wyl of þ arriens / & anone they drewe hym fro þ myddle of þ bysshoppes & bete hym cruelly & drewe hym fro þ hyest of þ palays by þ stappes downe to þ lowest / & fro þ lowest to þ hyest vnto the tyme þ his heed was all to bruised / & bled moche blode / & yet he wolde not cōsent to them. And than they bounde his handes behynde hym & after drewe hym with a corde about his necke / & he thanked god & sayd þ he was all redy for to deye for þ defence of þ fayth of holy chyrche. Than Cōstancyen exyled lyberyen the pope / Denys / Paulyn / & all the other bysshoppes þ Eusebe had hardyed. And than þ arryens ledde Eusebe into Jerapolyn a cytee of paleſtyn and enclosed hym in a strayte place. In lomoche þ it was so strayte and shorte þ he myght not stretche out his fete ne tourne hym fro one syde to another / & had his heed so strayte that he myght not moue it ne tourne hyder ne thyder his mēbres in no maner / sauf onely his sholders & armes / þ place was so strayte in lengthe & in brede. And whan Constancyen was deed Julyen succeded hȳ. And wolde please euery man / & cōmaūded þ all the bysshoppes whiche had ben exyled sholde be repelled / & the tēples of þ goddes to to be opened / & wolde þ all mē sholde vse peasle vnder what lawe he were. And by this occasyon Eusebe yssued oute of prysson / and came to Anathase and tolde to hym what he had suffered. ¶ Than Julyen dyed / & Jonynyen reygned / & the arryens cessed. saynt Eusebe retourned to the towne of verſayle / where the people receyued hym with great Joye. And after whan valēt reygned / þ arryens came agayne to theyr forces / and entred into the houſe of Eusebe / & stoned hym wt stones / & so put hym to dethe / and dyed debonayrly in our lorde / and was buryed in the chyrche that he made. And it is sayde that he impetred & gate grace of our lorde that none Arryen myght lyue in that cyte. And after þ cro-

nycles he lyued.lxxxviij.yere. He floured about the yere of our of our lorde.iij.hondred and lxty.

¶ Here foloweth of the seuen Machabees.

THer were.vij.machabees wt̄ their worshypfull moder & a preest named eleazar/whiche wolde ete no swynes flesshe bycause it was defēded in their lawe. And after ꝑ it is cōteyned in the fyrst boke of ꝑ machabees they suffered great tormētes & suche as was neuer herde tofore. And it is to vnderstāde ꝑ the chyrche of ꝑ orygent make ꝑ solempnites of ꝑ saynt̄es of ꝑ one & of ꝑ other testament. And ꝑ chyrche of the occydēt maketh no feest of them of the olde testament/sauf of ꝑ Innocentes/bycause ꝑ the soules of ꝑ saynt̄es of ꝑ tyme descended into hell. But she maketh ꝑ feest of ꝑ Innocētes/bycause ꝑ Jhesus was slayne in euerych of them. And also of the machabees/and ther ben foure reasōs/wherfore ꝑ chyrche maketh solēpnytees of the Machabees/how be it ꝑ they descended into hell. ¶ The fyrst reason is bycause they had prerogatyue of martyrdome/not tofore lyke herde and aboue that ony other of the olde testament haue suffered. And therfore they ben preuyleged ꝑ their passyon be solemnysed by their meryte/and this reason is set in scolastica hystoria. ¶ The seconde reason is for the representacyon of ꝑ mystery. The nombre of that.vij.is vnyuersall and generall. And by them ben vnderstanden & sygnyfyed all the faders of the olde testament worthy to be solēpnysed. And how be it that the chyrche maketh not solempnyte of them/bycause they descended into hell. And also bycause ꝑ there came so great a multytude of newe saynt̄es. Neuertheselle in these seuen is done reuerēce to them all. For as it is sayd by the nombre of seuen is assygned an vnyuersyte. ¶ The thyrde is bycause of the ensample of sufferynge and there ben purposed an ensample of good crystē mē for two thynges/ꝑ is to saye/the cōstaūce after ꝑ constaūce of thē they ben enhardyed in ꝑ loue of ꝑ fayth/& also for to suffer for ꝑ lawe of ꝑ gospell/lyke as they dyde for ꝑ lawe of Moyses. ¶ The.iiij.reason is/bycause of tourmētes/for they dyd suffer suche tourmentes for their lawe that they helde for to defende/lyke as crysten men done for ꝑ lawe of the gospell. And mayster Johan Beleth assygneth these thre last reasones in his somme of the offyce.

¶ Here begynneth the feest of saynt Peter ad vincula at lammes.

THe feste of saynt peter ꝑ apostle that is called ad vincula was establysshed for.iij.causes ꝑ is to wytte in remēbraunce of ꝑ deliueraunce of saynt peter. And in mẏde of delyueraūce of Alexander for to destroye the custome of ꝑ paynyms/& for to get absolucyon of spyrytual boūdes. And ꝑ fyrst cause is whiche in remēbraunce of saynt Peter. For as it is redde in ꝑ hystory scolastyque/ꝑ herodes agryppe wente to Rome/& was ryght familyer wt̄ Gayus neuewe of Tiberius emperoure. And on a day as Herode was in a charyot brought wt̄ Gayn/he lyfe vp his hādes into heuē/& sayd. I wolde gladly se the dethe of this olde felawe Peter/& ꝑ lorde of all the worlde/& ꝑ charyot mā herde this worde sayd of herode/& anone tolde it to Tyberyus/wherfore Tyberyus sette herode in

pryson/ & as he was there he behelde on a daye by hym & sawe vpon ỹ braunche of a tree an owle whiche sat theron. And another prysoner whiche was w̃ hym ỹ vnderstode well dyuynacyõs sayde to hym. Thou shalte be anone delyuered & shalte be enhaũced to be a kyng. In suche wyse ỹ thy frẽdes shall haue enuye at ỹ/ & thou shalt dye in ỹ prosperite. And knowe that ỹ for trouth/ ỹ whã ỹ shalt se ỹ owle ouer at ỹ ende of ỹ. v. dayes after ỹ ỹ shalt dye for certayne/ & anone after Tyberius dyed/ & Gayus was emperour whiche delyuered Herode out of pryso & enhaũsed hym gloryously. And sende hym as kynge into Judee. And anone as he came he sent his puyssaunce and set hande for to put some of the chyrche to affliccyon/ & dyd do slee James broder of saynt Johan the euangelyst w̃ a swerde before the daye of ester. And bycause it was a thynge agreable & pleased ỹ Jewes. He toke Peter on ester daye/ & enclosed hym faste in pryson. And wolde after ester bryngе hym forth & shewe hym to ỹ people & slee hym. But ỹ angell came merueyously & vnbouũde hym & losed his chaynes & sende hym forth all quyte to the seruyce of prechyng ỹ worde of god. And ỹ felonny of this kynge suffered not to abyde ony dylacyon of vengeaũce. For ỹ nexte daye folowynge he made do come ỹ kepers for to begynne to torment them w̃ dyuers peynes for the slepynge of Peter/ but he was lette to do that that the delyueraũce greued thẽ not. For he went hastely to Cezarye/ & there was smyten of an angell/ & deyed. Thus reherseth Josephus in the boke of antyquyte. For whan Herode came into Cezarce all the men & women of ỹ prouynce came to hym. And whã the daye came ỹ he sholde go in Judgement & toke possessyon of the countre. He went & cladde hym w̃ a vestyment of the tyssue merueyously shynyng of golde or of syluer. And whan the sonne smote and shone on it. It was more shynynge thã the sonne/ for it was so bryght ỹ no mã myght beholde it. And ỹ brygh-tnes was lyke reed metall & gaue fere and drede to thẽ ỹ loked theron/ & therfore the pryde of hym was so great ỹ he better semed a man made by crafte thã by nature humayne. And than the people began to crye and sayde/ we haue sene the tyll now as a man/ but now we confesse that thou art aboue nature humayne. And thus as he was flatered w̃ honours/ & refused not dyuyne worshyppes/ he beynge there set sawe aboue his heed an owle syttyng/ whiche was messanger of his hasty and shorte dethe. And whan he had aperceyued the owle/ & behelde ỹ people that were there assembled and comen at his commaundemẽt/ he sayd to them. Certaynly I ỹ am your lorde shall dye w̃in. v. dayes here after/ for he knewe it well bycause the dyuynour had tolde hym that he sholde dye w̃in fyue dayes that he hadde sene ỹ deuyll syttynge aboue hym. And incontynent after this thynge thus accõplyssched he was smytẽ sodenly in suche wyse that wormes ete his bowelles. And the fyfte daye dyed And this sayth Josephus. And bycause than in remẽbraũce of ỹ delyueraunce of saynt Peter prynce of the apostles fro the cruell vengeaunce of the cruell tyraunte/ whiche as soone as he was enhaunced to be kynge went to pursewe & destroye the chyrche to fore ỹ chyrche halowed ỹ feest of saynt Peter ad vincula. And ỹ epystle is songen in the masse/ in whiche this delyueraunce is wytnessed here to be done.

¶ The secõde cause of the establyssh-ynge of this feest was bycause Alysaunder the pope whiche was the fyfte after Peter. And hermes prouost of rome whiche was conuerted to the fayth by the same Alysaunder were holden in dyuers places in the pryson of Nuyryne the Judge/ whiche Judge sayde to Hermes the prouost. I merueyle of the that arte so wyse a mã that thou wylte not leue ỹ great worldely

honours ꝑ thou haste/ & the great rychesses ꝑ thou receyuest of the prouoste. And now thou wylt leue all these thynges for dremynge of another lyfe. To whome hermes sayde tofore this tyme I deprayed and scorned/ & wende there had ben none other lyfe than this. Nuprynne answered. Make proue to me that there is another lyfe/ & anone I shall applye me to ꝑ fayth To whome Hermes sayde. Alysaũder he whō ꝑ holdest in thy prysons shall enforme ꝑ better than I. Than Nuprynne cursed Alysaunder & sayd to hym. I wyll that ꝑ shalt make a proue of this thynge to me/ & thou sendest me to Alysaunder whome I holde bounden in chaynes for his euyl dedes. Truely I shall double ꝑ prysons vpon the and Alysaunder/ & I shall set watche vpon you/ & yf I fynde ꝑ wō hym or hym wō the/ I shall verely gyue fayth to thyn and to his wordes. And than he doubted theyr keepers & shewed this to Alysaũder And thā Alisander prayed to god & an angell came to hym and brought hym into the prysons vnto Hermes. And whā Nuprynne came to ꝑ prysons he foũde thē bothe togyder/ wherofore he was moche aduerueyled. And thā Hermes recoũted it to Nuprynne how Alysaunder had healed his sone and repsled hym fro dethe. And than sayd Nuprynne to Alysaũder. I haue a doughter named Balbyne/ whiche is seke of the goute/ yf ꝑ mayst hele her/ I promyse the that I shal receyue the fayth of your god Jhesu cryst/ & be baptysed yf thou mayst get for her helthe. To whome Alysaũder sayde. Go anone & bryng her to me into prysons. And Nuprynne sayd to hym/ how may I fynde the in thy prysons & arte here And Alysaũder sayd go thy waye/ for he ꝑ brought me hyther shall soone bryng me thyder. And Nuprynne went than and fette his doughter & brought her into the prysons where Alysaunder was & founde hym there/ & than kneled he downe to his fete/ and his doughter began to kysse the chaynes with whiche saynt Alysaunder was bounden hopynge therby to receyue her helthe. And saynt Alysaunder sayd to her/ doughter kysse not my chaynes/ but seke the chaynes of saint Peter and kysse them wō deuocyon/ & thou shalte receyue thy helthe. And anone Nuprynne dyde do seche ꝑ chaynes of saynt Peter/ and they were founden. And so Alysaunder dyd ꝑ doughter to kysse thē. And anone as she had kysled them she hadde receyued her helthe & was all hole. Than Nuprynne demaunded pardon and forgyuenes & delyuered Alysaunder out of prysons/ & receyued the holy baptysme he & al his meyne & many other. Than Alysaunder establysshed this feest to be halowed alwaye the fyrste daye of Auguste. And dyde do make a chyrche in ꝑ honour of saint Peter where as he sette the chaynes/ & named it saynt Peter ad vincula. And to ꝑ chyrche came moche people at ꝑ solempnyte/ & the people kysled there the boũdes & chaynes of saynt peter. ¶ The thyrde cause of this establysshmēt after Bede is this. Antoyne & Octauyan were so cōioyned togyder by affynyte/ so that they depted bytwene them two the empyre of the worlde. Octauyan had in ꝑ occydent Ytalye Fraũce & Spayne. And antoyne had in the eest Asye Ponte & Affryke. Antoyne was wylde Joly & rybaldous/ and had the lyster of Octauyan to his wyfe/ and lefte her and toke Cleopatra whiche was quene of Egypte/ & for this cause Octauyan hadde hym in great despyte/ & wente with force of armes agaynst Antoyne in Asie & ouercame hym in all thynges. Than Antoyne & Cleopatra fledde as vaynquysshed and slewe themselfe by great sorowe/ & Octauyan destroyed entyerly the Royame of Egypte & made it to be vnder the Romayns. And fro thens he wente in all ꝑ hast ꝑ he myght into Alexandrye/ & dyspoyled it of all rychelles and brought them to Rome and encreased so the comyn prokyte of

Rome that there was gyuen for one peny the whiche tofore was solde for foure. And bycause the batayles of the people hadde wasted & destroyed the cyte of Rome / he renewed it sayenge. I founde it couered with tyles and I shall now leue it couered with marble / and for these causes he was made Emperour / and the fyrst that euer was called Auguste. And of hym bē all other that came after hym called Augustes. Lyke as after his vncle Julyus Cezar they ben called Cezaryens. Also this moneth of August whiche tofore was called Sextilis / ỹ people entytled it to his name & called it Augustus in the honour and remembraunce of the byctory of the Emperour that he had this fyrst daye of this moneth. In somoche that all the Romayns made that daye great solempnyte vnto the tyme of Theodosius the Emperour / whiche began to reygne the yere of our lorde. CCCC. xcvi. Than Eudosye doughter of the sayde Theodosius Emperoure & wyfe of Valente went by a voue to Jherusalem. And ther a Jewe gaue to her for great loue a great gyfte. And they were the boundes / that is wete the two chaynes with whiche saynt Peter vnder Herode was bounden w̄ / wherof she was moche Joyous. And whan she retourned to Rome / she sawe that the Romayns halowed the fyrst daye of Auguste in the honour of an Emperoure paynym whiche was deed. Than was she moche sorowfull / bycause they dyd somoche honour to a man dampned / and thoughte that they myght not lyghtly be withdrawen frome this custome / but yf she myghte somoche do she wolde not leue it thus / but that it sholde be made in the honour of saynt Peter / and that all the people sholde name ỹ daye the daye of saynt Peter ad vincula. And herof she hadde collacyon with saynt Pelagyen the pope / and broughte theym with sayre wordes to that that the remembraunce of ỹ pryncs of the paynyms was forgoten. And the memory of the pryncs of the apostles was halowed / and it pleased ryght well vnto all the people. Than she brought forth the chaynes the whiche she hadde brought from Jherusalem / and shewed theym to all the people. And the pope brought forthe the chayne with the whiche he hadde ben founden vnder Nero. And as soone as that chayne touched ỹ other / all thre by myracle were but one lyke as they had ben neuer but one. Thā the pope and the the quene establysshed ỹ the solysshe relygyon of ỹ people makyng ge solempnyte of a paynym were chaunged into a better / and was made of saynt Peter pryncs of the apostles. And the pope & the quene set the chaynes in the chyrche of saynt Peter ad vincula. And were gyuen of the quene to ỹ sayd chyrche ryghte great gyftes and ryght fayre preuyleges and it was establysshed that daye to be halowed ouer all. And this is that Beda sayth / and Sygybert also sayth the same of this thynge / and of what great vertue this chayne is. It appered well in ỹ yere of our lorde. CCCC. xliiii. ¶ There was an erle whiche was nyghe vnto the Emperour Ottone that was so cruelly vexed and tourmented with the deuyll tofore al the peeple so that with hys owne tethe he bote and tare hymselfe / & by the commaūdement of the emperour he was ledde vnto pope Johan for to putte the chayne about his necke. And ther was another put about his necke of this wood man and demonyake / and it dyd ỹ none allegement bycause it had no vertue. And at the laste ỹ very chayne of saynt Peter was brought and put aboute the necke of the sayd demonyake. But it was of suche a vertu that the deuyll myght not bere it / but departed and wente out cryenge tofore thē al. Than Theoderyk byssshoppe of Metz toke that chayne and sayde he wolde not departe fro it in no maner but yf his hāde were cut of. And for this cause was great

dyscorde betwene the pope & the bysshop and the other clerkes. And þat last þ Emperour appeased the noyse & gate of þ pope that he hadde a lynke of the chayne / and he kepte it moche worthely in great deuocyon. ¶ Velet reherceth in his Cronycle and it is wryten in þ hystorye Trypertyte / that in that tyme ther was a great horryble dragõ whiche appered at Emperõ And the bysshoppe Donate spytte in his mouthe & kylled hym forthwith. But þ he made to forze the lygne of the crosse with his fyngers vpon the dragon. For he was so great that there behoued seuen couple of Oxen to drawe hym thens oute of the towne into a place where he was brente for bycause the stynke of hym sholde not corrupte the ayre. Yet sayth þ same Velet / & also it is sayd in the hystorye Trypertyte that the deuyl appered in a towne named Creta in the semblaunce of Moyses and this Creta is nyghe to a mountayne whiche is nyghe to the see / assembled a great multytude of Jewes of all places & brought them to the toppe and hyest of þ mountayne. And promysed theym to lede them and to go drye fote with them vpon the see into the lande of promyssyon. And there he assembled people without nõbre. And some bylcued þ þ deuyll had delppte of the Jewe þ had gyuen this chayne vnto the quene by whiche the feest of Octauyan celled & was made of saynt Peter. And whan that the deuyll sawe that he had there of the Jewes without nombre aboue vpon þ great moũtayne / he made many fall downe frome the toppe of the grounde bynethe / & made of thẽ withoute nombre to be drowned in the see / & thus þ deuyll aducnged hym on them / and many of them þ escaped became crysten. For whan they wolde haue gone vpon þ moũtayne with the other they myght not goo vp so sharpe roches / in suche wyse þ they that went vp were all to cutte with þ stones / and the other were drowned in þ see & were all deed. And whã the other wolde haue done the same and tarped bycause that they wyste not what was happened of the other / but certayne fysshers goyng by them tolde them what whas fallen of the other / and thus they þ myght escape retourned and wente not after the other / and all these thynges ben conteyned in þ sayde hystorye. ¶ The fourth cause of institucyon of this feest may be assygned here in this wyse. For our lorde delyuered saynt Peter out of this chaynes by myracle & gaue hym power to bynde & vnbynde / for we be holden & boũden vnto þ bande of synne & haue nede to be assoyled. Therfore we worshyp the solempnyte of þ chaynes afore sayd. For he was deserued to be vnbounde of the boũdes of chaynes / so receyued he power of our lorde Jhesu cryst to assoyle vs. And this laste reason maye be lyghtly appertreyued / for þ feest that þ epystle accordeth to the absolucyon and losynge of the chaynes made to the apostle. And the gospell recordeth the power that was gyuen vnto hym for to assoyle. And the orysons of the dethe requyreth that absolucyõ be made made vnto vs. And this that somtyme he gyueth absolucyon and assoyleth the dampned otherwhyle by þ power of the keyes whiche he receyued.

¶ It happed in a myracle of the blessed vyrgyn Mary. On a tyme there was a monke a scoler whiche was in the Cytee of Colayne in the monastery of saynt Peter whiche monke was synfull / and whã this monke was suppryssed with sodayne dethe / the deuylles enemyes of mãkynde accused hym & cryed on hym that he had done all maner synnes / that one sayde I am couetyse / whiche so ofte thou hast coueyted agaynst the cõmaũdement of god & another sayd I am vayne glorye of whiche thou haste enioyed the in makynge a vaunte ymonge mẽ. Another sayd I am thy lesynge in whiche thou often synnedest in lesynge / & other in lyke wyse. And

contrary to them some good werkes that he had done excused hym sayenge. I am obedyence ỹ whiche thou dydest to thyne elders and to thy souerayne̅s / & another sayde I am the longe of the psalmes that ỹ hast songen vnto god moche ardantly. And sayn̄t Peter to whō he was a mōke went to god for to pray for hym. And our lorde answered to hym / hathe not the prophete sayde by my inspyracion. Domine quis habitabit in tabernaculo tuo. Lorde who shall dwell in thy tabernacle or who shall reste in thy hyghe holy mountayne / he ỹ shalbe without spotte of synne / how may this mā than be saued whiche is not entred without spotte ne hathe doone no ryghtwysenes. And yet sayn̄t Peter prayed for hym with the blessed byrgyn moder of god. And than our lorde gaue vpon hȳ this sentence ỹ the soule sholde retourne agayne to ỹ body and that he sholde do penaunce. And than sayn̄t Peter with the keyes ỹ he helde in his hande fered ỹ deuylles & made them to flee / and after delyuered the soule to a monke of the same monastery & commaūded ỹ he sholde brynge it to the body / and he bare it to hym & requyred of hym for his rewarde ỹ he had broughte it agayne ỹ he sholde say euery daye for hym ỹ psalme. Miserere mei deus. And ỹ he sholde ofte swepe his sepulture and kepe it clene. And thus he reuyued fro the dethe and came agayne to the worlde & dyd his penaunce / & recoūted to all the people that ỹ had happed to hym. Than let vs praye to this gloryous apostle sayn̄t Peter to be our aduocate to our lorde Jhesu cryst that we maye by power of the keyes gyuen to hym haue very absolucyon of our synnes / that after the accomplysshement of this shorte and transytory lyfe we maye come to euerlastynge lyfe in heuen. Amen.

¶ Here foloweth ỹ lyfe of sayn̄t Steuen the pope.

When sayn̄t Steuen the pope had conuerted many of the paynyms vnto crystē fayth bothe by worde and by example / and had also buryed many bodyes of martyrs in the yere of oure lorde. CC. and. xl. he was sought by great study of Valeryen & Galyen than Emperours. For bycause ỹ he & his clerkes sholde do sacrifyce vnto theyr ydolles / ors to be slayne by dyuers tourmentes. And the sayd Emperours made ordynaūce / ỹ who someuer brought thē he sholde haue all theyr substaunce / & for that cause. x. of his clerkes were taken & brought forthe / & anone woute audyence were byheded. And ỹ nexte daye folowynge sayn̄t Steuen the pope was taken & brought to the temple of mars theyr god to the ende that he sholde adoure and do honour to ỹ ydoll ors he sholde haue sentence to be byheded. But whan he was entred into the tēple he prayed to oure lorde Jhesu cryste that he wolde destroye the temple. And anone a great party of the temple fyll / and all they that were there fledde for drede ỹ they hadde. And than they wente to ỹ Cymytory of sayn̄t Luke. And whan Valerian herde that he sende to hym mo knyghtes than he dyd tofore / & whan they came they founde hym syngynge masse / and anone he kynysshed deuoucely that whiche he had begonne. And that done / they byheded hym in his sete.

¶ Here begynneth ỹ Inuencyon of sayn̄t Stephen prothomartyr.

The Inuēcyon of this holy body of sayn̄t Stephē prothomartyr was made in the yere of oure lorde. CCCC. & xvij. in ỹ. xvii. yere of Honorius the Emperour. The Inuēcyon of hym the translacyon and the coniūccyon were made by order for a preest named Lucyen of ỹ cōtree of Jherusalem / of whome Gerad recompteth ymonge the noble men & wyse

erth thus that on a fryday whan he was in his bedde rested and vnneth awoke/ he sawe an auncyent man of a noble stature w̄ a longe berde w̄ a semely vysage enuyronned in a whyte mātel/in whiche ther were lytell ouches and crosses of golde tyssued/he was hosed with hosen browdred w̄ golde aboue/whiche held in his hāde a rodde of golde w̄ whiche he touched hȳ & sayd. Goo and w̄ great dylygence open our tombes/for we be layde in a place dyshoneste & of despyte/go thou therfore vnto Johan the bysshop of Jherusalem & saye to hym ꝑ he laye vs in a more honorable place. And bycause ꝑ wrought & trybulacyon is thrugh the worlde/god hath ordeyned to be debonayr & mercyful to ꝑ world by our suffrages and prayers. And Lucyen sayd vnto hym. Syr who art ꝓ: I am sayde he Gamalyell whiche nourysshed ꝑ apostle Poule & ensygned hym the lawe of my faders/ & he ꝑ lyeth w̄ me is saynt Stephē whiche was stoned of ꝑ Jewes & cast out of ꝑ ryte for to be deuoured of ꝑ bestes & byrdes/but he kepte hym to whō he kepte his fayth woute hurtynge. And I with great dylygence toke vp the body and with great reuerence buryed it in my newe tombe. And that other that lyeth w̄ me is Nychodemus my neuewe/whiche went by nyght to Jhesu cryste and receyued baptysme of Peter and Johan/ and therfore the prynces of preestes were angry with hym & wolde haue slayne hym/ but that they lefte it at the reuerēce of vs Neuertheless they toke awaye al his substaūces and deposed hym frome his prynrypate/and beted hym strongely and lete hym lye for deed. And than I tedde hym into my house where he lyued after but a fewe dayes/ and whan he was deed I buryed hym at the fete of saynt Stephē/ and ꝑ thyrde that is with me is Abybas my sone whiche is ꝑ. xx. yere of his aege receyued baptysme with me and was a clene bygyn/and lerned the lawe of god with my dyscyple Poule/ and Ethea my wyfe & Selenus my sone whiche wolde not receyue the fayth of Jhesu cryst were not worthy to be put in oure sepulture/ thou shalt fynde them buryed in another place & shalt fynde theyr tombes voyde & ydle/& whan he had sayde all this saynt Gamalyell vanysshed awaye. And than Lucyen awoke & prayed to god yt this vysyon were trewe that it myght be shewed yet the seconde tyme and the thyrde tyme and the nexte fryday e folowynge after he appered lyke he dyde tofore and sayde to hym. Wherfore hast thou dysdayne to do that whiche I haue requyred the. And he sayde to hym. Syr I haue no dysdaye/ but I haue prayed god yt it in his name ꝑ it appyere to me yet ones agayne. And Gamalyel sayd to hym bycause thou hast thoughte in thy courage that yt ꝑ fynde vs how thou myghtest deuyse the relyques of eche of vs. I shall ensygne the of euerych by symplytude to knowe ꝑ tombes and relyques of eche of vs. And than he shewed thre panyers of golde and the fourth of syluer/of the whiche ꝑ one was full of reed roses and the other twayne of whyte roses/ and the fourthe whiche was of syluer was full of saffron/ & Gamalyell sayde vnto hym/ these panyers ben our tombes/and these roses ben our relyques/and the fyrste full of reed roses is the tombe of the holy saynt Stephen whiche onely of vs all deserued ꝑ crowne of martyrdome/the other. ij. full of whyte roses ben the tombes of me & Nychodemus whiche persteuered w̄ a clene herte in the cōfessyon of Jhesu cryst/ & ꝑ. iiij. of syluer whiche is full of saffron is of Abybas my sone/ whiche shyneth by whytenesse of bygynyte/& yssued out of this worlde pure and nette/& this daye he vanysshed awaye. And the fryday after that weke folowynge he appered to hym agayne all angry and blamed hym grruously of his delayment & neclygence. And anone Lu

cyen wente to Jheruſalem & recouȳted all by order to Johan the byſſhop & called ỳ other byſſhoppes/& wente to ỳ place that was ſhewed to Lucyen. And whan they had begon to delue and moeue the erthe a ryght ſwete ſauoure was kelte. And by that merueylous ſauour and ſwetenes & by ỳ merytes of the ſayntes. lxx. ſeke mē were heled of theyr infyrmytes/and thus the relyques of theſe ſayntes were tranſported into the chyrche of Syon whiche is in Jheruſalē/in the whiche ſaynt Stephen vſed the office of the archedeken/& ther they were ordeyned for ryght honourably. In the ſame houre deſcēded fro heuē moche rayne. And of this byſyon and Jnuencyon Beda maketh mēcyon in his cronycle. And this inuencyon ſayth ſaynt Beda was in the ſame daye ỳ his paſſyon is halowed/& his paſſyon as it is ſayd was the ſame daye alſo. But the feeſtes haue ben chaūged by double reaſon. The fyrſt reaſon is bycauſe ỳ Jheſu cryſt was borne in erthe/ỳ mā ſholde be borne in heuen/therfore it appertayneth ỳ the feeſt of ſaynt Stephen ſholde folowe ỳ natyuyte of cryſte/for he was fyrſt martyred for cryſt for to be borne in heuen/& ſo it ſygnyfyeth ỳ the one folowe that other/& therfore it is ſongen in ỳ chyrche. Yeſterdaye cryſt was borne in erthe/ỳ this daye Stephe ſholde be borne in heuen. The ſecōde reaſon is ỳ the feeſt of the Jnuencyon is more ſolempnely made thā the feeſt of his paſſyon/and ỳ is onely for the natyuyte of our lorde Jheſu cryſte/ neuertheleſſe our lorde hathe ſhewed many myracles in the Jnuēcyon of hym/& bycauſe his paſſyon is more worthy than his Jnuēcyon therfore ought it to be more ſolempne/& therfore the chyrche hath tranſported his paſſyon to the tyme in whiche it is hadde in great reuerēce. And as ſaynt Auſtyn ſayth the tranſlacyon of hym was in this maner. Alyſander ſenatour of Conſtantynople went wt his wyfe to Jheruſalem & made there a fayre oratory of ſaynt Stephen ỳ fyrſte martyr/& after his dethe he dyd hȳ to be buryed by his body. And. vij yere after Julyā his wyfe wold retourne into her cōtre bycauſe that the prynces dyd do her wronge/and wolde cary with her the body of her huſbande. And whan ſhe had made longe requeſt to the byſſhop with many prayers/ the byſſhop ſhewed to her two tombes of ſyluer and ſayde too her. I knowe not whiche of theſe two is thy huſbande. And ſhe ſayd to hȳ. I wote well & wente haſtely & enbraced the body of ſaynt Stephen/& thus bycauſe of fortune whan ſhe wente to haue taken ỳ body of her huſbande/ſhe toke the body of ỳ prothomartyr. And whan ſhe was within the ſhyp with ỳ body there was herde hympnes and ſonge of angels & a ryghte ſwete odour/& the deuilles moeued great tempeſt ſayenge. Alas/alas/for the fyrſte martyr Stephē paſſeth here by/ỳ whiche beteth vs cruelly with fyre/and the maryners were ī great doubte & cryed to ſaynt Stephen. And anone he appered to them and ſayd I am here doubte ye nothynge/ and anone was great peas and fayre weder in the ſee. Than were ther herde voyces of deuylles crienge felon pryncebrēne this ſhyppe/for Stephen our aduerſary is within it/wt that the prȳce of deuylles ſende fyue deuylles for to brenne the ſhyp but the angell of our lorde plunged them downe into the grounde of the ſee/& whā they came to Calcydoyne the deuylles cryed ſayenge/the ſeruaunte of god cometh/ whiche was ſtoned to dethe of ỳ felon Jewes. Than came they in ſauete into Conſtantynople/& the body of ſaynt Stephē was brought with a great reuerēce into a chyrche. And this ſayd ſaynt Auſtyn/ỳ cōiunccyon of the body of ſaynt Stephē with the body of ſaynt Laurence was made by this ordynaunce. It happed ỳ The odoſyan ỳ emperours doughter Theodoſyen was greatly tormented with a de-

uyll/ & whā it was tolde to her fader whi-
che was at Constātynople/he cōmaūded
ꝑ his doughter sholde be brought thyder
& ꝑ she sholde touche ꝑ relyques of saynt
Stephen the fyrst martyr. And the deuyll
cried wīn her/yf stephē come not to Rome
I shall not yssue out of her/for it is ꝑ wyl
of the apostles. And whan the emperour
herde ꝑ he impetred & gate of the clergy &
of the people of Cōstātynople ꝑ they gaue
to the Romayns ꝑ body of saynt Stephē
ꝑ they sholde haue therfore the body of sa
ynt Laurēce. And ꝑ Emperour wrote to
Pelagye the pope/ vpon the whiche the
pope by the coūseyle of ꝑ Cardynalles cō-
sented to the requeste of ꝑ emperour. And
than wente ꝑ Cardynalles to Constanty-
nople & brought the body of saynt Stephē
to Rome. And ꝑ grekes came for to haue
the body of saynt Laurence/ ꝑ body of sa-
ynt Stephē was receyued into Capuan
whiche gate by theyr deuoute prayers ꝑ
eyght arme & buylded theyr chyrche me-
tropolytayne/ꝑ is to say ꝑ archebysshops
see in ꝑ honour of hym. And whan ꝑ Ro-
mayns were come to Rome/ they wolde
haue borne ꝑ body of saynt Stephen to ꝑ
chyrche of saynt Peter ad vincula/ they ꝑ
bare it stode styll & myght go no ferther/ &
the deuyll whiche was in ꝑ mayde cryed
ye traueyle you for nought/ for he shal not
be here but wt Laurence his broder wher
as he is/ and for this cause was the body
borne thyder. And the mayde touched the
body & was all hole. And saynt Laurence
as enioyenge hym of ꝑ compyne of his bro-
der & smylynge torned hym to ꝑ other parte
of ꝑ sepulcre & made place & lefte halfe the
place voyde. And whā ꝑ grekes set theyr
handes for to haue borne awaye Laurēce
they fyll downe to ꝑ erthe as they had bē
deed/ but ꝑ pope & the clerkes prayed for
them all & the people/ & yet vnneth with
great peyne came they to lyue agayne at
euēsonge tyme. Neuertheles they were al
deed within. x. dayes after/ & ꝑ Latynes
& all they ꝑ so cōsented entred into frenely
& myght not be hole vnto the tyme that
these two bodies were entombed togyder
And than was there a voyce herde fro he
uen ꝑ sayd. O blessed Rome whiche haste
enclosed in one tombe ꝑ glorious Jewel
les the bodyes of saynt Laurence of spay-
ne & of saynt Stephē of Jherusalē. This
cōfirmacyon was made aboute ꝑ yere of our
lorde. ix. hondred. xxv. ¶ Saynt Austyn
recoūteth in the. xxij. boke in ꝑ cyte of god
that. vi. deed bodyes were reysed by ꝑ in-
uocacyon & prayers of saynt Stephen/ ꝑ
is to wete ꝑ ther was one ꝑ laye deed/ and
the name of saynt Stephen was called o-
uer hym & he was anone reysed to lyfe. Al
so ther was a chylde whiche was slayne
vnder a carte whome his moder bare to the
chyrche of saynt Stephē & was anone ry
sed to lyfe. ¶ And there was a nonne whi
che was at her laste ende & was borne to
the chyrche of saynt Stephē & there she
dyed in the syght of all the people/ and af-
ter she arose all hole. ¶ And a mayde of
Yponēce/ of whom her fader bare her cote
to the chyrche of saynt Stephen/ and af-
ter layde it on the body of the deed mayde
and anone she arose. ¶ And a ponge man
of Yponence deyed/ and anone as the bo-
dy of hym was enoynted with the oyle of
saynt Stephen/ he arose to lyfe. ¶ Ano-
ther chylde was borne deed vnto the chyr-
che of saynt Stephē/ & by the merytes of
saynt Stephen was anone restabysshed
to lyfe. ¶ And of this precyous martyr
sayth saynt Austyn. Gamalyell mayster
of ꝑ scole/ & with a stole aboute his necke
made reuelacyon of hym. Saull dyspoy-
led & stoned hym. Jhesu cryst wrapped in
poore clothes enryched hym and crowned
hym by his precyous blood & stones. And
saynt Stephen shone in beaute of body
in floure of aege/ in fayre speche of reason
wysedome of holy thoughte in werkes of
dyuyuyte. He was a stronge pyler of the
fayth of god/ for whan he was taken and

holden with tongues ymonge ꝑ hãdes of them ꝑ stoned hym/in the foꝛnays of fyre of fayth he was destroyed/ smyten demened & betē/the fayth encreaced & was not baynquyssshed. And laynt Justyn saythe in another place vpon this auctoꝛyte hardebꝛayne he was not flatered/but putte out. He was not tasted but hurte/he fered ne trēbled not but was chaufed. ¶ And in another place sayth thus beholde Stephen thy felawe/ he was a mā as ꝑ art & of ꝑ masse of synne as ꝑ art/& boughte wꝭ the same pꝛyce ꝑ thou was. He was dekē & redde the goꝛspell that ꝑ redest oꝛ herest. There he founde wꝛyten. Loue your enemyes & this blessed pꝛothomartyꝛ sayne Stephen lerned in redynge & pꝛofyte/& accomplyssshed in obeyenge. Than let vs pꝛaye deuoutely to hꝑ that he pꝛay foꝛ vs to ꝑ blessed loꝛde foꝛ whom he suffered dethe & pꝛayed foꝛ thē ꝑ stoned hꝑ ꝑ he pꝛay foꝛ vs & ꝑ we may fele the effect of his pꝛayer lyke as Saule dyd/whiche after was called Poule ꝑ holy doctour and apostle.

¶ Here folowethe the lyfe of laynt Domynyk and fyꝛst of his name.

DOmynyke is sayde as a keper of our loꝛde/oꝛ elles as kepte of god. Oꝛ it is sayd Dominicus as the ethymologye of this name ꝑ is dominicus. It is sayd keper of our loꝛde i. iij. manets/that is to wete keper of ꝑ honour of our loꝛde. As touchynge to god keper of the vyneyarde oꝛ of ꝑ flocke of oure loꝛde vnto his neyghbour/keper of the wyll of our loꝛde of his cōmaūdementes as touchynge hꝑ selfe. Secōdely he is sayd Dominicus as kepte of our loꝛde/our loꝛde kepte hym in his thꝛefolde state/of whome the fyrste is ꝑ he was a laye man. In ꝑ seconde he was a chanon reguler/and ꝑ thyꝛde as apostle foꝛ in the fyrste state he kepte hymselfe in makynge hymself to begyn laudably and well. In the seconde to perfourme wel/& in the thyꝛde to accomplysshe well. In ꝑ thyꝛde he may be sayde Domynyk by the ethymologye of his name domin⁹ Dominus is sayd as gyuynge menaces gyuynge a gyfte oꝛ gyuynge lasse. And so saynt domynyk was gyuynge/that is to vnderstande gyuynge thꝛetenynge by leuynge of Iniurjes gyuynge gyftes by largesse of fraūchyse/foꝛ he gaue not onely to poꝛe men/but he wolde ofte sell hymselfe foꝛ to releue & bye pooꝛe mē. And i gyuynge lasse ꝑ was by makynge his body lene/ foꝛ he gaue alwaye lasse to his body than it desyred oꝛ appetyted.

DOmynyke was duke of the oꝛder of frere pꝛechours. And a noble fader of the partyes of Spayne of a towne named Calloꝛega of the dyocese of Oronyence/& his fader was named Felix and his moder Johā/of whom he came as of the flesshe. And his moder tooꝛe that he was bozne sawe in her slepe that she bare a lytell whelpe in her bely/whiche bare a bꝛennynge bꝛande in his mouth/& whan he was yssued out of her wombe he bꝛēte all ꝑ woꝛlde. And also it semed to a womā ꝑ was godmoder to hym at fonte & helde hym ꝑ the chylde Domynyk had a sterre ryght clere in his foꝛheed whiche enlumyned all ꝑ woꝛlde/& as he was yet a chylde & in the keppynge of his noꝛyce he was oft founde leuynge his bedde and lyenge on the bare grounde. And after whā he was sende to Palentyne foꝛ to lerne/ he tasted ne bꝛāke neuer wyne in. x. yere. And whā he sawe that the great lamyne was there he solde his bokes and all his substaūce/ and gaue the pꝛyce of thē to pooꝛe people. And whan this good renome grewe he was made chanon reguler of the bysshop of Oronyēce in his chyꝛche. And after he was myꝛrour of lyfe vnto ꝑ people/ and was oꝛdeyned subpꝛyour of the chanons. And daye and nyghte he entended to rede in pꝛayenge god continually that he wol-

de gyue hym grace that he myght estend to the helth of his neyghbours. In ỹ boke of collacyõs of faders he redde curyously & toke therin great perfeccyon. He wente with ỹ sayd bysshoppe of Thoulose / and there he repzehended his host of heresye & cõuerted hym to the faythe of Jhesu cryst & presented hym to our lozde as an hande full of the fyrst fruyte of ỹ to comynge herueſt. ¶ It is redde in the gestes of the erle of mounfozt / that on a daye as saynt Domynyk preched agaynst the heresyes / that he putte in wrytynge the auctozytes that he purposed and delyuered ỹ cedule to an heretyke foz to argue agaynst his obiecc yons. And ỹ nyght ỹ heretykes assembled at the fyre & shewed to them that cedule / & they badde hym to cast it in the fyre / & yf ỹ cedule brẽned theyr faythe was not but treehery / and yf it brenned not thã he pze ched the very fayth of ỹ chyrche of Rome / and than was the cedule caste in the fyre. And whan it had ben in the fyre a whyle / it sprange out al fauſe. And thã one of thẽ ỹ was moze hardyer than the other sayd. Cast it yet agayne & we shall pzeue better and moze playnly the trouth. And than it was throwen in agayne / & it yssued oute agayne without brennynge / & than sayde he let it be caste in the thyrde tyme / & thã shall we knowe without doubte the yssue of this thyng. And so it was cast in agayne / & it came out the thyrde tyme wi out ony lesyon oz hurte. And yet the here tykes abydynge in theyr hardynes swoze ymonge them fyrmely / ỹ one of theym all shold publysshe this thyng. Neuertheles a noble knyght ỹ was there whiche was sõwhat accozdyng to our fayth dysclosed this myracle. ¶ And it is sayd that a sem blable thynge happed at the mount Vyc tozyall in the temple of Jupyter / that a dysputacyon was ozdeyned and holden a gaynst the heretykes / lyke as the malady of the heresye grewe in the partyes of Al bageys that solempne dysputacyon was at ỹ temple of Jupyter / & were ozdeyned Judges in bothe partyes. To whome the affyrmacyon of the faythe that euerythe sholde ensygne sholde be wryten in a boke And the boke of the holy saynt Domynyk was chosen & presented ymonge the other vpon the whiche the Judges stroke aga ynst thẽ. How be it / it was ozdeyned that the bokes of one partye & that other shold be cast into the fyre / and they that brẽned not sholde be holden without doubte foz ỹ very fayth. And than ỹ bokes were throw en into a great fyre brẽnynge / and anone the bokes of the heresyes was brent / and the boke of the holy saynt Domynyk one ly was saued and not brente / but sprange out of the fyre without hurtynge. And it was cast in the seconde tyme / and it lepte out agayne without brennynge. And af ter this the other crysten men went home agayne to theyr propre places. And ỹ byl shop of oronpence deyed / & saynt Domy nyk abode there alone with a fewe crystẽ men & catholyke agaynst the heretykes / and denounced & preched ỹ worde of god fyrmely. And the aduersayres of ỹ trouth mocked hym and spytte at hym & threwe at hym fylthe of the stretes & other ryght foule thynges / and bounde behynde hym wyspes of strawe in great despyte. And whã they thretened & menaced hỹ / he an swered withoute fere oz drede. I am not worthy to be martyred / neyther I haue not yet deserued that dethe by glozy / and therfoze he passed hardely by the waye the despysed hym and he longe and went Joyously / and they merueyled and sayde to hym. Haste thou now dethe / what wol dest thou haue done yf we hadde taken ỹ. I wolde haue hadde prayed you sayd he that ye sholde not haue slayne me sodenly but lytell and lytell ye sholde haue hew en membze fro membze one after another And than that ye had shewed tofoze myn eyen my membzes so detrenched / & than that ye hadde lefte my body so lyenge and

fouled i me blood wout to haue slayne me at your wyl. He founde a man that for the great pouerte ỹ he suffered was Joyned to ỹ heretykes. And sayntDomynyk seynge this ordeyned hymselfe to be solde/ & that ỹ pryce of hym sholde be gyuen vnto the poore mā to bryngehym out of his pouerte/ & this dyd he for to bryngehym out of the foule errour ỹ he was in. And so he wolde haue be solde yf not diuyne mercy had purueyed otherwyse. ¶ Another tyme a woman came to cōplayne to hym that her broder was in the handes of the Sarralyns in great captyuyte/ & she knewe no waye to delyuer hym. And he was moued of pyte in his herte & offered hym selfe to be solde for ỹ redēpcyon of ỹ other But almyghty god ỹ knewe more necessary for the redempcyon spyrytual of many prysoners suffered it not & yet he entēded for to be his pledge & to lye for hȳ his thryte was so great. ¶ On a tome he was lodged with certayne ladyes/ whiche by occasyon of relygyon they had ben deceyued of the heretykes. And than he fasted & his felawe wȳ hym all the lenten wȳ breed and water/ so ỹ by the shadowe of relygyon he toke fro theym ỹ errour. And in the nyght he woke saue whan necessyte was he layde hym downe vnder a table without ony other thynge/ and thus these women were brought to ỹ knowlege of trouthe. And than began he to thynke of the establysshement of his order/ and of what offyce it myght be for to go & preche thrughe the worlde/ & for to enhaunce the fayth of our lorde Jhesu crysste agaynst the false heretykes. And whan he had dwelled ten yere in the partyes of Thoulose after the dethe of the byssshoppe of Oronyence vnto the tyme ỹ the counseyle sholde be solempnysed at Latranence. Than he went to Rome with faucon byssshoppe of Thoulose to ỹ coūseyle generall for to get of Innocent the pope ỹ order whiche is sayd the order of the prechours myght be confyrmed to hym and to his successours and the pope wolde not lyghtly accorde to this thyge. And thā it happed on a nyght ỹ the pope sawe in a vysyon ỹ the chyrche of Latranence was sodeynly menaced for to fall & ouerthrowe. And as he beheldeit all aferre he sawe on ỹ other syde sayntDomynyk rennynge agaynst it & susteyned & bare it vp/ and kepte it fro fallynge. And than awoke the pope & vnderstode ỹ vysyon and receyued Joyusly the petycyon of the name of almyghty god/ and badde ỹ he & his bredrē sholde seche some rule approued/ and he wolde confyrme it at his wyll. And than sayntDomynyk came to his bredren & shewed to thē what the pope hadde sayde/ & they were of the nombre aboute. cxl. or. cxlij. freres/ whiche anone called coūseyle of ỹ holy ghost/ & chose the rule of sayntAustyn precher & holy doctour & wolde be of one wyll be in dede & in name prechers/ & establysshed therwith some customes more strayter in theyr lyuynge/ whiche they toke aboue & promysed to kepe thē truely. In this tyme Innocent the pope dyed/ and honorius was made pope and souerayne byssshop of the chyrche/ and he gate of the same Honorius the confyrmacyon of his order/ in ỹ yere of our lorde a. M. CC. & xvi. ¶ And on a tyme as he prayed at Rome in ỹ chyrche of sayntPeter for the encreasynge of his order/ he sawe compynge to hym ỹ gloryous prynces the apostles sayntPeter and sayntPoule/ and hym semed that Peter gaue to hym the staffe fyrste/ and sayntPoule delyuered to hym the boke. And they sayde to hym go and preche/ for thou arte chosen of god to do that occupacyon and mynysterye. And in a lytell moment hym semed that he sawe his sones spradde throughe all the worlde two and two prechynge to the people the worde of god. For whiche cause he came agayne to Thoulose. And after that he departed his bredren some to Parys/ some to Spay-

ne/ & other to Boloyne/ & he retourned a-gayne to Rome. ¶ There was a mōke be-fore ỹ estably ſſhement of this order whi-che was rauyſſhed in ſpyryte/and ſawe ỹ bleſſed byrgyn our lady ſaynt Mary kne-lynge wher hādes Joyned prayenge her ſone for the humayne lygnage/ & he often withſtode her requeſt/ & at ỹ laſte he ſayd to her that ſo beſyly requyred hym/moder what maye I do more for them/ I haue ſende to them patryarkes and prophetes & lytell haue they amended them. After I came to them myſelfe/and after that I haue ſende them the apoſtles/and they haue ſlayne them. I haue ſende to them alſo martyrs/cōfeſſours/ & alſo doctours and they accorded not to thē ne to theyr do ctryne/but bycauſe it apperteyneth not to me to wſaye thy requeſt. I ſhall gyue to them my prechours by whō they may be enlumyned & made clene/ors I ſhall come agaynſt thē myſelfe yf they wyll not amende thē. ¶ And another ſawe ỹ ſame tyme whan ỹ. xij. abbottes of the order of Ciſtows were ſende to Tholouſe agaynſt ỹ heretyques. For whan ỹ ſone hadde an-ſwered to his moder(as is aboue ſayde) ỹ moder ſayd to hym. Fare ſone ỹ oughteſt not to do to them after theyr malyce/but after thy pyte. To whō ỹ ſone vaynquyſ-ſhed by her prayers ſayde. I ſhall yet do to them mercy at thy requeſt/for I ſhall ſende to them my prechers ỹ ſhall warne and enfourme them. And yf they thā not correcte thē/I ſhall ſpare them no more. ¶ A frere mynour ỹ longe tyme had ben felawe with ſaynt Fraūceys recoūted to many of ỹ freres of ỹ order of ỹ prechers/ that whā ſaynt Domynyk was at Rome for the cōfyrmacyon of his order of ỹ pope he ſawe on a nyght Jheſu cryſt in ỹ ayre holdynge thre ſperes in his hande/ & bran dyſſhed them agaynſt ỹ worlde/and his moder ran haſtely agaynſte hym/and de-maunded hym what he wolde do. And he ſayd to her/al the worlde is full of vyces/ of pryde/of luxury/ & of auaryce/and ther-fore I wyll deſtroye them with theſe thre ſperes. Than ỹ bleſſed byrgyn fyll downe at his fete & ſayd. Mercy ſone haue pyte & tary thy Juſtyce by thy mercy. And Jhe-ſu cryſte ſayde to her/ſeeſt thou not ỹ ma-ny wronges & Jniuryes they done to me. And ſhe anſwered/ſone attēpre thy wrath and tary a lytell. I haue a true ſeruaunte and a noble fyghter agaynſte the vyces/ whiche ſhal renne ouer all & vaynquyſſhe ỹ worlde and ſubdue them vnder the fyg-noury/ & I ſhall gyue to hym another ſer-uaunt into his helpe that ſhall fyghte as he dothe. And our lorde her ſone ſayd. I am apeſed & receyue thy prayer/but I wolde ſe whome ỹ wylte ſende in ſo great an offyce. And ſhe than preſented to hym ſaynt Domynyk. And Jheſu cryſt ſayd/ truely he is a good and a noble fyghter/ & ſhall do dylygently that thou haſte ſayde. And than ſhe ſhewed to hym & offered to hym ſaynt Fraunceys. And he prayſed hym as he dyde the fyrſte. And ſaynt Do-mynyk cōſydered dylygently his felawe in ỹ viſyon/for he had neuer ſene hym be-fore. And he founde hym on ỹ morowe in the chyrche & he knewe hym by ỹ he had ſene hym in ỹ viſyon wout other ſhewer & began to kyſſe hym and ſayde/ ỹ art my felawe/thou ſhalt renne with me/and we ſhalbe togyder/and none aduerſary ſhall ſurmounte vs. And than he recounted to hym al by order the ſayd viſyon. And fro than forthon they were one herte and one ſoule in our lorde/and commaunded that this loue ſholde be kepte to thē that ſholde come after them perdurably. ¶ And whā on a tyme ſaynt Domynyk hadde recey-ued a nouyce into ỹ order. Some that had ben his felawes peruerted hym in ſuche wyſe that he wolde retourne to ỹ worlde/ and demaunded after his gowne. And what ſaynt Dominik herde that he went to prayer. And as the yonge man hadde putte of and deſpoyled hym of his rely-

gyous clothynge/ & that they had done on his sherte/he began to crye with an hye voyce & sayd. I chaufe/I brēne/certayne I am all brente. Do of/do of this curled sherte/whiche brēneth all my body/and myght not endure it in no wyse tyl he was dyspoyled of his sherte/ & clothed hym agayne wt his relygyo⁹ clothes/& brought hym agayne into ỹ cloyster of the relygyous. ¶ And whan saynt Domynyk was at Bologne what tyme ỹ the freres were gone to slepe/a frere conuerse began to be tourmented of the deuyll. And whā frere Reyner of Iosanne knewe it he tolde it to saynt Domynyk. And saynt Domynyk cōmaunded ỹ he sholde be brought into ỹ chyrche tofore the awter of our lady/& .p. freres myght vneth bringe hym there. And than sayde saynt Domynyk. I coniure the wycked spyryte ỹ thou tell to me wherfore ỹ vexest this creature of god/& wherfore & how ỹ thou entrest here. And he answered. I vexe hym/for he hathe deserued it/he dranke yester daye in ỹ cytee wout lycence of ỹ pryour/& made not the sygne of ỹ crosse theron/& I entred than in the sygne of a boble to the ende that he sholde drynke me wt the wyne ỹ sooner. Than it was founden that he had dronken in ỹ towne/and in the meane whyle he made the sygne of ỹ crosse & they rōge to matyns. And whan the deuyll herde ỹ/ he sayd/now I may no lenger abyde hym then they with the great hoodes aryse/& thus he was constrayned by ỹ prayer of saynt Domynyk to yssue & go his waye/ & the frere was delyuered & hole/and was well ware euer after to do agaynst ỹ wyll of the pryour. ¶ And as ỹ holy saynt Domynyk on a tyme came vnto a ryuer towarde ỹ partyes of Tholouse/his bokes whiche had a custode fyl in the water & he coude not fynde thē/but muste leue them behynde hym. And the thyrde daye after there came a fysscher & cast his hoke into ỹ water & supposed to haue taken vp some great fysshe/& drewe vp ỹ bokes of ỹ holy saynt Domynyk wout ony wetynge/lyke as they had ben kepte dylygently in an almary. ¶ And on a tyme whan he came to a monastery/and all the bredren were at rest/and he wolde dystrouble ne awaken them/but put hym to prayer and entred in with his felawe the gates beynge shyt & closed. Also in lykewyse in the conflycte of the heretykes as he was wt a conuerse of the Cystews in an euentyde & came to a certayne chyrche and founde it shytte & closed. He made his prayers and sodenly they were in the chyrche/& abode there al that nyght in deuoute prayers. And whā he hadde prayed he hadde alwaye a custome to staunche his thurste at some wel or fountayne lest he sholde haue desyre to drynke in the house of his hoost. ¶ There was a scoler in ỹ houke of the freres at Bologne for to here masse/& it happed ỹ sayt Domynyk sange the masse & whan it came to ỹ offerynge ỹ scoler went & kyssed ỹ hande of saynt Domynyk wt great deuocyon/& whā he hadde kyssed it/he felte come out of his hande so great swetenes & so swete an odoure as he euer had felte tofore in his lyfe/& than forthon the ardour & brennynge of lechery began to were colde in hym/so ỹ he whyche tofore hadde ben vayne & lecherous was after so contynent ỹ his flesshe shone all of clerenes & chastyte/and the flesshe of saynt Domynyk shone moche of great chastyte & pure te/of whome the odour cured the sykthes of ỹ thoughte. ¶ There was a preest whyche sawe saynt Domynyk so ardently in his predycacyon with his felawes/and he concluded in hymselfe that he wolde Ioyne hym to them yf he myght haue a boke of ỹ newe testament necessary to hȳ for to preche. And as he tought this/there came a yonge man berynge a boke of the newe testament to sell vnder his vestement/and anone the preest brought it wt great Ioye and myrthe/but as he doub-

ted yet a lytell/ & he made his prayer to almyghty god/and made the crosse vpon ỹ boke wout/ & lithforth opened ỹ boke and loked wiñ forthwith/ & the fyrst chapyter ỹ he foũde was in ỹ actes of ỹ apostles/ ỹ whiche is sayd to Peter came fyrst to his syght/whiche was this. Aryse vp descẽde & go w̃ them nothynge doubtynge/ for I haue sende them. ¶ On a tyme whã a noble mayster in scyence and in fame was regent in Tholouse in theologye/ on a morynge tofore the day whyle he purueyed his lessõs he was subprested w̃ slepe/ & enclyned on his a chayre a lytell/and hym semed that seuen sterres stode tofore hym/ and as he merueyled of ỹ nouelte of this/ the sayd sterres grewe sodẽli into so great lyght ỹ they enlumyned al ỹ worlde. And whan he entred into ỹ scoles & as he redde saynt Domynyk with syxe freres of the same habyte entred/ & came amyably to hym & shewed theyr purpose/and sayde ỹ they couepted to haunte his scoles. Thã this mayster remembred his vysyon/ & doubted not/but these weren ỹ seuen sterres ỹ he had sene. ¶ Whan saynt Domynyk was on a tyme at rome mayster Reynolde of saynt Amande deane of orleañce/ whiche was wyse in the lawe Canon/and hadde ben kyue yere doctoure was comen with the bysshop of Olyaunce to the see for to passe vnto Rome/and had be longe in purpose to haue lefte the worlde/and to entende to prechynge/but he was not yet auised how he myght accõplysshe it. And whan he hadde herde the Institucyon of the order of the prechours of a Cardynall to whome he had tolde his wyll/ he called saynt domynyk & expowned to hym his purpose. And than he had counseyle to entre into the order/ but wout taryenge he was taken with so greuous sekenes that he was in despere of his helthe. And thã saynt Domynyk prayed hartely to oure blessed lady ỹ vyrgyne Mary/ to whome he hadde commysed all the order that she sholde gyue to that same deane helthe for a lytell tyme. And sodẽly the quene of mercy came w̃ thre maydens/ & reynolde walkynge and abydynge the dethe sawe her come to hym. And our blessed lady Mary sayd to hym/be of good chere/requyre me what thou wylte and I shall gyue it to ỹ. And he thought what he sholde requyre/ one of the maydens sayd to hym softely ỹ he sholde requyre nothynge/ but to commytte hym all to her wyll. And whan he hadde so done than she put forth her vyrgynall hande and touched his eeres/ his nosethyrlles/mouth/handes/fete and raynes/and enoynted them with oyntement of helth/whiche she hadde brought w̃ her in sayenge properli the forme of these wordes whiche apperteyned to the membres and she sayd to the raynes/ these raynes be restrayned with the gyrdell of chastyte And than she tourned to the fete & sayde. I enoynte the fete in preparacyon of the euangelye of peas/and she sayde. I shall sende to ỹ an apple for to restablysshe to ỹ full helthe. And than shewed to hym the habyte of the order and sayd to hym/this is the habyte of thyn order. And saynt domynyk beynge in prayer sawe all this vysyon. And on ỹ morowe saynt Domynyk came to hym & founde hym all hole/ and herde of hym all the ordenaunce of the vysyon/ & he toke the habite that the vyrgyn shewed to hym. For tofore ỹ freres vsed surplys. And the .iij. daye the moder of god was ther & enoynted the body of Reynolde ỹ she toke not onely awaye ỹ hete of feuers/but extincte & quenched ỹ ardour of luxurye/ lyke as he confessed after/the one onely mouynge of luxurye was not in hym after. And this vysyon sawe agayne a relygyous man of ỹ hospytall with his one eye/beynge present saynt Domynyk and was astonyed therof. And this vysyon saynt Domynyk publysshed to many bredren after his dethe. Than was Reynolde sende to Bolonye/ & entended mo

the ardenly to prechynge / & encreſed the nombre of the freres / & after that he was ſende to Parys. And a whyle after he dyed in our lorde. ¶ There was a yonge mā of ỹ cardynall Eſteuen fyll with his horſe into a dytche and was drawen out therof all deed / and offered to ſaynt Domynyk. And he made his prayer & the yonge mā was reſtablyſſhed to lyfe. ¶ In ỹ chyrche of Saynt Syxte a maſon had ben hyred of the freres for to repayre ỹ broke walles & a pyece of the wall fyll vpon the man and ſlewe hym / but ſaynt Domynyk cōmaunded ỹ the body ſholde be broughte to hym & anone by ỹ helpe of his prayers he was reſtablyſſhed to lyfe and to helthe. ¶ In the ſame chyrche at Rome on a tyme ther were fourty freres / and they hadde but lytell breed. Than ſaynt Domynyk commaunded to put the breed in thre partyes ỹ ther was. And allone as eche of thē had broke a morſell of breed with Joye / there came two yonge men of the ſame habyte and fourme the whiche entred into the refrotyr / or feaytour and ỹ lapkes of theyr mantelles ỹ hāged on theyr neckes were full of breed / & whan they had gyuē it all fyll to ſaynt Domynyk they departed ſo ſodeynly that none of thē wyſt fro whens they came / ne whyder that they went / & than ſaynt Domynyk gaue forthe vō his hande here and there to the freres & ſayd. Nowete my bredren. ¶ On a tyme whan ſaynt dompnyk was in his Journey greuouſly troubled vō great flodes of rayne / he made the ſygne of tge holy croſſe & chaced awaye ỹ rayne fro hym and fro his felawe / lyke as yf he hadde a pauylion ouer hym / and the grounde was all wete rounde aboute hym / and no droppe came nyghe hym ỹ ſpace of. iij. cubytes length. ¶ On a tyme as he paſſed by ſhyp towarde the partyes of Thoulete / the ſhypman demaunded of hym a peny for his paſſage / and the holy mā of god promyſed to hym the kyngedome of heuen for his laboure / ſayenge that he was the diſcyple of Jheſu cryſte / & he ỹ bare neyther golde ne ſyluer ne money. And the ſhypman drewe hym forſyble by ỹ cope and ſayd / ỹ ſhalte leue here thy cope or ỹ ſhalt paye to me a peny. The good man of god lyfte vp his eyen to heuen and prayed a lytell / and as he a lytel thought he loked vpon ỹ grounde & ſawe a peny / whiche wout doubte was procured by the wyll of god. Thā ſayd he lo my broder take it there and lette me go in peas. ¶ It happened on a tyme that whan this holy mā ſaynt Domynyk was in his vyage / a relygyous mā whiche was of good conuerſacyon & holy accompanyed with hym / but he was of ſtraunge langage / and they were ſory that they coude not vnderſtande eche other for to conforte eche other. And they prayed & gate grace of oure lorde that in thre dayes that they went together / what by ſygnes & what by wordes eche of thē vnderſtode well what that other mente. ¶ There was a man ỹ whiche was vexed with many deuylles & was offered and brought to ſaynt Domynyk. And he toke a ſtole and put it about his necke and after bounde it aboute the necke of the demonyake / and commaunded them that were in hym that fro thens forthon they ſholde tourmēt no more that man / and anone they were tourmented within hym and began to crye / let vs go / wherfore conſtraynelt ỹ vs to be ſo tourmented. And he ſayde I ſhall not let you go tyll ye haue gyuen me pledge that ye ſhall not retourne agayne. And they ſayd what pledge may we gyue to you. And he ſayd / the holy martyrs that reſte in your chyrche. And they ſayd we maye not / for our merytes requyre it not. And he ſayde ye muſt nedes gyue theym or I ſhall not ſuffer you to go quite. And they anſwered that they wolde do theyr peyne / and a lytell whyle after they ſayde how be it that we ben not worthy we haue goten that ỹ holy martyrs ſhalbe our pledges. And he

requyred them to haue a sygne & token of this thynge. And they sayde go to ỹ thynne where the hedes of martyrs bē/ & ye shall fynde thē reuersed and tourned. And thā he wente & foūde it lyke as they had sayd ¶ And as he preched on a tyme some ladyes that had ben deceyued of false heretykes kneled downe at his fete/and sayd to hym. Seruaunt of almyghty god helpe vs/ykit be true that thou prechest/ỹ spyryte of errour hath blynded oure synnes. And he sayd be ye fyxme and tary a lytell & ye shall se what lorde ye haue serued. Anone after that they sawe sprynge oute of the mydell of them a catte ryght foule & horryble/whiche was more thā a great dogge/and had great eyen & flambynge/her tōge lōge brode blody & longe vnto ỹ nauel/she had ỹ tayle short & reysed vpon hyghe/and she shewed the after ende whi che waye she tourned her/out of whiche yssued a terryble flyke. And whā she had tourned hyder and thyder ymonge ỹ ladyes longe/at the laste she mounted vp by the bell rope into ỹ steple & vanysshed awaye leuynge a great flynke after her. And the ladyes thanked god almyghty & were conuerted to the faythe catholyke. ¶ Whan he had ouercomen some heretykes in the partyes of Tholouse/ and they were condempned to be brente/ he sawe one ymonge them that was named Raymonde/and he sayd to ỹ mynysters/kepe this man that he be not brente in no maner wyse with ỹ other. And than he sayd to hym spekynge swetely to hȳ. I knowe well sone ỹ thou shalt yet be a good man/ and he was lefte and abode twenty yere in his euyll heresy/and in ỹ ende he was conuerted & after he was a frere prechour in ỹ order/& fynysshed his lyfe well & laudably. And as he was on a tyme ī spayne accompanyed with some freres/he sawe a bysyon a ryght great dragō whiche swalowed into hym the bredren that were wō hym. And so whan he vnderstode this by syon/he warned his bredrē to resyst strōgly ỹ fende theyr enemy. And a lytel whyle after all the freres excepte frere Adam & two conuerses departed frome hym/ and he demaūded one of them yf he wolde go also and he sayd nay my fader. I wyl not leue the heed for to folowe ỹ fete. And anone he gaue hymselfe to prayer & cōuerted almoste all by his prayers. He was at saynt Syxte on a tyme at Rome/ and sodeynly the holy ghoste lyghted on hym and he called his bredren into the chappyter & sayd appertely to theym all ỹ foure of his bredren sholde depe shortely/ two in body & two in soule. And anone two freres deyed in our lorde Jhesu cryst/& two other departed out of ỹ order. ¶ He was on a time at bolopne and a frere an almayne borne named Conrade with him whome ỹ freres desyred moche to haue into the order. And as saynt Domynyk spake to the pryour of cassamarye of the cysteus in the bygyne of the assumpcyon of our lady of certayne maters. And he sayd to hȳ by amyable affyaūce. I tell to ỹ pryour a thynge whiche neuer yet sayde vnto no man/ ne ỹ shalt neuer tel it as lōge as I shall lyue and ỹ is this. I neuer yet requyred thynge of almyghty god in this lyfe/but that I had my desyre. And the sayd pryour sayd to hym that peraduenture he sholde deye before hym. And as saynt Domynyk by the spyryte of prophecy sayd to hym that he sholde lyue longe after hym. And ỹ pryour sayd to hym. Fader requyre mayster Conrade that he gyue hymselfe into ỹ order/for ỹ freres desyre hȳ moche. And he sayde/broder ỹ requyrest a moche harde thynge. Than after whā complyne was sayd/the other freres went to reste them/ and he abode in the chyrche and dyde as he had accustomed all the nyghte to be in orayson and prayers. And whan the freres assembled at pryme/ and the chaūtor began. Jam lucis orto sydere. Mayster Conrade came came sodeynly whiche de-

syred to be sterred with newe lyghte & fyll downe at ỳ fete of saynt Domynyk and requyred the habyte of the order & receyued it perseueraũtly. And he was a ryght relygyous & a gracyous lector ofte in the order/whiche as he laye in deynge & had closed his eyen/the freres hadde wẽde he had bẽ deed. And he opened his eyen and loked aboute & sayd. Dominus vobiscũ. whiche is to saye our lorde be wỏ you. And they answered. Thy shyryte be with god And than sayde he. All cristen soules by the mercy of god may rest in peas/& forth with he deyed and rested in our lorde god Saynt Domynyk was of moche stedfast equalyte of thought/but yf he hadde ben moeued by pyte and mercy/for he hadde a Joyous herte/a pesyble vysage of a man withinforth/the compũccyon appered outwarde and that shewed debonayrte. In ỳ day tyme there was none ỳ was so comyn to his felawes & bredren in al honeste/& at the houres in the nyght & in his prayers there was none more stedfaste. The day he departed to his neyghbours and the nyght to god/his eyen were lyke a well of teeres. And ofte whan oure lordes body was lyft vp at ỳ masse/he was soo rauysshed in his mỳde as he had seen oure lorde Jhesu cryste in his flesshe. For whiche cause he wolde not moche here masse wỏ ỳ other freres/he had a custome ryght comune for to wake all the nyghte in the chyrche/in suche a wyse that selde he rested in his bedde for to slepe/& whan he was wery/& necessyte of slepe cõstrayned hym to slepe/he rested hym tofore an awter enclined/or haue a stone vnder his heed. He receyued with his proper hãdes thre tymes in the nyghte dysceplyne wỏ a chayne of yron/that one for hymself/and that other for the synners that ben in the worlde/and the thyrde for them that ben tormented in purgagory. ¶ He was on a tyme chosen to be bysshop in Cozeacense/but he refused it vtterly affyrmỳge to leue rather the erthe than for to consente to ỳ electyon ỳ was made to hym. It was asked of hym on a tyme wherefore he dwelled not more gladly in ỳ dyocese of Thoulete thã in the dyocese of Carcassone. And he sayd that in the dyocese of Thoulete I fynde moche people whiche honour me & in Carcassone it is all ỳ countree/for ther all mẽ assayle me. And it was demaũded of hym by a mã in what boke ỳ he moost studyed. And he answered in the boke of charyte. ¶ On a tyme ỳ holy mã Domynyk woke in ỳ chyrche of Bolonye/and ỳ deuyll appered to hym in the fourme of a frere/& saynt Domynyk had supposed ỳ he had ben a frere/& made a sygne that he sholde go to rest with ỳ other freres. And he made to hỹ sygnes agayne i mockỹge hỹ. Than saynt Domynyk wolde knowe what he was ỳ so despysed his commaũdement & lyghted a candell at the lampe and beheldе hym in his face/& he confessed ỳ he was the deuyll. And whã he had blamed hym strongely/anone ỳ deuyll enioyned hym that he had made hỹ to breke his sylence. And saynt Domynyk sayd ỳ he myght well speke as pryour & mayster of the freres/and constrayned hym to say wherof he tempted the freres in ỳ quere. And he answered. I make them to come late and go out erly. Than he brought hỹ into the dortour & asked hym wherof he tempted the freres there/and he sayde I make them slepe longe and aryse late and thus I kepe them fro dyuyne seruyce/& in the meane whyle to haue vnclene thoughtes. And after he ladde hym into the refectory or fraytour and demaunded hym wherof he tempted them there/and than the deuyll sprange vpon ỳ tables & sayd/now more now lesse/and whan the saynt asked hym what he mente therby/and he answered I tempte some freres to take moche meet/by whiche they ben let to do goddes seruyce/and some that they take lesse thã they sholde do for to make them

ouer feble to kepe ỹ obseruaũces of theyr
order. And after he brought hym to ỹ par
loure or locutory & demaũded hym wher
of he tempted the bredren there/and than
he put out his tongue often & made a mer
ueylous sowne of confusyon/and ỹ saynt
demaunded hym what he mente therby
and he sayde this place is all myne. And
whan the freres ben assembled to speke.
I tempte them that they speke confused
ly and ỹ they medle wordes without pro
fyte and that one tary not tyl ỹ other haue
spoken. And at laste he brought hȳ into ỹ
chappter/ but whã he was tofore ỹ doore
of the chapitre he wolde in no wyse entre
in and sayde. I shall neuer come in there/
for this is a cursed house and is hel to me
for what someuer I wynne in other pla
ces I lese all here/for whã I haue made
ony frere to synne by ony negligence he
purgeth hym anone of that negligence
in this place of maledyccyon and accused
hym tofore all the bredren/ for they ben
here warned/cõfessed/accused/ betẽ and
assoyled. And here I lese all/wherof I so
rowe greatly/for lesynge of that I Joyed
to haue wonnẽ in other places. And whã
he had sayde all this he vanysshed away
And in the ende whan the terme of ỹ holy
saynt Dominiks pylgrymage approched
he was at Boloyne and began to langusshe
by greuous Infyrmyte of his body.
And ỹ dyssolucyon of his body was shew
ed to hym by a vysyõ/for he sawe a ryght
fayre yongelynge whiche called hym and
sayd thus. Come my frende/come to Joy
es come. And thã he assembled twelue fre
res of the conuent of Boloyne/ and to the
ende that he wolde not leue them/& dyshe
ryted/& orphanes he made his testament
and sayde. These ben the thynges that I
leue to you possede by ryghtfull herytage
as to my sones. Fyrste to haue charyte/
to kepte humylyte/ to possede voluntary
pouerte/& exorted as moche as he myght
straytely that there shulde be none tem
porall possessyons in his order/ and that
he that shulde presume to touche & folowe
ỹ ordee of frere prechours vñ crthely ry
chesses/he prayed ferdfully that he shulde
haue the maledyccyon and curse of god al
myghty and of hym. And ỹ freres made
moche sorowe of his departynge/& he re
confortynge them swetely sayde. My bre
dren let not my departynge trouble you
and doubte ye nothynge/for ye shall haue
me more profytable dede than lyuynge.
And he came to his laste houre ỹ yere of
our lorde a thousande two houdred and.
xxi. And so slepte in our lorde Jhesu cryst
whose departynge out of this world was
shewed ỹ same daye & the same houre to
the frere generall/than ỹ pryour of ỹ pre
chours of Brixia. And afterwarde ỹ bys
shop of ỹ same cyte in this maner. For as
he slepte a lyght slepe ỹ heed enclined to ỹ
wall/he sawe ỹ heuen open/& put downe
to the erthe two whyte ladders/ of whi
che Jhesu cryst & his moder helde ỹ ende
on hyghe/and the angelles descẽded and
ascended by the ladders syngynge/ and
in ỹ myddes of ỹ ladders ther was a sete
and vpon the sete sate saynt Domynyk wt
his heed couered lyke a frere. And oure
lorde Jhesu cryst & his moder drewe vp ỹ
ladder into heuen/ so hye/ ỹ he that sate
was lyfte vp into heuen/and than ỹ ope
nynge of heuen was shette & closed. And
than the same frere came to Boloyne and
founde ỹ the same daye & the same houre
saynt Domynyk dyed. ¶ Ther was a fre
re named Raule/whiche was that tyme
that he dyed at Tybur/and wente to the
awter to synge masse/and whan he came
to the canon in whiche is remembred the
lyuynge men. He thought to praye for the
helthe of saynt Domynyk/and sodaynly
he was rauysshed in his mynde & sawe
than the holy man saynt Domynyk crow
ned with a crowne of golde Laureate and
goynge out of Boloyne by the waye roy
all. And than he marked the day & houre

and founde ỹ saynt Domynyk was than deed. And whan the body of hym hadde layne longe vnder erthe/and shewed myracles without cessynge/& that his holynesse myght not be hydde. There yssued and came out of the place where he laye a vyghte great odour ỹ same tyme whā his tombe was opened whiche was bounden with yron bandes and Instrumētes and sement/& the stone taken awaye/and the body translated to an hyer place. And the odour surmounted all aromatykes/ne there was none odour lyke to that/and ỹ was not onely in the bones of the holy body/but in the powder and chest and in all the erthe aboute was lyke sauour. In suche wyse as the erth was borne into ferre countrees and regyons/& retayned lōge ỹ same odour. And this odour also abode in the handes of the freres that hadde touched some thynges of ỹ holy relyques/that how well that they were wasshed & frotē/ yet reteyned they longe and many dayes ỹ sweter odour/and bare wytnesse of ỹ swete sauour & ayer. ¶ In the prouyce of Hōgerye a noble mā/his wyfe & his sone wente to vysyte in a chyrche the relyques of saynt Domynyk. And ỹ sone was seke and came to his laste ende and deyed/and the fader layde the corps of the chylde tofore the awter of saynt Domynyk and began to wepe and saye/ blessed Domynyk I came to the all gladde and Joyful/ but Alas I go home sorowfully. I came with my sone/but I retourne withoute hym. yelde to me my sone agayne/ gyue to me agayne the gladnesse of my herte. And aboute mydnyght the chylde reuyued and wente aboute in ỹ chyrche. ¶ There was a yonge man whiche was serke & bounde to a lady and went for to fysshe in a water & he fyll therin and was drowned/and he was a longe whyle i the water/ and was drawen out all deed. And the lady prayed saynt Domynyk for the resynge of hym and promysed that she wolde go bare fote vnto his relyques. And yf he were reysed she wolde make hym a frere & quyte hym of his bandage/& he arose vp tofore them all/& she accomplysshed her auowe. ¶ In ỹ same prouynce of Hongerye there was a man ỹ wepte bycause his sone was deed and prayed to saynt domynyk for his reysynge to lyfe. And aboute the cocke crowynge ỹ deed body arose & opened his eyen sayenge to his fader/wherfore fader haue ye your face so weet. And he said sone they be teeres of thy fader for thou were deed/ and I remayned alone & sorowefull. And he sayde fader ye wepe mochē/but saynt Domynyk hadde pyte on your weppynge & gate by his merytes to rēdre me to you all hole. ¶ There was a seke mā whiche had ben eyghtene yere blynde/and desyred to vysyte ỹ relyques of the holy saynt Domynyk as prouynge and assayenge arose out his bedde/ and anone he felte soo great vertue in hymself ỹ he began hastely to goo/and the moore he wente ỹ more he was stronger to go and ỹ more clerelyer sawe/and whā he came he receyued perfyte helthe. ¶ In that prouynce a lady ordeyned to do synge masse in the honoure of saynt Domynyk/and she founde not ỹ preest at the due houre. And she wrapped thre candels that she hadde made redy in a towell and layde them in a vessell. And than she retourned her a lytell and after came agayne and founde her candels enlumyned & brennynge apperteyly/& euery daye ranne for to se this great merueyle and abode there so longe tyl the candelles were brente without enpeyrynge of ỹ towell. ¶ There was a scoler at bolonye whiche was named Nycholas/whiche suffered great peynes in his reynes and in his knees/so that he hadde no hope of helthe and auowed to saynt Domynyk and toke a threde for to make a cādell of his length & mesured hym in length and breed/ and whan the threde atteyned vnto his knees he called at euery mesure the name of our

sauyour and redemptour Jhesu cryste & saynt Domynyk/& anone he felte allegy-aunce and sayd. I am delyuered & arose vp & wepte for Joye & came to ỹ chyrche without ony ayde where as the body of ỹ holy sayt Dominik rested. And god shewed for hym many fayre myracles without nombre in that cyte. ¶ In August ỹ cyte of Cecyle was a mayde the whiche was seke of the stone/and sholde haue ben cut and for this parell her moder commaunded her to saynt Domynyk/& the nyghte folowynge saynt Domynyke came to the mayde slepynge/and layde in her hande the stone wt the whiche she hadde ben tormented. And than she awoke and founde her selfe delyuered of ỹ great peyne/& she delyuered to her moder the stone/& tolde her vysyon by order. And the moder bare the stone to the freres/& they henge it tofore the ymage in mynde and in remembraunce of this fayre myracle that saynt domynyk had done. ¶ In Palycye in sycyle there was a poore womã that hadde a sone whiche was greatly tormented wt scrophules/whiche chyldren ben wonte to haue in theyr necke and coude fynde no remedi. She auowed vnto god and vnto saynt Domynyk that yf he myght be delyuered she wolde make hym to labour in the werkes of ỹ chyrche of ỹ freres for no hyre/but gladly for nought. And in the nyghte folowynge a man appered to her in the habyte of a frere and sayde womã knowest thou these thynges/and named to her foure thynges/ỹ was arayn/bert/pelletre/lapacium/and the Juse of porret. And she sayde she knewe them well. And he sayd/go and take these thynges/& confyte them with ỹ Juse of porret and laye it on the sore of ỹ necke of thy sone & he shall be all hole. Than she awoke & dyd so he was all hole/and than the moder accomplysshed her vowe. ¶ There was a man of Pyemount swollen lyke a mõstre and he auowed hym to saynt Domynyk And he appered to hym in his slepe/and opened his bely wout peyne & toke all the ordures and fylthes/& thã enoynted hym with his holy hande/& so heled perfytely ¶ In the cyte of August/whan in ỹ feest of the translacyon of saynt Domynyke a certayne womẽ were at the solempnytes of ỹ masses/& whan they retourned hom warde to theyr houses/they sawe wout a woman that was spynnynge in the feest of so great a saynt/and they toke and reprened her charytably why she spanne at the feest of one soo great a saynt. And she answered them thus/ye that be women of the freres kepe ye theyr feestes. And anone the eyen of that womã swelled/and there came out rotten mater/& there yssued wormes so that one of ỹ neyghbours toke .xviij. wormes out of her eyen. And than she repented her and came to ỹ chyrche of the freres and confessed her synnes and made her auowe that from than forthon she wolde neuer myssaye to the seruaũte of god almyghty saynt Domynyk but sholde deuoutely holde his feest/and anone she was all guarysshed. ¶ There was a nonne named mary/whiche was seke at Crypolyn in the monastery of Mary magdalene/and she was smyten in the thye so greuously that fyue monethes durynge they doubted that she wolde haue dyed/and than she bethought her & prayed thus in her selfe/lorde god I am not worthy to praye to the ne to be herde of ỹ/but I praye my lorde saynt Domynyk ỹ he be medyatour bytwene ỹ and me/that may gette to me ỹ benefyte of helthe. And whan she had longe prayed in teeres she slepte and sawe saynt Domynyke wt two freres that opened ỹ curtayne that hanged afore her bedde and entred and sayde to her. Wherfore desyrest thou so sore to be heled. And she answered. Syr ỹ I myght more deuoutely serue our lorde god. And than he drewe out his oyntmente whiche was of swete odour frome vnder his cope

& enoynted her thye/ & she was anone all guarysshed and sayde. This oyntement is precyous/swete/ & lyghte. And whan she demaunded what it was. He sayde to her/this oyntement is the oyntement of loue/and is so precyous ỳ it maye not be boughte for no pryce. For in the gyftes of god is none better than loue/ for there is nothynge more precyous than charyte/ but it is soone loste yf it be not well kepte. Than he appered to her syster ỳ nyghte ỳ slepte in the dortour sayenge. I haue hed thy syster/whiche anone arose & ranne thyder & soũde her hole. And whã she felt her enoynted w̃ sencyble vnccyon she wyped it with great reuerence with a bendel of sylke. And whan she had tolde this to the abbesse to her syster/ & to her cõfessour & had shewed the vnccyon & bendell they were smyten with the nouelte of the sauour so swete smellynge ỳ it myghte not be cõpared to none Aromatyke & they kepte ỳ vnccyon w̃ great reuerence/how agreable the place is vnto god where the body of saynt Dominyk resteth/how be it that many myracles ben shewed there. ¶ Yet one shall I saye to you here and that shal suffyse. Mayster Alysaunder bysshop of Uendosym reherceth in his postylles vpon this worde/mercy & trouth haue mette togyder. That a scoler dwellynge at Boloyne whiche was gyuen to al wycked banytes of the worlde sawe a vysyon/ that hym semed he was in a great kelde/ & that a great tẽpest of thõder & lyghtynge descended fro heuẽ vpon hym/ & thã he fled the tẽpest & came tofore an house & soũde it shette and knocked at ỳ dore for to entre in. And ỳ hostelle answered. I am ryghtwysenes that am enhabyted here/ & this house is myne & thou arte not ryghtwys therfore thou mayste not enhabyte here. And than he wepte bytterly for these wordes & wente to another house ỳ he sawe beyonde ỳ and knocked at the dore for to come in/but the hostelle whiche was within answered. I am trouthe and ỳ arte not trewe therfore I may not receyue ỳ. And fro thens he went to ỳ. iij. hous beyonde that & requyred ỳ he myght come in for the tempeste. And he that was within sayde. I am peas that dwell here & peas is not with felons/ but onely with men of good wyll/ & bycause I thynke the thoughtes of peas I shall gyue to the good coũseyll. My syster dwelleth aboute me/ whiche alwaye helpeth kaytyues/go to her & do ỳ she counseyle the. And than he went to ỳ house/ & she that was within sayd. I am mercy that dwel here/ yf thou wylte be saued fro the tempest/go to the house of the freres prechours at Boloyne/ & ther thou shalt fynde the stable of doctryne/ ỳ racke of scrypture/the asse of symplenes/ ỳ oxe of dyscrecyon/and Mary enlumynynge/ Joseph profytynge/ & ỳ chylde Jhesu sauynge. And whan this scoler awoke he came to the house of the freres and recoũted his vysyon by order and requyred to haue the habyte/and he receyued it/ and abode in the order. Saynt Dompnyk tofore the institucyon of ỳ order sawe Jhesu cryst holdynge thre dartes in his hande and menaced the worlde. Than I frere Johan of Uignaye/ translatoure of this boke wyll no more reherce this vyson for in this presente chappytre it is reherced tofore/ & was shewed also to a monke/ wherfore I make here an ende. Than let vs cõsyder the holy lyfe/the holy cõuersacyon/ and the holy myracles ỳ god hathe shewed for this blessed man saynt Dompnyk/ and let vs praye hym to be medyatour bytwene god and vs that we maye deserue to be enoynted with ỳ oyntemente of charyte and of mercy/ that after this shorte lyfe we maye come to euerlastynge lyfe in heuen/where is glory and Joye without ende. Amen.

¶ Here foloweth the lyfe of saynt Sixte pope/and fyrste of his name.

SIxtus is sayd of syos that is god and of status ꝑ is to say as godly state or Syxtus is sayde of Sisto sistis/as it were stedfast and firme. And sixtus that is fixed/for he was stedfaste and fyxed in the fayth e/in passyon and in good werke and operacyon.

SIxtus ꝑ pope was of Athenes/ & was fyrst a philosophre/and after was dyscyple of Jhesu cryst/ and was ꝑ souerayne bysshop. And after was presented to Decyan & Valeryan Emperoures wt two of his dyscyples and dekenes Felicissime and Agappte. And whan Decyan myght not encline them in no maner/ he made thē to be brought to the temple of Mars for to do sacrifyce to hym/or for to be put in prison of Mamertyn. And whā he had refused to do sacrifyce/ and was brought into the prison of mamertyn/ ꝑ blessed saynt Laurence cryed after hym sayenge. Fader whyder goest ꝑ without thy sone/preest whyder goest thou wout thy mynister. To whom Sixte sayd. sone I leue ꝑ not but greater batayles ben due to the/& after. iij. dayes ꝑ deken shalte folowe me preest. But in the meane whyle take tresour of the chyrche & departe thē where ꝑ wylt. And whan he had dystrybute thē to poore crysten men/ Valeryan the prouoste ordeyned that Sixte sholde be brought agayne for to do sacrifyce in the temple of Mars/& yf he refused it/he sholde haue his heed smyten of. And whā he was ledde the blessed Laurence cryed after hym sayenge. Fader leue me not for I haue dyspēded all my tresour. And whan all the knyghtes herde speke of the tresour & helde ꝑ blessed Laurence. And than they byheded Sixte/ Felicissime/ & Agappte/ & so they thre suffered dethe togyder. ¶ In this same daye is the feest of ꝑ translyguracyon of our lorde & renewed of newe wyne yf it maye be founden of a rype grape in some chyrches/& this day ben ꝑ grapes blessed in some places/& the people take therof & ete it in ꝑ stede of holy breed. And ꝑ reason why is of this that our lorde sayd in his souper to his dyscyples. I shall not dr̄ke of this generacyon of ꝑ wyne tofore ꝑ I shall drynke it newe wt̄ you in ꝑ regne of my fader. And this translyguracyō in ꝑ wiche he sayd newe representeth the glorypous inuocacyon ꝑ Jhesu cryste had after his resurrecyon. And therfore on this daye of the translyguracyon whiche representeth the resurrecyon men sette newe wyne. And it is to wete ꝑ some saye that the Translyguracyon was made in beer/ but ꝑ dyscyples dyscloſ̄ it not/but kepe it secrete/bycause our lorde commaunded ꝑ they sholde not dysclose it tyll he was rysen fro deth to lyf but after they manyfested and dysclosed it on this daye.

¶ Here begynneth the lyfe of saynt Donat/and fyrste of his name.

DOnate is asmoche to saye as borne of god/and that is by regeneracyon of grace Inkulyon & glorypfycacyon. For there is treble generacyon/spyrytual of god/ꝑ is to saye of natyuyte/relygyosyte & of body mortalyte. For whan saynctes dye/ꝑ is to saye that they ben borne for ꝑ passynge out this world of saynctes is not sayd dethe of saynctes/but natalyte. The chylde appetyteth to be borne to haue large place to dwell in/more mete for to ete/ better ayre to respyre and to se lyght. And whan the saynctes yssued oute of the bely

of holy chyrche theyr moder by dethe the ꝑ foure thynges they receyue afore sayde after theyr maner/and therfore they ben sayd borne or gyuen of god.

DOnate was nourysshed & taught of the Emperour Julyan. Than this Julian was ordeyned to be subdeke But whan he was ordeyned to be emperour he slewe the fader & moder of donate & Donate fledde into ꝑ cyte of Arentyne/ & dwelled there w̄ Hyllaryy monke & dyd there many myracles for ꝑ prouost of the cyte had a sone Demonyake. And whan he was brought tofore saynt Donate the wycked spyryte began to crye & saye. In the name of our lorde Jhesu cryste do me none harme ne be greuous to me/ne that I go oute of my house. O Donate wherfore constrayneste ꝑ me to yssue out w̄ tormētes/but he was anone delyuered whā Donate prayed. ¶ There was a man named Eustace whiche receyued i Tuskane the rentes of the prynce/& lefte the money in ꝑ kepynge of his wyfe named Eufronye/but for sorowe ꝑ she had of ꝑ enemyes ꝑ destroyed the coūtre she hydde ꝑ moneye/and dyed for sorowe. And whan her husbāde came agayne he coude not fynde the moneye. And whan he with his chyldren sholde be brought to torment/he fledde to saynt Donate. And Donate wente w̄ hym to the sepulcre of his wyfe & sayde w̄ a clere voyce. Eufronye I conjure ꝑ by the vertue of the holy ghoste ꝑ thou saye where ꝑ haste layde this money. And she answered out of the sepulcre & sayde/at ꝑ entre of the house where I dalue it. And than they wente thyder & foūde it lyke as she hadde sayde. And a lytell whyle after Satyrus the bysshop deyed in our lorde/ & all ꝑ clergy chose Donate to be bysshop in his place & so he was. ¶ On a tyme as saynt Gregory recoūteth in his dyalogue whan saynt Donate houseled the people after masse/& the deken mynystred ꝑ body of our lorde to the people/sodeynly the deken fell with the chalyce by thympulcy on and threstynge of the paynyms ꝑ came thyder/& ꝑ chalyce brake/wherof he was sory & so was all the people. And saynt donate gadered togyder the pyeces of ꝑ chalyce and made his prayers & remyxed it in his fyxte fourme/and a lytell pyece ꝑ deuyll toke awaye & hydde it whiche pyece lacketh yet in the chalyce/& that chalyce is kepte in the sayde chyrche in wytnesse of this myracle. And the paynyms ꝑ sawe this were conuerted to the faythe/in somoche that.lxxx. of them receyued baptysme. ¶ There was a well or a fountayne enfected/that who that dranke of it was anone deed. And saynt Donate wente anone thyder vpon his asse for to praye and make the water hole. And anone an horryble dragon yssued out of ꝑ fountayne & woūde his tayle aboute ꝑ legges of ꝑ asse & Donate smote hym in with his staffe. Or some say he spytte in his mouthe & he dyed. And thā he prayed to our lorde and chased awaye all the venym out of ꝑ foūtayne. ¶ Another tyme whan he & his felawes had great thurste he made a fountayne to sourde there. The doughter of ꝑ emperour Theodocyan was tormented with a deuyll & was brought to saynt Donate. And he sayd ꝑ foule spyryte go out & dwell no more i this creature whiche is the fourme of god. To whome the deuyll sayde/gyue me place where I shall yssue out/and tell me whyder I shall go. Saynt Donate sayde to hym/fro whens comest thou hyder. And he sayd fro delectte. And donate answered/retourne thou thyder. And the deuyll sayde. I se in the the sygne of the crosse/oute of whiche ꝑ fyre spryngeth agaynst me/& for drede of the fyre I doubte for to go/gyue to me place and I shall yssue out. And Donate sayde Lo here is place that thou mayste go thy waye/and retourne thyder that thou camest fro. And than he made all the house

for to tremble and so wente he his waye. ¶ There was a man borne for to be buryed/and there came a man that brought an oblygacyon/& sayde that he ought vnto hym two hondred shyllynges/& therfore he wolde not suffer hȳ to be buryed in no wyse. Wherfore his wyfe whiche was wydowe came to saynt Donate/and shewed to hym that mater/& sayd ȳ the yike man had receyued all that moneye. And than went saynt Donate to the corps and touched the deed man w̄ his hande and sayd aryse & se what thou shalte do to this mā that suffered not ȳ to be buryed. The whiche thā sate vp and preued that he hadde payed it/& vaynquysshed hym tofore all men/& toke the oblygacyon in his hande and rente it all in pyeces/ and after sende to saynt Donate/sader cōmaunde me to lepe agayne. And he sayd to hym sone go now into reste forthon. And in that tyme it hadde not rayned well in thre yere/and that the erthe had ben barayne & brought forthe no fruyte. The myscreaūtes came to the emperour Theodosyan requyrȳge that he sholde delyuer to theym Donate/ whiche had made ȳ by his arte magyke. But at the requeste of the emperoure Donate came and prayed oure lorde that he wolde sende to them rayne/ and he sende to them so great habundaunce that all ȳ other were weete/ and he wente home alone. ¶ In that tyme ȳ ȳ Gothes destroyed ytalye and that moche people departed fro the kaythe of god. Euadrian the prouoste was repreued of apostalye/ and saynt Donate and saynt Hyllarye repreued hym. And than he toke them & wolde haue constrayned them to do sacrifyce to Jupyter/but they refused it. And than he dyd do bete Hyllarye somoche all despoyled that he gaue vp his spyryte to god/& he layde Donate in pryson/ and after dyd do smyte of his heed. The yere of our lorde thre hondred and.lxxx.

¶ Here begynneth the lyfe of saynt Cyryake martyr.

Cyryake was ordeyned deken of the pope Marcell and was taken and brought tofore Maximyan the emperour and commaūded that he and his felawes sholde delue the erthe and sholde bere it on theyr sholders vnto ȳ place that he made And there was saynt Saturnyne whom Cyryake and Sylynnyus helped for to bere. And after Cyryake was put and enclosed in pryson/and at the laste was presented tofore the prouost. And as Appropynyan ladde hȳ/ sodeynly came a voyce with lyghte fro heuē/whiche sayd. Come ye blessed of my fader. &c. And than Appropinian byleued and made hymselfe to be baptysed/and came to the prouoste confessynge Jhesu cryst. To whome the prouost sayde. Arte thou not made crysten/ whiche answered. Alas for I haue lost mi dayes. The prouost answered truely now ȳ leselst thy dayes/ & cōmaunded to smyte of his heed. And whan Saturnyne and Sylynnyus wolde in no wyse make sacrifyce they were tormented with dyuers tormentes/and at the laste were byheded. And the doughter of Dyoclesyan named Arthemye was tormented of the deuyll/ and the deuyll cryed within her and sayd I shall not go tofore that Cyryake the deken come. And thā was Cyryake brought to her. And than sayde the deuyll/ yf thou wylte that I yssue and go out gyue me a vessell where I maye entre in. And than answered Cyryake. Lo here is my body therin yf thou mayst. And he sayd in thy vessell I may not entre/for it is sygned & closed on all sydes/but yf thou cast me out here I shal make the soone come into Babylone. And whan he was constrayned to go oute Arthemye cryed and sayde. I se the god that Cyryake preched. And whā he hadde baptysed her and hadde grace of Dyoclesian and of Serene his wyfe he dwelled and lyued surely in an hous that

he gaue hym. ¶ Than came there a messanger frome the kynge of Perse to Dyocleſyan prayenge hȳ that he wolde sende to hȳ Cyryake/for his doughter was tormented of a deuyl. And than by ȳ prayer of Dyocleſyan Cyryake wente gladly wt Largo and Smaragdo with all thynges necessary in ȳ shyppe into Babylon. And whan they came to the dougheter/the deuyl eryed to hym thrughe the mouthe of the mayde. O Cyryake thou arte wery of trauayle. And he sayde I am not wery/but am gouerned ouerall by the helpe of god. And the deuyl sayde/neuertheleſſe I haue brought the there as I wolde haue the. And Cyryake sayde. Jhesu cryste cõmaunded the that thou go out. And than the deuyll yssued out & sayde. O terryble name that cõstrayneth me/and ȳ mayde was than made hole & was baptyſed wt fader and moder and moche other people And they offered to hȳ many gyftes but he wolde not take & abode there. xlv. dayes fastynge in breed and water. And at ȳ laſte he came to Rome and after two monethes Dyocleſyan was deed and Maxymyan succeded to the empyre & was wyth the with Arthempe his syster. And toke Cyryake and bounde hym with chaynes and cõmaunded to drawe hym before his chare. This Maximyan maye be called & sayd the sone of Dyocleſyan bycause he succeded hym & had his doughter to wyfe whiche was called Valeryan. And after he cõmaunded to Carpaſe & his bycarye to constrayne Cyryake & his felawes to do sacryfyce/oreis slee theym by dyuerſe tormentes/and he toke Cyryake and kest pytche molton & brennynge hote on his heed/and hanged hym in the tourmente named Eculee/and after he dyd do smyte of the heed of Cyryake/and also byheded his felawes aboute ȳ vere of our lorde. iij. hondred. And Carpaſe gate the houſe of saynt Cyryake/and in deſpyte of Crysten men he made a bayne in the same place where as Cyryake baptyſed/& there bayned and made bankettes in etynge & dryȳ kynge/& sodaynly he with. xix. felawes deyed there/and therfore ȳ bayne was closed vp and the paynyms began to dreve & honoured crysten men.

¶ Here folowe th the lyfe of saynt Laurence/and fyrſte the interpretacyon of his name.

Laurence is sayde as a crowne holdyge made of laurer. For some tyme they that vainquyſſhed in batayle were crowned wt laurier bowes and braūches shewynge vyctory/& it is alway of conuenable verdour of odour/agreable & vertuous of strēgth. And the bleſſed Laurence is sayde Lauryer for he hadde vyctory of his paſſyon/Wherof Decyan confuſed sayd. I wene now that we ben vaynquyſſhed. He hadde verdour and clennes of herte and of pure te/for he sayde my voyce hathe no derknes. He had odour of perpetuall memory wherof it is sayde/he departed all & gaue to ȳ poore people. And therfore remayneth his doctryne perdurably whiche he fulfylled wt holy werke/& halowed it by his glorys martyrdome. He hath strēgth by his vertuous prechyge/by whiche he cõuerted Lucyll ȳ prouoſt Romayne. Thy is that tree of ſuche vertue that the ieke brake the stone heled the deef & doubted no thonder. And thus Laurence brake ȳ hader harde/he gaue spyrytual rewarde and defended the sentence for the thonder of euyll people.

LAurence martyr & subdeken was of the lygnage of spayne / & sayn̄t Sixte brought hym thens. And as mayster Johan Beleth sayd / whan the blessed Sixte went into Spayne / he founde there two ponge men Laurẽce and Vyncent his cosyn ryght ordynate by honeste of maners & noble in all theyr werkes / & brought them w̄ hym to Rome / of whom that one ꝑ was Laurence abode w̄ hym / & Vyncente his cosyn retourned agayne into spayne / and there fynysshed his lyfe by glorious martyrdome. But in this reason mayster Johan Beleth repugneth ꝑ tyme of matirdom of that one and of that other. For it is sayde that Laurence suffered dethe vnder Decyan / & Vyncent vnder Dyoclesyan. And bytwene Decyan & Dyoclesyan were aboute .xl. yeres / & there were .viij. emperoures bytwene them / so that the blessed Vyncente myghte not be ponge. And ꝑ blessed Sixte ordeined Laurẽce his archedekē. And in his tyme Philyppe the Emperour and Philyppe his sone receyued the faythe of Jhesu cryste. And whan they were crystened they entẽded greatly to enhaunce the chyrche. And this Emperour was the fyrst that receyued the faythe of Jhesu cryst / whome as it is sayd Origenes conuerted to the faythe. How be it ꝑ it is redde in other places otherwyse / and ꝑ sayn̄t Poncian had done it. And he reygned the yere a thousande fro ꝑ buyldynge of Rome. So ꝑ the yere a. M. sholde rather be gyuen to cryste thā to ꝑ ydolles. And that yere was halowed of ꝑ Romayns w̄ ryght great apperelles of games & great esbatemẽtes. And there was a knyght with Philyppe the Emperour named Decyan whiche was noble & mochе renomed in armes & in batayles. And whan in ꝑ tyme Fraunce rebelled agaynst this emperour / he send thyder decyan for to take a waye the contencyons & subdue them to Rome / & Decyan so sende thyder made all thynges well and subdued them al to Rome and had victory. And whan the Emperour herde his commynge & wolde honoure hym more hyely & went agaynst hym vnto Uerone. But for asmoche as euyll poople kele them more honoured somoche the more he was swollen in pryde. Than Decian elate in pryde began to coueyte ꝑ empyre. And on a tyme whā Decyan knewe that the emperoure slepte in his paulylyon he entred secretely & cut the throte of his lorde sleppynge. And than he drewe to hym by gyftes and prayers & also by promyses all them of ꝑ hooste that the emperoure had broughte and went anone to the cyte of Rome. And whan Philyppe ꝑ ponger herde this thynge he was sore aferde & doubted strongely. And as Sycar sayth in this Cronycle / he deliuered all his faders tresoure & his to sayn̄t Sixte & to sayn̄t Laurence / to the ende ꝑ yf it happed hym to be slayne of Decyan ꝑ they sholde gyue this tresoure to poore people & to the chyrches. And wonder not ꝑ the tresours ꝑ Laurence gaue ben not named ꝑ tresours of ꝑ emperour but of ꝑ chyrche / or paraventure they were sayde tresours of ꝑ chyrche. For Philyppe had lefte them to be dyspensed to the chyrche And after Philyppe fledde & hydde hym for fere of Decyan. And than the Senate wente agaynst Decyan & cōfyrmed hym in the Empyre. And bycause he was not sene to haue slayne his lorde by treason. But onely for he hadde renyed ꝑ ydolles / therfore he begā ryght cruelly to persecute ꝑ chyrche & crysten men / & cōmaūded ꝑ they sholde be destroyed without mercy. And many thousāde martyrs were slayne ymonge whom Philyp was crowned w̄ martyrdome. And after ꝑ Decyan made a serche of the tresours of his lorde. Thā was Syrte broughte to hym as he that adoured Jhesu cryste and hadde the tresoures of the Empyre. And than commaūded Decyan that he sholde be putte in pryson so longe / that by tourmentes he shol-

de reny god & tel where ỹ tresoures were. And the blessed Laurence folowed hym & cryed after hym/whyder goest thou fader without a mynyster. What thynge is in me ỹ hathe dyspleased thy faderheed/or what thynge hast ỹ sene in me/hast thou sene me forsake my lygnage/or go oute of kynde. Proue me whether thou hast chosen a couenable mynyster/to whom thou hast cõmysed the dyspensacyon of the body & blode of our lorde. To whome saynt Sixte sayd. I shall not leue the my sone/but greater stryues & batylles ben due to the for ỹ fayth of Jhesu cryst. We as olde men haue taken more lyghter batayle/& & to the as a yonge man shall remayne a more gloryous batayle/of whiche ỹ shalt trymphe & haue victory of the tyraunte and shalt folowe me within thre dayes. Than he delyuered to hym all ỹ tresours cõmaũdynge hym ỹ he sholde gyue them to chyrches & poore people. And ỹ blessed man sought ỹ poore people nyghte & day/& gaue to eche of them that as was nedefull/& came to the house of an olde womã whiche had hydde in her hous many crysten men & women/and longe she had had the heed ache. And saynt Laurence layde his hande vpon her heed & anone she was heled of the ache and peyne. And he walshed the fete of the poore people and gaue to eche of them almesse. The same nyght he went to the house of a crysten man and therin he foũde a blynde man/& there he gaue to hym his syghte by the sygne of ỹ crosse. And whan the blessed Sixte wolde not consente to Decyan ne offer to ỹ ydolles/he commaunded ỹ he sholde be ledde forthe and be dyheded. And so the blessed Laurence ranne after hym an sayde. For sake me not holy fader/for I haue despẽded thy tresours that thou delyueresl vn to me. And whan ỹ knyghtes herde speke of the tresoures they toke Laurence and so brought hym to the prouost. And ỹ prouost delyuered hym to Decyan. And Decyan cesar sayde to hym/where ben ỹ tresours of ỹ chyrche whiche we knowe wel that thou hast hyd. And he answered not wherfore he delyuered hym to Valeryan ỹ prouost/to ỹ ende that he sholde shewe the tresours/and do sacrifyce to the ydolles/or to put hym to dethe by dyuers tormentes. And Valerain delyuered hym to a prouost named Ypolyte for to be in prysõ/and he enclosed hym in prysõ wt many other. And there was in prysõ a paynym named Lucylle whiche had loste the syghte of his eyen wt ouer moche wekyge and saynt Laurence prompsed to hym to restablysshe his syghte yf he wolde byleue in Jhesu cryst & receyue baptysme. And he requyred anone to be baptysed. Than saynt Laurence toke water and sayde to hym. All thynges in confessyon ben walshen. And whan he had dylygẽtly enformed hym in ỹ artycles of the fayth & confessed that he byleued al/he shadde water on his heed and baptysed hym in ỹ name of Jhesu cryste. And anone he that was blynde receyued his syghte agayne. And therfore came to hym many blynde men/and wente agayne enlumyned frome hȳ and haunge theyr syght. And than Ypolyte sayde agayne to hym shewe to me the tresours. To whome Laurence sayde. Y polyte yf thou wylte byleue in oure lorde Jhesu cryste/I shall shewe to the tresours/and prompse to the lyfe perdurable. And Ypolyte sayde/yf thou do this that thou sayste I shall do that thou requyrest And in the same houre Ypolyte byleued & receyued the holy baptysme he and al his meyne. And whan he was baptysed he sayde. I haue sene the soules of the Innocentes Joyous & gladde. And after this Valeryan sende to Ypolyte that he sholde brynge hȳ Laurence. And Laurẽce sayd to hym let vs go togyder/for the glory is made redy to the & me/& than they came to Judgemẽt & he was enquyred agayne of the tresours. And Laurence demaũded

dylacyon of thre dayes/& Valeryan grau̅ted hym on pledge of ypolyte. And laynt Laurẽce in these thre dayes gadred togyder poore people blynde & lame/& presented thẽ tofore decyan in ỹ palays of Salustyen & layd. These here ben the tresours perdurable/whiche shall not be mynysshed but encreace/whiche ben departed to eche of them/the handes of these men haue borne ỹ tresours into heuen. Than Valeryan in the presence of Decyan sayd what barpest thou in many thynges. Sacrifyce anone/& put fro ỹ thyn arte magyke. And Laurẽce sayd to hym/whyder ought he to be adoured that maketh/or he ỹ is made. And than Decyan was angry & cõmaunded that he sholde be beten w̃ scorpyons & that al maner of tormẽtes sholde be brought tofore hym. And than commaunded he hym that he sholde doo sacrifyce for to eschewe these tormentes. And laynt Laurence answered/thou cursed man I haue alway coueyted these metes. To whom Decyan sayd/yf these ben meetes for the shewe theym to me that be lyke to the that they may ete with ỹ. To whome Laurence sayde/they haue gyuẽ theyr names into heuẽ/and thou arte not worthy to se them. And than by the commaundement of Decyan he was betẽ all naked with roddes and staues & pyeces of yron brẽnynge were layde to his sydes And Laurence sayde. Lorde Jhesu cryst the sone of god haue mercy on me thy seruaunte whiche am accused & haue not renyed the/& they haue demaunded me/& I haue confessed the to be my lorde. And than decyan sayd to hym. I knowe well that thou despysest the tormentes by thy arte magyke/but me thou muste not despyse. I swere by my goddes and goddesses ỹ but ỹ wylt do sacrifyce to them thou shalt be punysshed by dyuers tormentes. Than he commaunded that he sholde be longe beten with plummettes. And than he prayed sayenge/lorde Jhesu cryste receyue my spyryte. And thã came a voyce from heuẽ Decyan herynge whiche sayd yet many tormentes ben due to the. And thã Decyan replenysshed w̃ felony sayd. Ye men of Rome haue ye herde the deuyles cõfortynge this cursed mã whiche adoured not the goddes ne doubte not the tormentes/ne dredeth not ỹ prynces wra the. And than commaunded he agayne ỹ he sholde be beten with scorpyons. And thã Laurẽce smylynge rẽdred thãkynges to god/and prayed for them ỹ were there And in ỹ same houre a knyght named Romayne byleued in god/& sayd vnto laynt Laurẽce. I se tofore ỹ a ryght fayre yongelynge standynge/& w̃ a lynnen clothe clenlynge thy woundes. I adiure the by the lyuynge lorde god that ỹ leue me not/but hast the for to baptyse me. And than sayd Decyan vnto Valeryan. I wene ỹ we shall nowe be ouercomen by arte magyke. And than he cõmaũded ỹ he sholde be vnbounde & enclosed in the pryson of ypolyte. And than Romayne brought an Urcell or a cruse w̃ water & fyll downe at the fete of the holy laynt Laurence/& receyued baptysme of hym. And whan Decyan knewe it he commaunded that Romayne sholde be beten with roddes. And as he was somoche beten that he myghte not hold hym vp on his legges/but in no maner myght no man make hym to saye but that he was a good crysten and freely baptysed. And thã Decyan dyd do smyte of his heed/and that nyghte was Laurence ledde to Decian. And whã Ypolyte whiche was there sawe that he began to wepe and wolde haue sayd ỹ he was crystened. And Laurence sayde vnto hym/hyde Jhesu cryste within the/and whan I shall crye/here and come thyder. And than all maner of tormentes or peynes that coude be deuysed or thoughte/they were broughte tofore Decyan. And than sayd Decyan to Laurence/or thou shalte make sacrifyce to the goddes/or all these

tourmentes ſhalbe dyſpẽded vpon ẏ this nyghte. And thã Laurence ſayd to hym/ my nyght hathe no derkenes/but all thyn ges ſhynen in my ſyghte. And than ſayde Decyan/bryngе hyder a bedde of yron ẏ Laurence cõtymar may lye theron. And the mynyſtres deſpoyled hym/and layde hym ſtratched oute vpon a gredyron of yron/& layde brennynge coles there vn der/& helde hym wt forkes of yron. Than ſayd Laurence vnto Valeryan/lerne ẏ curſed wretche for thy coles gyuen to me refreſſhynge of coldenes/& maken redy to the tourment perdurable/& oure lorde knoweth ẏ I beyge accuſed haue not for ſaken hym. And alſo whã I was demãn ded I confeſſed hym cryſt/& I beynge to ſted gyue thankynges vnto god. And af ter this he ſayde with gladde chere vnto Decyan. Thou curſed wretche thou haſt coſted that one ſyde tourne ẏ other ſyde & ete. And than he rendrynge thankynges to our lorde & ſayde/I thãke ẏ lorde Jhe ſu cryſte/for I haue deſerued to entre in to thy gates/and ſo gaue vp his ſpyryte. And than Decyan beynge all cõfuſed wal ked into the palays of Tyberye with Va leryan and lefte the dody lyenge vpon ẏ fyre whiche ypolyte in ẏ mornynge toke awaye with Juſtyne the preeſt/& buryed it with precyous ointementes in ẏ felde Verane. And the cryſtẽ men ẏ buryed hym faſted thre dayes and thre nyghtes/& ha lowed the bygyles there weppynge & way lynge. But many doubte yf he ſuffered de the vnder this Decyan. For it is redde in the Cronycle that Syrte was lõge after Decyan. Eutropi? neuerteles affyrmeth & ſayth that Decyan moeuynge perſecu cyon agaynſt cryſten men/ymonge other he ſlewe the bleſſed Laurence Dekẽ and martyr. And it is ſayde in a Cronycle au tentyke ynoughe ẏ it was not vnder this decyan Emperour that ſucceded to Phy lyppe/but vnder another yonger Decyan whiche was Cezar and not Emperoure he ſuffered martyrdome. For bytwene de cyan ẏ Emperour & this Decyan ẏ yon ger vnder whome it is ſayde ẏ Laurence was martyred/there were many Empe rours and popes. ¶ Alſo it is ſayd ẏ Gal lus and Volyſianus his ſone ſucceded de cyan. And after them Valeryan with Ga lien his ſone helde ẏ empyre/& they made Decyan the yonge the yonger Cezar and not Emperour/for auncyently whan ony was made Cezar neuer the more he was made Auguſt? ne Emperour. As it is red in the Cronycles/that Dyocleſyan made Maxymyan Cezar/& after fro Cezar he was made Auguſtus & Emperour. In ẏ tyme of theſe Emperours Valeryan and Galyan Syrte helde ẏ ſee of Rome/& this Decyan was called Cezar & not Empe rour/but Decyan Cezar onely/& he mar tyred ẏ bleſſed Fabyan/and Cornely ſuc ceded after Fabyan whiche was martyr red vnder Valeryan and Galyen whiche reygned.xb.yere/& Lucyan ſucceded cor nely/& Stephen the pope ſucceded Lucy an/& Denys ſucceded Stephen/& Syrte ſucceded Denys/& this is cõteyned in the Cronycles/& yf it be trewe ẏ whiche may ſter Johan beleth putteth may be trewe. And it is redde in another Cronycle that he ſayde Galyen had two names and he was called Galyen and Decyan/& vnder hym syrte and Laurence ſuffered martyr dome aboute the yere of oure lorde a two hondred and.iij.ſcore. ¶ Godfraye in his boke ẏ is called Antheonydes affyrmed ẏ Galyen was called by another name De cyan. ¶ Saynt Gregory ſayth in his dya loges/that there was a nonne in Sabyne whiche helde her contynente of her fleſſhe but ſhe eſchewed not the Jangiery of her tonge. And ſhe was buryed i the chyrche of ſaynt Laurence the holy martyr/and was layde tofore the awter of the martyr and was taken of the deuylles and depar ted and ſawen yſonder/and that one par te was brente/and that other parte re-

mayned hole so that on the morynge the brennynge appered vysybly. ¶ Gregory of Tours sayth / ỳ whã a certayne preest repayred ỳ chyrche of saynt Laurence / & one of the bemes was ouer short / & requyred saynt Laurence ỳ he whiche had nouryshed poore mẽ wolde helpe his pouerte. And ỳ beme grewe so sodenly ỳ there remayned a great parte therof. And the preest cut ỳ parte into small pyeces and cured & heled therwith many maladyes. ¶ And this wytnesseth saynt Fortunate it happed at Bryxas a castell in ytalye ỳ a man was sore vexed wt tothe ache. And he atouched this wood / and anone ỳ ache was gone. ¶ Saynt Gregory telleth in his boke of dyaloges that a preest named Sanctene repayred a chyrche of saint laurẽce whiche had ben brent of lumbardes & hyred many werke mẽ. And one tyme he had nothynge to set tofore them. And than he made his prayers / & after loked in his panyer and there he foũde a moche whyte loke of breed / but hym semed that it suffysed not for one dyner for thre persones / saynt Laurencewhiche wolde not layle his werke mẽ / dyd do multyply that his werke men were susteyned therby. x. dayes. ¶ In the chyrche of saynt Laurence at Melan was a chalyce of crystall merueyloully clere. And as ỳ deken bare it on a day of solempnyte vnto ỳ awter / it fyll out of his handes to the grounde and was all to broken. And than ỳ deken wepynge gadered the pyces togyder & layde them on ỳ awter / & prayed the holy martyr saynt Laurence ỳ the broken chalyce myght be made hole agayne. And than a none it was founden all hole. ¶ It is redde in ỳ boke of myracles of oure blessed lady saynt Mary / ỳ a Judge named Stephen was at Rome / & he toke gladly gyftes & peruerted ỳ Judgemẽtes. And this Judge toke awaye by force thre houses ỳ whiche were longynge to ỳ chyrche of saynt Laurẽce. And a gardyn of saynt Agnes / & polleded thẽ wrongefully. It happened ỳ the Judge deyed & was brought to Judgement tofore god. And whan saynt Laurence sawe hym / he wente vnto hym i great despyte / & strayned hym. iij. tymes by ỳ arme right harde and tormẽted hỹ by great peyne. And saynt Agnes and other virgynes dayned not for to loke vpon hym / but tourned theyr vysages awaye fro hym. And than the Judge gyuynge sentence agaynst hym sayde. Bycause he hathe withdraen other mennes thynges / & that he hathe taken gyftes & solde ỳ trouthe that he sholde be put in ỳ place of Judas the traytour. And saynt protecte whome ỳ sayde Stephen hadde moche loued in his lyfe came vnto ỳ blessed saynt Laurence & to saynt Agnes and cryed them mercy for hym. Than the blessed virgyn Mary & they prayed god for hym. And than it was graunted to them ỳ the soule of hym sholde go agayne into the body and there sholde do his penaũce xxx. dayes. And our blessed lady commaũded hym ỳ as longe as he lyued he sholde saye the psalme. Beati immaculati. And whan the soule came to the body agayne his arme was lyke as it hadde be brente / lyke as he had suffered that hurte in his body / & that tokẽ & sygne was in hym as longe as he lyued. Than rendren he that whiche he had takẽ and dyd his penaũce And at ỳ. xxx. daye he passed oute of this worlde to our lorde. ¶ It is redde in the lyfe of saynt Henry ỳ emperoure that he and kunegũde his wyfe were virgynes togyder by the atysement of the deuyll he hadde his wyfe suspecte of a knyght. And he made his wyfe for to go bare fote vpon brennynge asshes. xv. paas. And whã she ascended vpon theym she sayd thus. As I am not corrupte ne defouled of Henry ne of all other / so Jhesu cryst helpe me Than Henry the Emperoure was ashamed and gaue her a buffet on the cheke. And a voyce sayde ỳ virgyn Mary hath

delyuered the virgyn/and she went with oute ony hurte vpon ỹ vrennynge allhes. And whan the emperour was deed/there went a great multytude of deuylles tofore the celle of an heremyte/& he opened ỹ wyndowe and demaunded at the laste what ỹ they were. And one answered a legyon of deuyls we be that go to ỹ deth of ỹ emperour yf peraduēture we fynde ony thynge in hym. He adioured hym ỹ he shold come agayne to hym/ỹ whiche retournynge sayd. We haue profyted no thyge for whā this fals suspeccyon of his wyfe and all the good thynges and euyll thynges were layde in a balaunce/than this vrent and vruled Laurence brought forth a potte of golde of moche great weyghte. And whan we supposed to haue surmoū/ted/he caste that potte in the balaunce on that other syde/so ỹ it waxed more & was heuyer. And than I was angry and brake an eere of the potte. And he called that potte a chalays whiche the Emperoure had gyuen in the chyrche Emstence whiche that he had in a specyall deuocyon/& he hadde do make it in ỹ honour of saynt Laurence. And for the greatnesse of it/it hadde two eeres. And it was foūden thā that the emperour deyed that tyme/and one eere was broken of the chalyce.

¶ Gregory reherceth in his regyster that his predecessour coueyted to make better some thynge about ỹ body of saynt Laurence/but he wyst not where it laye. Neuertheles ỹ body of saynt Laurence was dyscouered & vnhyled by Ignorauce/but all they ỹ were there present as well monkes as other were all deed wtin. xb. dayes after. ¶ It is to wete that the passyon of sayt Laurēce was moost excellent in four thynges/lyke as it is founden by ỹ sayenges of saynt Maxymyne bysshop and of saynt Iustyn. And fyrste in his sourenes of his passyon and bytternes. Secondely in prouffyte of effect. Thyrdely in cōstaūce or strength. And fourthely in the mer-

ueylous batayll and maner of his victorye. Fyrst it was ryght excellent in ỹ bytternesse of ỹ peyne/this sayth sayt Maximyne. And after some bokes of saynt Ambrose. Brethern saynt Laurence was not slayne by shorte and symple passyon. For who that is smyten w a swerde he dyeth but ones/and who that is cast in a fyre is delyuered at ones/but this holy mā was tormented by longe & by multytude peynes/so that the deth sholde not fayle hym at torment/ne fayle at the ende. ¶ We rede that the blessed chyldrē went through the flambes/and haue gone vpon ỹ coles brennynge bare fote wherof saynt Laurence is not to be preferred of lesse glorye. For as they went in theyr peynes throughe ỹ flāmes/this in his tormēt lay vpō the fyre/& they defoyled and trade vpon the fyre with theyr fete. And this was restrayned for to lay his sydes therin. They prayed i theyr great peynes holdynge vp theyr hādes to our lorde god/but he was stratched in his peyne and prayed our lorde with all his body. And it is to wete ỹ the blessed Laurēce is he that after saynt Stephen ought to holde the prymacye. Not onely for ỹ he suffered greater peyne than other martyrs/as it is founde and redde ỹ many haue suffered almoche peyne/but it is sayd for syxe causes. Fyrst for the place of ỹ passyon/for it was at Rome whiche is the heed of ỹ worlde and syege of the apostles. Secondely for the offyce of the predycacyon/for he accomplysshed dylygently the offyce of prechyge. Thyrdely for the loueable distrybucyō of ỹ tresours that he gaue to all ỹ poore men wyssely. And these thre reasons putteth mayster Wyllyam of Ancerte. Fourthely for ỹ antyquyte and proued martyrdome. For yf it be sayde ỹ some other haue greater peyne/it is not alwaye so autentyke/and also some be in doubte/but the passyon of saynt Laurence is moche solempne & approued i ỹ holy chirche. And therfore ma-

ny saynctes approue his passyon in theyr sermons & affyrme it. Fythly for ỹ degre of dygnyte/for he was Archedeken of the sayd seege of Rome. And it is sayde there was neuer syth archedekē in rome. Sixtly for the cruelte of tormentes/for he suffered thē ryght greuous as he that was rosted vpon a gredyron of yron. Wherof saynt Austyn sayth. Sythen ỹ the membres were broken by many dyuerse betynges/he was commaunded to be tormented vpon a gredyron of yron/& was layde therupon/whiche by cōtynuall hete that was there vnder the gredyron had do force to brenne/so that he was tormented by the tournynge of his membres more forcyble/for the peyne was the more longer. Secondely he was ryght excellente in effecte or profyte/for after this that saynt Austyn and Maximyne sayd/this bytternesse of peyne made hym by glorifycacyon/and honourable by oppynyon/renowmed and lowable by deuocyon/and noble by contencyon. Fyrst it made hym hyghe by glorifycacyon. Wherof saynt Austyn sayth. Persecutour/ỹ were wode against the martyr & more than wode. For whan thou assemblest peyne/than thou encreacest his glorye/thyn engyne coūde not glorye of the ayde/whan the Instrumentes of the tormentes transported hym in the honour of victorye. And after maximyne & also in some bokes of ambrose it is sayd how be it that ỹ membres were bounden in the heete of the sparcles/the force of ỹ fayth was not corrupte/ỹ body suffered enpayrynge but he gate agayne of helthe. And sayt Austyn sayth truely his body is blessed/for tormentes neuer chaunged hym out of ỹ fayth of god/but his resurrexyon crowned hym in holy reste. Secōdely he was honourable by oppynyon and renowme after Maximyne & ambrose that sayd/we maye well lyken ỹ blessed saynt Laurēce to mostarde seed/whiche is broken by many maners/whan by the grace of his mystery he replenyssheth ỹ worlde full of good odour. For to forse that he was cōstytute in his body/he was humbre vnknowen and seruable. And after that he was all to broken & all to brent/he shedde in all ỹ chyrches of the worlde the odour of noblesse. ¶ Also this is an holy thynge and a plesaunt thynge/that the solempnyte of saynt Laurence be nobly honoured/whose shynyuge flāmes he as baynquysshout holy chyrche halowed his day in all the worlde/in somoche that his gloryous passyon enlumyned all the worlde by the glorye of his martyrdome. Thyrdly he was lowable by deuocyon/wherfore was he so lowable and so with deuocyon to be reputed. Saynt Austyn shewed it by thre reasons & sayth thus/ỹ we ought to receyue ỹ blessed man with deuocyon. Fyrst for he gaue his precyous blode for ỹ loue of our lorde. And after for bycause he hadde vnto our lorde great affynyte shewynge that the fayth of crysten men ought to deserue to be of ỹ cōpanye of martyrs. Thyrdely bycause he was so holy of conuersacyon that in the tyme of peas he deserued ỹ crowne of martirdom. Fourthly he made hymselfe noble by folowynge/wherof saynt Austyn sayth ỹ ỹ cause of al his passyō was bycause he exorted other to be lyke to hym. In thre thynges he shewed hym to vs folowynge. Fyrst in stronge sufferynge of aduersytes/wherof sayt Austyn sayth/the moost prouffytable forme for to enforme the people to god is ỹ fayre speche of martyrs. It is lyghte too praye/and it is prouffytable to admoneste and warne the thynges/and the examples be better thanne the wordes. And it is more to teche by werke than by voyce. And in this ryght excellente maner of techynge ỹ persecutours myght fele of laurēce how he shone by great dygnyte. And how the merueylous strength of his corage gaue not onely place of byleue/but also conforted and strengthed other by en

sample of his sufferaunce. Secondely by greatnes of his fayth and feruour of loue wherof Maxymyne sayth and Ambrose also whan he vaynquyshed by fayth/ the flammes of the persecutour he shewed to vs by ꝑ fyre of fayth that he ouercame ꝑ enbracementes of the fyre of helle/ and by the loue of Cryste not to fere that daye of dome. Thyrdely in brẽnynge loue. Maximyne and Ambrose sayth that saynt laurence enlumyned ꝑ worlde playnly of the same lyght that he was enbraced with/ & chaufed ꝑ hertes of all crysten people by ꝑ flammes that he suffered by these thre thynges sayth saynt Maxymyne after ꝑ bokes of saynt Ambrose that we bẽ called to the fayth by the example of saynt Laurence and embraced to martyrdome/ and chaufed to deuocyon. Thyrdely he was ryght excellent in constaunce and in strengthe. And herof sayth saỹt Austyn ꝑ blessed Laurence dwelled in Jhesu cryst vnto the temptacyon/ vnto the demaũde of the tyraunt/ and vnto the deth in whom ꝑ occasyon was longe. And bycause that he had well eten & dronked he was fatte of this meet/ and dronken of ꝑ chalyce so that he felte not the tormentes ne eschewed them/ but succeded the realme of heuen/ he was so constaũt that he sette not by the tormentes. But after that saynt Maximyne sayth/ he was made more pfyte in drede/ more ardaunte in loue/ and more Joyous in brennynge. For the fyrst it is sayd thus/ he was stretched vpon ꝑ flambes of the great brondes of fyre/ and tourned oft fro that one syde to that other and how moche more he suffered peynes so moche more he dredde god. And of ꝑ seconde he sayth thus. Whan the grayne of the mostarde is growẽ it chaufeth. And whan Laurence suffered tormẽtes than he was enflãmed agayne. And so tormẽted of a newe maner of merueylous tormẽtes. And the greater tormentes ꝑ the wode persecutours dyden the more deuoute was Laurẽce to our sauyour. And as to ꝑ thyrd he sayth thus/ he was chaufed in the lawe of Jhesu cryst/ ꝑ by great hyghnes of corage he despysed the tormẽtes of his owne body that in hauynge vie torye of his wode tormentoure. He was Joyous for to despyse it by ꝑ fyre. Fourthly he was ryght excellent in the merueylous batayll & in the maner of vyctorye/ And as it appered openly by the wordes of saynt Maximine and of saynt Austyn.

¶ The blessed saynt Laurence had fyue brẽnynges withoutforth whiche he ouercame all manly and extynete theym. The fyrst was ꝑ fyre of helle. The seconde materyall flamme. The thirde carnall concupyscence. The fourth of brẽnynge couetyse/ and ꝑ fyfth of a madde wodenes. The quenche of the fyrste fyre that is of helle. Maximyne sayth. It myght gyue no place of brennynge of the worldely fyre for to brenne his body/ whiche quenched ꝑ fyre perdurable of helle/ he went through the fyre erthely & materyall of this worlde/ but he escaped & eschewed them ꝑ horrysble flamme of the fyre perdurable of helle The quẽchynge of ꝑ seconde fyre he hath also he traueyled by bodely brẽnynge/ but the dyuyne ardour quenched ꝑ materyal brennynge. And yet sayth he how be it ꝑ euyll people put vnderneth faggottes & wood for to make great flãme saynt Laurence espyed by the hete of the felt not the flammes. And saynt Austyn sayth ꝑ charyte of Jhesu cryst may not be surmounted with flammes/ for the fyre that brent withoutforth was more feble than ꝑ whiche he enbraced withinforth. And ꝑ quenchynge of the thyrde fyre of carnall concupyscẽce sayth saynt Maximyn/ saynt laurence passed through ꝑ fyre whiche he abhorred beynge not brent/ but he enlumyned & shone/ he brenned lest he sholde brenne. And bycause he sholde not brenne he was brent wt the quenchynge of ꝑ fourth fyre/ that is of auaryce of theym that co-

ueyte the treſours of whiche they ben de-
ceyued. Saynt auſtyn ſayth thus a man
coueytous is armed by double ardour of
moneye/and is enemy of trouth his aua-
rice is for to ſtele golde/and by his felony
he leſeth our lorde. He hath nothynge/he
profyteth nothynge humayne cruelte is
withdrawē by his wyndes and corporall
mater/and Laurence goth to heuen/and
he layleth to his flammes. Of the quen-
chynge of the fyfth fyre/that is of the fu-
ryous wodenes of ỹ perſecutour was de-
ceyued & brought to nought. Saynt ma-
ximyne ſayth thus/whā the wodenes of
the mynyſtres of ỹ flāmes was ſurmoū-
ted/he reſtrayned ỹ brennynge of ỹ worl-
dely wodenes/and tyll ỹ tyme the deuyls
entended to profyte tyl that ỹ trewe man
aſcended & mounted into heuen gloryouſ-
ly vnto his lorde. And he made to cole the
cruelte of the perſecutours confuſed al w̄
theyr fyres/and ſhewed that the wodnes
of ỹ perſecutours was fyre whan he ſayd
the wodenes of ỹ paynyms made redy a
gredell of yron vpon ỹ fyre ſtrongely brē-
nynge. And that was done to ỹ ende that
he ſholde auenge ỹ fyre and great hetes
of Indygnacyon. And it was no wonder
though he ſurmoūted theſe thre great fy-
res without forth. For as it is had of the
wordes of ỹ ſayd maximyne/he had with
in forth. iij. refroydours or colder/& bare
i his herte thre fyres by whiche he aſſwa
ged by coldenes all the fyre without forth
& ſurmoūted with the embracynge of more
fyre. And the fyrſt coldenes was ỹ delyte
of celeſtyall glorye. The ſeconde was ỹ re
membrāce of ỹ lawe of god. And ỹ thyr-
de was ỹ clēnes of his cōſcyence. By the-
ſe thre coldenes he quenched all ỹ fyre w̄
outeforthe/and was colde of the fyrſt re-
froydour whiche is delyte of heuenly glo-
rye. As ſayt Ambroſe ſayth/ỹ bleſſed lau-
rence myght not fele the tormētes of fyre
in his entraylles whiche win hym poſſe-
ded the refroydour of paradyſe. Though
the brent fleſſhe laye tofore the tyraunt &
the body brent/neuertheles the body ſuf-
fered no peyne in erthe whoſe ſoule & cou-
rage was in heuen. Of ỹ ſecōde coldenes
or refroydour/that is the remēbraunce of
ỹ lawe of god/he ſayth thus. Whā he re-
membred tofore the commaūdementes of
Jheſu cryſte all was colde ỹ he ſuffered.
Of the thyrde whiche is purete & clennes
of cōſcyence he ſayth thus/ỹ ryght ſtrōge
martyr truely is brent in his entraylles/
but he ſeknynge ỹ kyngdome of heuen en-
ioyeth as a vaynquyer by ỹ refroydour of
the clennes of his cōſcyence. And as ſayt
Maxymyne ſayth he had thre fyres wīn
forth by ỹ whiche he ſurmoūted by enbra
cynge all the fyres without forthe. And ỹ
fyrſt was ỹ greatnes of the fayth/the ſe-
conde ỹ ardaūt dyleccyon/the thyrde the
very knowlege of god whiche enbraced
hȳ as fyre. Of ỹ fyrſt fyre ſayth ſaynt Am
broſe. Almoche as ỹ brennynge of ỹ fayth
chaufeth hym/ſomoche coled hym ỹ flā-
me of the tormēt. ¶ We rede in the goſpel
that the fyre of the fayth is ỹ fyre of ỹ ſa-
uyour. The euāgelyſte ſayd. I came in ỹ
erthe to put fyre therin. And with this fy
re was ſaynt Laurēce enbraced & felt not
the brennynge of ỹ flammes. And of ỹ ſe-
conde fyre he ſayth thus ỹ martyr Lau-
rence brenned withoutforth of ỹ enbrace
mentes of the tyraunt/but ỹ greater flā-
me of the loue of god brēned hym within
forth. Of the thyrde fyre he ſayd thus/ỹ
ryght cruell flāme of ỹ perſecutour myght
not ſurmoute ỹ martyr. For he was ouer
moche more chaufed i his thought by ỹ
rayes of trouth ỹ he lefte not ỹ flāmes w̄
outforth whiche he ouercame. Laurēce y-
mōge ỹ other martyrs hath ỹ preuileges
as towarde offyce. The fyrſt he hath one-
ly a bygyle ymonge all ỹ other martyrs.
But at this daye ỹ vigyles of ſayntes be
chaūged into faſtynges for many cauſes
And as mayſter Johan beleth reherreth
it was ſomtyme the cuſtome that ỹ men

wente w̄ theyr wyues & chyldren at ỹ solempnyte of feestes & wake there all ỹ nyghte w̄ tapers & lyght / but bycause many aduentures were made in these bygyles. It was establysshed ỹ ỹ bygyles shold be tourned into fastynges / & neuertheles ỹ auncyent name is reteyned / & is yet reteyned & is called bygyle. The seconde preuylege is in ỹ octabas or btas / for he onely w̄ layt stephen haue theyr octabas ymōge all other martyrs / lyke as laynt Martyn hath ymonge ỹ cōfessours. The thyrde is in ỹ reprysyge of ỹ anthemys / for he onely & layt poule haue ỹ onely but poule hath ỹ for excellēce of his prechyge & Laurēce for ỹ excellence of his passyon.

Here folowyth the lyfe of laynt Ypolyte martyr / and fyrst of his name.

Polytus is layd of yper / ỹ is almothe to say as vpon / & lytos ỹ is a stone as who sayth vpon a stone / ỹ is to wete foūded vpon cryst. Or of in & polys ỹ is a cyte / or ypolytus is almothe to saye as polysshed. He was wel foūded vpon ỹ stone of cryst by constaūce & stedfastnes he was in ỹ cyte aboue by desyre / & couetynge / he was polysshed by the bytternes of his tormentes.

Polyte buryed ỹ body of laȳt Laurence / & after he came to his hous & gaue the peas to his seruaūtes / & cōmuned them w̄ the sacramēt of ỹ awter whiche Iustyne ỹ preest had sacred. And the table was couered / but or he toke ony meet ỹ knyghtes came & haled hym to ỹ Emperour. And whan ỹ emperour sawe he smylynge sayd to him. Arte ỹ now made an enchauntoure / whiche hast borne away the body of Laurence. And ypolyte sayd that haue I done / not as an enchaūtour but as a cryste̅ man. Than Decyan beynge ful of furour bad ỹ he shold be despoyled of his habyte ỹ he ware as a crystyn man / & ỹ his mouth shold be bete̅ w̄ stones / & he sayd ỹ hast not despoyled me / but rather clothed. To whō Dacian sayd how is it ỹ ỹ art now so folysshe / ỹ ỹ artes not asshamed of this nakednes. Therfore make sacrifyce & thou shalt lyue / or els ỹ shalte perysshe w̄ Laurence. To whome Ypolyte sayd. I wolde I myght be made the example of laynt Laurence whome ỹ presumest to name with thy foule mouth and pollute. Than Decyen made hym to be beten with staues and all to rent with combes of yron. And he confessed with a clere voyce that he was cryste̅. And whā he had despysed these tormentes he dyd hym to be clothed w̄ the vesture of a knyghte ỹ he tofore vsed in exhortynge him ỹ to receyue his anyte & his fyrste chyualrye. And Ypolyte sayd I am ỹ knyght of Ihesu cryst. And than Decyan replenysshed with great wrathe delyuered hȳ to Valeryan the prouost / and that he shold take all his facultees & slee hȳ by dyuerse tormentes. And than he founde that all ỹ meyne of ỹ polytes hous were crysten / & all were brought tofore hym. And whan he wolde haue constrayned them to do sacrifyce / one named Concordia nourrye of Ypollyte answered for them all / we had leuer deye with our lorde chastely thā lyue synfully. And than Decyan beynge presente cōmaunded that she shold be beten with plomettes of lede vnto ỹ tyme that she gaue ouer her spyryte / & ypolyte sayd syr I thanke the that thou hast sende my nourrye tofore ỹ syght of thy saȳtes. And after that Valeryan dyd do lede ypolyte with his meyne to ỹ gate Trybutyne / & ypolyte conforted them all and sayd / bredren drede you not for ye and I haue one onely god. And than Valeryan cōmaunded that all they shold be byheded before ypolyte / and than he made ypolyte to be boūden by the fete vnto the neckes of wylde horses and made hym to be drawen ymonge thornes bryeres & roches tyll he

rendred & gaue vp to god his spyryte / he deyed about ỹ yere of our lorde .CC.lxvi. And whan Iustyne the preste toke ỹ bodyes of them and buryed them by the body of saynt Laurẽce / but he coude not fynde the body of saynt Concordia / for it was cast into a preuy. And a knyght that was named Porphyre wende ỹ the blessed Cõcordia had golde & precyous stones in her clothes / and came to a man named Hyrenius whiche was secretly a crystẽ man & sayd to hym / kepe my counsayl secret and drawe Concordia oute of the preuy / for I trowe ỹ there ben in her vestymẽtes golde & precyous stones. And he sayd shewe to me ỹ place where she lyeth / and I shal kepe thy coũseylle & shall tell to the what I shall fynde. And than he drewe her out of the preuy chambre & foũde nothynge. And than ỹ knyght fledde awaye anone. And Hyrenius called to him a crysten man named Abonde and bare ỹ body to saynt Iustyne / and he toke it deuoutly and buryed it by the body of saynt Ypolyte with ỹ other. And whã Valeryan herde hereof he dyd do take Hyrenius and Abonde and threwe them all quycke into the preuy. And Iustyne toke out theyr bodyes & buryed theym with the other. And after these thynges done Decyan & Valeryan ascended into a golden chare for to go and torment crysten men. And Decyan was rauysshed of a deuyll & cryed. O Ypolyte hath boũde me with sharpe chaynes and ledeth me awaye. And Valeryan cryed also. O laurence thou drawest me with fyre chaynes / & ỹ same houre Valerian deyed and Decyan retourned home and deyed the thyrde daye tormẽted of the deuyll / & cryed Laurence celle ỹ a lytell. I conure the to celle thy tormẽtes & so deyed. And whan Thyphonye his wyfe whiche was moche cruell sawe this thynge she left all and toke Cyrylle her doughter and went to saynt Iustyne and was baptysed with many other. And that other daye after ỹ as Tryphonye / prayed she gaue vp her spyryte & dyed. And Iustyn the preest buryed her body by saỹt Ypolyte. ¶ And thã xlvij. knyghtes herynge that ỹ quene & her doughter were becomen crystẽ / came with theyr wyues to Iustyne ỹ preste for to receyue baptysme. Claudius ỹ Emperour whã Cyrylle wolde not do sacrifyce dyd do cutte her throte / & dyd do byhede the other knyghtes / and ỹ bodyes were borne with the other into the felde Verane and there buryed. ¶ And it is to be noted here expressely that claudius succeded Decyan whiche martred saynt Laurẽce & saynt Ypolyte / but he succeded not Decyan the emperour. For after the Cronycles Volucyan succeded Decyan / & Galyen succeded Volucyan / & Claudius succeded Galyen. So it behoueth that Galyen hadde two names / that is to wete Galyen & Decyan. ¶ And so sayde Vyncent in his Cronycle / & Godefroy in his boke. Galyen called one vnto his helpe ỹ was named Decyan whome he made Cezar but not Emperour so sayth Rychard̃e in his cronycle. Of this martyr sayth Ambrose in his preface. The blessed martyr Ypolyte consydered ỹ Ihesu cryst was be ỹ duke & he wolde be his knyght / & had leuer be his knyght than duke of knyghtes. And he pursewed not saynt Laurẽce whiche was put vnder his keypynge. But folowed him so ỹ in sufferynge martyrdome he left ỹ lawe of ỹ tyraũt & came & possessed ỹ treloure of very rychesse / whiche is ỹ glory of ỹ kynge perdurable & perpetuall. ¶ There was a carter named peter whiche yoked his oxen in ỹ carte in ỹ feest of marye magdalene & folowed his oxen and began to curse them. And anone the oxen with the carte were smyten w̃ thonder / and ỹ same Peter whiche was so cursed was tormented of cruell tormentes / For fyre toke hym so that he brent the synewes & the flesshe fro his thye & ỹ bone appered / & that ỹ thye and legge fyll of.

Than he went to a chyrche of our lady & hydde his legge in an hole of ỹ chyrche & prayed our lady wt teeres deuoutly for his delyueraunce. And on a nyght the blessed vyrgyne with saynt Ypolyte came tofore hym in a vysyon / & she prayed to Ypolyte ỹ he wolde restably sshe peter in his fyrste helthe. And anone saynt Ypolyte toke his legge in the hole & toke and set his legge in his place lyke as one graffeth in a tree And he felte somoche peyne in ỹ vysyon that he awoke / & cryed so lowde that he awoke al the meyne / & they arose and toke lyght & sawe that peter had two legges & two thyes / but they had supposed ỹ it had be Illusyon & they tasted yet / & yet often agayne & sawe ỹ he had verely his membres. And thā they awoke hym & demaūded of hym how it happed / & he wende ỹ they had mocked hym / & whan he sawe it he was all abasshed / yet neuertheles the newe thye was softer thā ỹ olde & myght not well sustayne his body therwith. And bycause this myracle shold be puplysshed he halted an hole yere. Than ỹ blessed virgyn appered to hym & sayd to saynt Ypolyte that he shold performe that whiche apperteyneth to that cure. And thā he awoke & felte hymselfe all hole / and than he entred into a recluse. To whom the deuyl appered ofttymes in the lykenes of a woman naked and Joyned to hym naked / & the more he defended hym ỹ more ỹ deuyl approched nere in temptynge hym shamefully. And whā he had shamefully traueyled of her / he toke ỹ stole of a preestes necke and gyrde hym with it. And anone the deuyll departed and left there lyenge a stinkynge & roten carayne / and so great a stynke yssued oute that there was none that sawe it but sayd that it was ỹ body of some deed woman whiche ỹ deuyl had taken.

¶ Here folowyth of the Assumpcyon of the glorioue vyrgyne oure lady saynt Marye.

We fynde in a boke sent vnto saynt Johan the euāgelyst / Orels the boke whiche is sayd to be Apocryfum is ascrybed to hym / in what maner the assumpcyon of the blessed vyrgyn sayt Marye was made. The apostles were departed & gone into dyuers coūtrees of the worlde for cause of prechynge. And the blessed lady & vyrgyns hous was by the mount of Syon. And as longe as she lyued she vysyted all ỹ places of her sone wt great deuocyon / that is to saye / ỹ place of his baptysme / of his fastynges / of his passyon / of his sepulture / of his resurrecyon / and of his ascencyon. And after that Epyphanes sayth she lyued .xxiiij. yeres after ỹ ascencyon of her sone. And he sayth also whan our lady conceyued Jhesu cryst she was of the aege of .xiiij. yeres / and she was delyuered in the .xv. yere. And lyued aboue with hym .xxxiij. yeres / & after his dethe she lyued .xxiiij. yeres. And by this accompte whan she departed out of this worlde she was .lxxij. yere olde. But it is more probable ỹ whiche is redde in another place / ỹ she lyued after ỹ ascencyon of her sone but .xij. yeres / & so than she was lx. yere olde. ¶ And on a day whan all the apostles were spradde through ỹ worlde in prechynge. The glorious virgyn was greately espyred & enbraced with desyre to be with her sone Jhesu cryst. And her corage enchaufed was meoued & great habūdaunce of teeres ranne woutfor the bycause she hadde not egally the confort of her sone whiche were withdrawen frome her for the tyme. And an angell came tofore her with great lyght & salewed her honourably as ỹ moder of his lorde sayenge. All hayle blessed Mary receyuynge ỹ blessynge of hym ỹ sende his blessynge to Jacob. Lo here a bowe of palme of paradyse lady whiche I haue brought to ỹ / whiche thou shalt cōmaunde to be borne tofore thy bere / for thy soule shal be taken

fro thy body ỹ thyrde daye nexte folowynge. And thy sone abydeth ỹ his honourable moder. To whome she answered. yf I gaue foũde grace tofore thyn eyen I pray the that thou vouchesauke to shewe to me thy name. And yet I praye ỹ more hertly that my sones and my bredren the apostles maye be assembled also with me/so ỹ tofore I dye that I maye se them with my bodely eyen/and afterwarde to be buryed of them/& they beynge here I may yelde vp my ghost to god. Also yet I pray & requyre that my spyryte yssuynge oute of my body se not the horryble ne ỹ wycked spyryte ne fende/& that no myght of the deuyll come agaynst me. And than ỹ angell sayd. Lady wherfore desyrest thou for to knowe my name/whiche is great & meruey lous. All the apostles shall assemble this daye to the & shall make to ỹ noble exequyes at thy passyng. And in ỹ presence of them all thou shalte gyue vp thy spyryte. For he that brought ỹ prophete by an here fro Judee to Babylon maye wt out doubt sodeynly in an houre bryngeỹ apostles to the. And wherfore doubtest ỹ to se the wycked spyryte sythen thou hast broken vtterly his heed & hast dyspoyled hym fromthe empyre of his power Neuertheles thy wyll shall be done ỹ thou se not the fende. And this sayd the angell mounted vp into heuen with great lyght And ỹ palme shone by ryght great clerenes & was lyke vnto a grene rodde/whose leues shone lyke to the morowe sterre. And it happened as sayntJohã ỹ euangelyste preched in Ephesym/ỹ heuen sodeynly thondred/& a whyte clowde toke hym vp & brought hym tofore ỹ gate of ỹ blessed vyrgyn Mary. And he knocked at the doze and entred and salewed the vyrgyne honourably. Whome the blessed virgyne beheldeand was greatly abasshed for Joye and myght not absteyne her fro wepynge. And than sayd to hym Johã sone remẽbre the of the worde of thy mayster by whiche he made me moder vnto the/& the a sone vnto me. Lo I am called of thy mayster & my god. I paye now ỹ dette of the condycyon humayne & recõmende my body vnto thy besy cure. I haue herde say that ỹ Jewes haue made a coũseyll and sayd/let vs abyde bredren vnto the tyme that she that bare Jhesu cryst be deed/& than in cõtynent we shall take her body & shall cast it into the fyre & brenne it. Thou therfore take this palme & bere it tofore the bere whan ye shall bere my body to ỹ sepulcre. Than sayd Johã. O wolde god that all my bredren ỹ apostles were here ỹ we myghte make thyn exequyes conuenable as it behoueth & is dygne & worthy And as he sayd that al the apostles were rauyssshed with cloudes fro ỹ place where they preched and were brought tofore the dooze of the blessed vyrgyne Marye. And whã they saye them assembled they merueyled and sayd. For what cause hath our lorde assembled vs here. Than sayntJohan went out and sayd to them that oure lady shulde passe and departe oute of this worlde/and added more to sayenge. Bredren beware & kepe you frome weppynge whan she shall departe bycause ỹ the people that shall se it be not troubled & sayd. Lo these how they drede the deth whiche preche to other the resurrectyon. And Denys disciple of poule affirmeth this same in the boke of dyuyne names. That is to wete that all the apostles were assembled at the assumpcyon and dethe of oure lady Marye/& were togyder there. And that eche of them made a sermon vnto ỹ prayssynge and laude of Jhesu cryst and ỹ blessed vyrgyne his moder. He sayd thus speakynge to Thymothee. Thus we & thou as thou well knowest/& many of our holy bredren dyd assemble at the bylyon of ỹ moder that receyued god. And James broder of god was there/and Peter the apostle moost noble & souerayne of Theologyẽs. And after that me semeth that al

the Jerarchyes lyfte her vp after & accordynge to her vertue without ende/ & this sayd saynt denys. And whan the blessed vyrgyne sawe all the apostles assembled she blessed our lorde and satte in the myddes of them where the lampes tapers & lyghtes brenned. And about ỹ thirde houre of the nyght Jhesu cryst came w̃ swete melodye & songe with the order of the angelles/ ỹ cõpanye of patryarkes/ ỹ assembles of martyrs/ the conuentes of confessours/ ỹ carolles of vyrgynes/ and tofore the bedde of our blessed lady ỹ cõpanyes of all these sayntes were sette in order and made swete songe & melodye. And what exequyes were done of our blessed lady & there halowed it is all sayd & enseygned in ỹ forsayd boke whiche is attrybued to saynt Johan. For fyrste Jhesu cryste began to saye. Come my chosen and I shall sette the in my sette/ for I haue coueyted the beaute of the. And our lady answered fyr my herte in redy. And all they that were comen with Jhesu cryst entewned swetely sayenge. This is she that neuer touched bedde of maryage in delyte. And she shall haue krupte in refeccyon of holy soules. Than she sange of herselfe sayenge al the generacyons shal saye that I am blessed. For he that is myghty hath done grete thynges to me/ and ỹ name of hym is holy. And the chauntour of chauntours entewneth more excentely aboue all the other sayenge. Come fro lybane my spouse come fro lybane Come thou shalt be crowned. And she answered I come. For in the begõnynge of the boke it is wryten of me that I sholde doo thy wylle. For my spyryte hath Joyed in the the god of helthe. And thus in the mornynge the soule yssued out of the body & fledde vp into the armes of her sone. And she was as ferre enstraunged of ỹ peyne of the flesshe as she was fro corrupcyõ of her body. Thã sayd our lorde to the apostles/ bere ye the body of this vyrgyn my moder into the vale of Josephat/ and laye ye her in a newe sepulcre that ye shall fynde there/ & abyde me there .iij. dayes tyll ỹ I retourne to you. And anone she was enuyrõned w̃ floures of roses/ that was ỹ cõpanye of martyrs and with lylyes of ỹ valeys/ that were ỹ companye of angelles/ of cõfessours and vyrgyns. And ỹ apostles cryed after her sayẽge. Ryght wyse virgyn whyder goest thou. Lady remembre ỹ of vs. And than the companye of sayntes ỹ were abyden were awaked with the sowne of the songe of them that mounted and came agaynst her. And sawe they ryght bere in his proper armes ỹ soule of a woman/ and sawe ỹ this soule was Joyned to hym/ & was abasshed and began to crye sayenge. who is this that ascendeth fro deserte full of felyces Joyned to her frende. And they that accompanyed her sayd. This is ỹ ryght fayre ymonge the doughters of Jherusalem/ & lyke as ye haue sene her full of charyte and dylecyon/ so is she Joyously receyued and sette in the sete of glorye on ỹ ryghte syde of her sone. And the apostles sawe ỹ soule of her beynge so whyte that no mortal tongue myght expresse it. And thã the maydens that were there toke of the clothes fro the body for too wasshe it. The body anone shone by soo great clerenesse ỹ they myght wel fele it in touchynge and wasshynge/ but they myght not se it And ỹ lyght shone as longe as they were about the wasshynge of it. And thanne the apostles toke the body honourably & layde it on ỹ bere. And Johan sayd to Peter. Bere this palme tofore ỹ bere/ for our lorde hath ordeyned the aboue vs/ & hath made ỹ the pastour and prynce of his shepe. To whome Peter sayd. It appertyneth better to the for to bere it. For ỹ arte chosen virgyn of our lorde/ & thou oughtest for to bere this palme of light at ỹ exequyes of chastyte & holynes. Thou that drankest of the fontayne of perdurable clerenes/ and I shall bere ỹ holy body with

the bere/and these ōther apostles our bre
dren shall go rounde aboute the body yel-
dynge thankynges vnto god. And than
saynt Poule sayd to hym. I ꝑ am leste of
the apostles and of you all shall bere with
the. And than Peter and Poule lyft vp ꝑ
bere/and Peter began to synge and say.
Israhell is yssued out of Egypte/and the
other apostlles folowed hym in the same
songe/and our lorde couered the bere and
the apostles with a clowde/soo that they
were not sene but the voyce of them was
onely herde/and the angelles were with
the apostles syngynge and replenysshed
all the lande with merueylous swetnes.
And than all ꝑ people was moeued with
that swete melodye/& yssued hastely oute
of ꝑ cyte and enquyred what it was. And
than there were some that sayd to them/
that Marye suche a woman was deed/&
the dyscyples of her sone Jhesu cryst bare
her and made suche melodye as ye here a
bout her. And than ranne they to armes/
& they warned eche other sayenge. Come
and let vs slee all the dyscyples/and lette
vs brenne ꝑ body of her ꝑ bare this tray
tour. And whā ꝑ prynce of preestes sawe
that he was all abasshed & full of anger &
wrath sayd. Lo here ꝑ tabernacle of hym
that hath troubled vs & our lygnage/be
hold what glorye he now receyueth. And
in the sayenge he layde his handes on ꝑ
bere wyllynge to tourne it & ouerthrowe
it to the grounde/than sodaynly both his
handes wexed drye & cleued to the bere so
that he henge by ꝑ handes on ꝑ bere and
was sore tormented and wepte & prayed
And the angelles ꝑ were there in ꝑ clow-
des blynded all the other people ꝑ they sa
we nothynge. And the prynce of preestes
sayd/saynt peter despyse not me in this
trybulacyon/& I praye ꝑ to praye for me
to our lorde. Thou oughtest to remembre
that whan ꝑ chambryer that was wyther
accused the/and I excused the. And saynt
Peter sayd to hym. We be now empesshed
in the seruyce of our lady and we may not
now entende to hele ꝑ/but and yf thou by
leuest in our lorde Jhesu cryst/and in this
that bare hym I wene & hope that thou
soone shalte haue helth & be all hole. And
he answered I byleue in our lorde Jhesu
cryst to be the sone of god/and this is his
ryght holy moder. And anone his hādes
were loosed fro the bere/but yet ꝑ dryenesse
and the peyne cessed not in hym. And thā
saynt Peter sayd to hym/kysse the bere &
saye. I byleue in god Jhesu cryste ꝑ this
woman bare in her bely & remayned vir-
gyn after the chyldynge. And whan he so
hadde sayd he was anone all hole perfyte
ly. And thā sayd saynt Peter to hym. Ta
ke that palme of the hande of our broder
Johan/and laye it on the people that bē
blynde/and who that wyll byleue shall re
ceyue his syght agayne/& they that wyll
not byleue shall neuer se. And than the a-
postled bare our lady Marye vnto ꝑ mo-
nument/and satte hy it lyke as our lorde
god almyghty hadde commaunded. And
at the thyrde daye Jhesu cryst came with
a greate multytude of angelles and sale-
wed theym/and sayd. Peas be with you.
And they answered. God glorye be to the
whiche onely makest ꝑ great myracles &
merueyles. And our lorde sayd to the apo-
stles/what is now your aduyse ꝑ I ought
now to do to my moder of honoure and of
grace. Syr it semeth to vs thy seruaūtes
that lyke as thou hast vaynquyshed the
deth/and reygnest the worlde without en
de/that thou reyse also the body of thy mo
der and lette her on thy ryght syde in per
durablyte/and he graunted it. And thā
Mychaell the angell came and presented
the soule of oure lady Marye to our lorde
god. And ꝑ saupour spake and sayd. Ary-
se vp and hast ꝑ my culuer or doue taber-
nacle of glorye/vessell of lyfe/temple cele-
styall. And lyke as thou neuer feleste con-
ceyuynge by none atouchement/ꝑ shalte
not suffer in thy sepulcre no corrupcyon of

body. And anone ỹ soule came agayne to the body of marye/and yssued gloryously out of the tombe/and thus was receyued in ỹ heuenly chambre/ & a great companye of angelles with her/and sayntThomas was not there. And whan he came he wolde not byleue this. And anone the gyrdyll wt whiche her body was gyrde came to hym fro ỹ ayer/whiche he receyued & therby he vnderstode ỹ she was assumpte into heuen. And all this here tofore is sayd and called apocryphū/wherof sayntJherom sayth in a sermon vnto Paula & Eustochium her doughter/ỹ boke is said to be apocryphū sauf e that some wordes whiche ben worthy of sayth/& ben approued of sayntes/as touchynge.ix.thynges That is to wete that the confort e of ỹ apostles was promysed & gyuen to the virgyne/and all ỹ sayntes assembled there/ and that she deyed without peyne/& was buryed in the vale of Josephat. And there was made redy the obsequyes and the deuocyon of oure lorde Jhesu cryste/and the compynge of the celestyall companye/ and the persecucyon of ỹ Jewes/and the chynynge of ỹ great myracles/and that she was assumpte into heuen body & soule/dut many other thynges bē put there more at fantalye and symulacyon thā at trouth. As that ỹ thomas was not there and whan he came he doubted/and other thynges semblable/whiche bē better not to byleue them thā to byleue/her clothes and vestymentes were lefte in her tombe to the confort e of good crystē men. And of one partye of her vestymētes it is sayd ỹ there happed suche a great myracle as foloweth. Whan ỹ cyte of Charters was besyged/ỹ bysshop toke ỹ cote of our lady and set it on ỹ heed of a spere lyke a baner and went out agaynst the enemyes surely/and the people folowed hym. And anone all the hoost of ỹ enemyes were tourned into frenesye and were blynde & trembled/& all were abasshed. And whā they of the cyte sawe this thynge aboue ỹ dyuyne monstraūce/they went on egerly & slewe theyr enemyes/the whiche thynge dy spleased moche to ỹ virgyn sayntMarye as it was approued by ỹ ỹ her cote banysshed awaye/& the duke theyr enemye founde it in his lappe. ¶ It is redde in ỹ reuelacyons of sayntElyzabeth/that on a tyme as she was rauysshed in her spyryte/she sawe ī a place moche ferre fro folke a tombe or a sepulcre enuyrōned with moche lyght/and was lyke ỹ fourme of a woman withoutforth/& there was about it a great multytude of angelles. And a lytell while after she was taken out of ỹ sepulcre and borne vpon hye ỹ multytude. And thā came agaynst her a man berynge in his ryght arme the sygne of ỹ crosse and had with hym many angelles without nombre/whiche receyued her moche Joyously and ladde her with great melodye into heuen. And a lytell whyle after Elyzabeth demaūded of an angel to whome she spake often of that bysyon that she sawe. It is shewed to the sayd the angell in that bysyon thas ỹ virgyn our lady is assumpte into heuen as well in her body as in her soule. It is sayd in ỹ same reuelacyon ỹ it was shewed to her ỹ ỹ.ix. day after the soule departed fro her body ỹ she was so assumpte into heuē. And also whā that our blessed lady spake to her she sayd After the ascencyon of oure lorde an hole yere and as many dayes more as ben fro the ascencyon vnto her assumpcyon she ouerlyued. And also she sayd all the apostles were at my departynge & buryed my body honourably/&.ix. dayes after was reysed. And thā sayntElyzabeth demaūded her/whether she sholde hyde this thynge/or that she sholde manyfeste it and shewe it. And she sayd it is not to be shewed fleshly ne vnbyleuynge people ne it is not to be hydde to all deuout and good crystē people. ¶ It is to be noted ỹ the glorious vyrgyn Marye was assumpte and lyfte

vp into heuen entyerly/ Joyously/ & glo-
ryously/ she was receyued entyerly/ that
is holyly as ỹ chyrche byleueth debonayr-
ly/ and that affyrme many sayntes & en-
force theym to proue it by many reasons.
And the reason of ỹ holy sayntt Bernarde
is suche. He sayth that god hath made ỹ
body of sayntt Peter and of sayntt James
so gloryously to be honoured/ that he hath
enhaunced them by merueylous honour
ỹ to them is deputed place conuenable for
to be worshypped/ & all the worlde gooth
to seke and offer to them. Than yf the bo
dy of his blessed moder Marye were on
the erthe and not haunted by deuout vy-
sytacyon of crysten men it sholde be mer-
ueyl to her that god wolde not haue done
asmoche worshyppe to his moder/ and ho
noure asmoche her body as ỹ bodyes of
other sayntes vpon ỹ erthe. ¶ Jherome
sayth thus that ỹ byrgyn Marye moun-
ted into heuen ỹ .xviij. kalendas of Sep-
tember/ that he sayth this of ỹ assumpcy
on of the body of Marye/ but the chyrche
wyll rather debonayrly byleue it than fo-
lysshly doubte it. And he proued it after-
warde ỹ it is to be byleued ỹ they ỹ arose
with our lorde haue accomplysshed theyr
perdurable resurrecyon/ wherfore sholde
not we saye than that it is done in ỹ bles-
sed byrgyn Marye. And also many byle-
ue that Johan ỹ euangelyst is glorysyed
in his flesshe with our lorde Jhesu crysti/
and thā moche more our lady ought to be
glorysyed in heuen body & soule. Whiche
sayth/ worshyp thy fader and moder. And
he came not to breke ỹ lawe/ but to fulfyll
it & therfore he honoured his moder abo-
ue al other. And sayntt Austyn affyrmeth
not this onely/ but proueth it by thre rea-
sons. And ỹ fyrst reason is ỹ vnyte & assē-
ble of the flesshe of our lorde and of our la-
dy/ and sayd this putrefaccyon & wormes
is ỹ reproche of condycyon humayn whi-
che Jhesus neuer touched. And ỹ flesshe
of Jhesu crysti is out of this repreue/ the
nature of Marye is out therof. For it pre-
ued that our lorde Jhesu crysti hath take
his flesshe of her. ¶ The secōde reason is
that ỹ dygnyte of the body of her/ of who-
me hymself sayth. This is ỹ syege of god
ỹ chamber of our lorde of heuen/ & the ta-
bernacle of crysti/ she is worthy to be whe-
re he is so precyous a treasoure is more
worthy to be kepte in heuen thā in erthe.
¶ The thyrde reason is perfyght entyer-
nes of her byrgynall flesshe & sayd thus.
Enioye ỹ marye of honourable gladnes
in body & in soule in thy proper sone. And
by thy propre sone ỹ oughtest to haue no
harme of corrupcyon where ỹ haddest no
corrupcyon of virgynyte in chyldynge so
great a sone. So ỹ whom he endowed wt
so great glorye be alway without corrup
cyon and lyue entyerly whiche barest en-
tyere hym that is perfyght of all. And she
be with hym whom she bare in her wom-
be/ and that she be at hym whom she chyl
ded/ gaue souke and nourysshed. Marye
moder of Jhesu crysti admynystresse and
seruaunt. And bycause I may none other
thyge fele. I dare none other wyse say ne
presume. And here of sayd a noble versefy
er thus. Transit ad ethera/ virgo puerpe
ra/ virgula ielle. Nō sine corpore/ sed sine
tēpore tendit adelle. The byrgyne ỹ chyl-
ded mounted vp to heuen/ the lytell rodde
of Jesse. Not wout body/ but without ty
me/ she entendeth to be ỹ byrgyne pure &
nette. ¶ Secōdely she was assumpte and
take vp gladly. And therof sayth Gerard
bysshop and martyr in his omelye. The
heuens receyueth this daye ỹ blessed vir
gyne Marye/ angelles were gladde/ the
archangelles enioyed/ ỹ thrones songen
the dompnacyons made melodye/ ỹ pryn
cypates armonysed/ ỹ potestates harped
cherubyn and seraphyn songen louynges
and praysynges/ and soo byrngynge her
with great thākynges and laudes vnto
ỹ syege of the dyuyne and soueraine ma-
geste. ¶ Thirdely she was lyft vp into he-

uen so honourably that oure lorde Jhesu cryste hymselfe with all the strength of ỹ heuenly companye came agaynst her. Of whome saynt Jerome sayth. Who is he ỹ is suffysaũt to thynke how the gloryous quene of the worlde wente vp this daye. And how the multytude of ỹ selestyall legyons came agaynst her w̃ great talente of ỹ deuocyon/and with what songes she was brought vnto her sete/& how she was receyued of her onely sone Jhesu cryste & enbraced with pesyble chere & clere face & how she was enhaunced aboue al other creatures. And yet he sayth. Jt is on this daye that the cheualrye of heuẽ came hastely for to mete with ỹ moder of almyghty god & enuyrõned her with great lyght and brought her to her sete w̃ prayslynges and songes spyrytual. And than enioyed them the celestyal companye of Jherusalem with so great gladnesse that no man may recoũte ne telle/and made Joye and solnge all in charyte/bycause ỹ this feest is euery yere halowed of vs/& made and contynued to al other. And it is to byleue that the sauyour hymselfe came and mete with her hastely/& brought her with hym & sette her in her sete w̃ great Joye And how had be accomplysshed other wyse that whiche he cõmaunded in the lawe sayenge/honour thy fader & thy moder. ¶ Fourthely she was receyued excellently. Saynt Jherom sayth/this is ỹ daye in whiche the virgyn Marye not corrupt went vnto the hyenes of the throne/and there she was enhaunced in the heuenly kyngdome/& honoured gloryously syttynge next vnto cryst. And how she is enhaũced in the heuenly glorye Gerarde ỹ bysshop rehercethin his omelyes sayenge. Our lorde Jhesu cryst may prayse ỹ blessed virgyn his moder/as he dyd and magnyfye/so that she be cõtynually praysed of the magestie & honoured and enuyronned of the companye of angelles/enclosed w̃ the turmes of archangelles/possessed of ỹ thrones/and gyrde about of ỹ domynacyons/enuyronned with the seruyce of potestates/byclypped w̃ the enbracementes of the pryncypates/and enioyed with the honours of ỹ vertues/obeyed w̃ laudes and prayslynges of ỹ cherubyns/and possessed on all partyes with recountable songes of ỹ seraphyns. And ỹ ouer great & Jneffable Trynyte enioyned in her perdurable gladdenes/and his grace redoũdeth all in her/& maketh al other to entende & for to wayte on her. The ouerlhynynge order of the apostles honour her with Jnestymable laude/ỹ honourable multytude of martyrs beseechen her in all maner/as to one so great a lady. The felawshyppe of confessours Jnnumerable cõtynue theyr songe to her. The pyght noble & whyte cõpanye of virgyns make noble carrollynge of the glorye of her. Helle full of malyce houleth/and ỹ cursed deuylles crye vnto her & drede her. ¶ There was a deuoute clerke vnto the byrgyn Marye/whiche studyed euery day how he myght conforte her agaynst the peyne of ỹ fyue woũdes of Jhesu cryst sayenge thus. Reioyce the byrgyn and moder vnbefoyled/whiche receyueth the Joye of the angelles. Enioye the ỹ thou conceyuest. Enioye the that chyldest ỹ lyght of clerenesse. Enioye ỹ moder whiche neuer was touched All setures & all creatures prayse the moder of lyghte. But thou for vs alway prayenge to our lorde god. And as this clerke had layen longe w̃ an ouer great sekenesse & came towarde his ende/he began to drede and was troubled. And our blessed lady appered vnto hym and sayd. Sone wherfore tremblest ỹ by so great force whiche haste so often shewed to me Joye be thou Joyful now thy selfe/& that thou mayst enioye perdurable come wiht me. ¶ There was a mõke moche Joly & light of his kuynge/but deuout to oure lady/whiche on a nyght went to do his folyb tynes acustomed/but whã he passed tofo-

re ꝑ awter of oure lady he salewed ꝑ vyr-
gyne & went forth out of the chyrche/ & as
he sholde passe a ryuer he fylle in ꝑ water
and was drowned/ and the deuyll toke ꝑ
the soule. Than came the angelles for to
delyuer it. And the deuyll sayd to theym/
wherfore come ye hyder/ ye haue not hyn
ge in his soule. And anone ꝑ blessed vyr-
gyn Marye came & blamed them bycau-
se they had taken the soule ꝑ whiche was
hers. And they sayd that they had foun-
ded hym kynysshynge his lyfin euyl wer-
kes. And she sayd it is fals that ye saye. I
know well ꝑ whan as he went into ony
place he salewed me first/ & whan ꝑ he re-
tourned and came agayne he salewed me
also/ and yf ye saye that I do you wronge
let vs put it agayne in Judgement of the
souerayne kynge. And whan they stroue
tofore our lorde of this mater. It pleased
hym ꝑ ꝑ soule sholde retourne agayne vn
to the body & repent hym of his synnes &
trespaces. And thā the bredren sawe that
ꝑ matens were ouer longe dyfferred and
sought the sertayn and went to the ryuer
& founde hym there drowned. And whan
they had drawen the body out of the wa-
ter what they sholde do they wyst not/ &
merueyled what he had done. And sodeyn
ly he came agayne to lyfe/ and tolde what
he had dome/ and after fynysshed his lyfe
in good werkes. ¶ There was a knyght
ꝑ whiche was myghty & ryche/ & he dys-
pended folysshly his good/ & came vnto so
great pouerte that he whiche had ben ac
customed to gyue largely great thynges
hadde nede to demaunde & aske the sma-
le/ and he had a ryght chast wyfe and mo
che deuoute to the blessed virgyn Marye
And a great solempnyte approched at the
whiche this knyght was accustomed to
gyue many great gyftes. And he had no
thynge to gyue wherof he was greatly a
shamed. And he went into a place deserte
full of heuynesse and weppynge so longe ꝑ
the fest was passed for to wayle there his
euyl fortune/ & for to eschewe shame. And
anone a knyght moche horryble came lyt
tynge on his hors/ whiche reasoned this
knyght and enquyred of him the cause of
his great heuynes. And he tolde it hym all
by order that as it was happed vnto hym.
And this soule knyght sayd to hym/ yf ꝑ
wylte a lytell obeye to me ꝑ shalt habun-
de in glorye and in rychesse more thā thou
was tofore. And he promysed to ꝑ deuyll
that he so wolde do gladdely yf he accom-
plysshed that he promysed. And than he
sayd to hym. Go home into thy hous/ and
thou shalt fynde in suche a place there so-
moche golde and somoche syluer & thou
shalte fynde there also precyous stones/ &
do so moche that suche a daye thou brynge
me hyder thy wyfe. And ꝑ knyght retour
ned home into his hous & founde al thyn
ge lyke as ꝑ deuyll had promysed hym.
And anone he bought a palays and gaue
great gyftes/ & bought agayne his hery-
tage/ & toke agayne his men to him. And
ꝑ daye approched whiche he had promy-
sed to lede his wyfe to the deuyl/ and sayd
to her/ let vs go to horsbacke/ for ye must
come w̄ me vnto a place ferre hens. And
than she trembled and was aferde & durst
not gaynsaye the commaūdement of her
husoande/ and she commaunded her selfe
to the blessed vyrgyn Marye/ and began
to ryde after her husoāde. And whā they
had ryden a good whyle/ they sawe in the
waye a chyrche/ and she descended fro the
hors and entred into the chyrche/ her hus
bande abode without. And as she cōmaū
ded her deuoutely to ꝑ blessed vyrgyn ma
rye in great deuocyon and cōtem lacyon
she sodeynly slepte. And the gloryous vir
gyn dyd on semblable habyte of this lady
and departed frome the awter and yssued
oute & mounted vpon the horse/ and the
lady abode slepynge in ꝑ chyrche. And ꝑ
knyght wende that she had ben his wyfe
that was with hym and so went alwaye
forth. And than whan he was comen to ꝑ

place assygned / ỹ deuyll came with a gre re rese to the place / and whan that he ap-proched and came nerer he quaked & trē-bled and durst go no nerer. Than sayd he to ỹ knyght / thou greatest & moost tray-tour of all men / wherfore hast thou decey ued me / and hast rendred to me harme for suche great goodes as I haue gyuen to ỹ I sayd to the that thou sholdest bryngе to me thy wyfe / and ỹ hast brought the mo-der of god almyghty. I wolde haue thy wyfe / & thou hast brought to me Marye for thy wyfe hath dome to me many Iniu ryes. wherfore I wold take on her venge aunce / and ỹ hast brought to me this for to torment me and for to sende me to helle And than the knyght herde this he was sore abasshed & myght not holde hym fro wepyng / ne durst not speke for drede and merueyll. And than the blessed vyrgyne Mary sayd. Thou felon spyryte by what foly durst thou wel greue and annoye my deuout seruaunt / this shall not be lefte in the vnpunysshed. I bynde ỹ in this sen-tence that thou descende into helle / & that thou ne hens forthon haue no prēsumpcy on to greue none that call vpon me. And than he went his waye wt̄ great howlyn-ge / and ỹ knyght sprange downe for his hors and kneled downe to her fete. And ỹ blessed vyrgyne our souerayne lady Ma-rye blamed hym / and commaunded hym to retourne agayne to his wyfe whiche yet slepte in ỹ chyrche / & badde hym that he sholde cast awaye all ỹ rychesses of the deuyll. And whā he came agayne he fou-de his wyfe yet slepynge & he awoke her and tolde to her al that was be fallē. And whan they were comen home he threwe awaye all the rychesses of the deuyll / and dwelled alwaye in ỹ loupynges of our bles sed lady / and receyued afterwarde many rychesses / whiche our lady gaue to them.

¶ There was a man whiche was rayse-shed in Iudgemēt tofore our lord god / for he had moche synned. And ỹ deuyll was there & sayde / ye haue nothynge on this soule / but it ought for to be myn / for I ha-ue therof an Instrumēt publyke. To who me our lorde sayd / where is thym Instru ment. He sayd I haue an instrumēt that thou saydest with thy propre mouth / and hast ordeyned it for to endure perpetually for thou saydest / i what houre that ye ete of it ye shall deye. And this is ỹ lygnage of thē that toke of the meet forboden. And by the ryght of this instrument publyke / he ought to be Iudged to me. And than our lorde god sayd / let ỹ man speke / but ỹ man spake not. And the deuyll sayd yet a-gāyne / the soule is myn / for yf he hath do ne ony good dedes the wycked dedes pas-sed ỹ good without comparyson. And thā oure lorde god almyghty wolde not gyue anone sentence agaynst hym / so ỹ he ga-ue hym terme of. viij. dayes / so ỹ at ỹ en-de of. viij. dayes he sholde appere agayne tofore hȳ / and gyue accomptes of all the-se thynges. And as he went fro ỹ vysage of our lorde sorowynge and tremblynge he met with a man whiche asked hym ỹ cause of his great heuynes. And he tolde it to hym all by order. And than he sayd to hym doubte ye no thynge / ne be not afer-de / for I shall helpe ỹ manly for the fyrst. And he demaūded of hym his name. And he sayd Veryte. And after he foūde ano-ther whiche promysed to helpe hym for ỹ seconde / & whan he had asked his name / he said his name was ryght wysnes. And ỹ eyght daye he came to ỹ dome tofore ỹ Iudge. And the deuyll apposed to hym ỹ fyrst cause. And Veryte answered and said we knowe well that there is double dethe Corporall & Infernall. And this Instru-ment that the deuyll allegeth agaynst ỹ speketh no thynge of ỹ dethe of helle / but of the dethe of body. And of that it is clere that al men be enclosed in ỹ sentence / that is to wete ỹ he depeth in his body / & that is not the deth of helle. And as touchynge the deth of the body the sentēce endureth

alwaye/but as to ꝑ dethe of soule/it is repelled by ꝑ deth of our lorde Jhesu cryste Than the deuyll sawe ꝑ he was dyscharged of the fyrst/than he apposed and alleged the seconde. But ryghtwysnes came & answered thus/how be it that he hath ben thyn seruaũt many yeres/neuerthe les reason gaynsayth it for reasõ murmured alwaye bycause he serued soo cruell a lorde. But at ꝑ thyrde obiection he hadde no helpe. And our lorde sayd bryngeforth the balaunce/and let all the good & euyll be weyed. And than Ueryte & ryghtwysnes sayd to the synner/renne with al thy thought vnto ꝑ lady of mercy whiche syteth by ꝑ Judge and studye to call her to thyn helpe. And whan he hadde so done ꝑ blessed vyrgyn Marye came into his helpe and layde her hande vpon the balaũce on ꝑ syde where as were but fewe good dedes. And ꝑ deuyll enforced hym to drawe on ꝑ other syde/but the moder of mercy wanne and obteyned and delyuered ꝑ synner. And than he came agayne to hym selfe & after amended his lyfe. It happened in ꝑ cyte of Bourges/about ꝑ yere of our lorde. CCCCC. and. xxbi. that whan the cristen men were comyned and houseled on an Eester daye/a chylde of a Jewe went to the awter with ꝑ other chyldren and receyued our lordes body w̃ the other And whã he came home his fader demaũded hym fro whens he came. And he answered that he came fro cole/and that he had ben houseled with thẽ at masse. And than ꝑ fader full of woodenes toke ꝑ chylde and threwe hym into a brennynge fornayce ꝑ was there. And anone the moder of almyghty god came in the forme of an ymage whiche the chylde had sene standynge on the awter & kepte hym fro fyre without takynge ony harme. And ꝑ moder of ꝑ chylde with her great crienge made to assemble many cristen men and Jewes/ꝑ whiche sawe the chylde in ꝑ fournayce without hony harme or hurte & drewe hym out/and demaũded how he escaped. And he answered & sayde/that reuerent lady whiche stode vpon ꝑ awter came and helped me and put away all ꝑ fyre fro me. And thã the cristen men vnderstandynge this to be ꝑ ymage of our lady toke the fader of the chylde & threwe hym into the fournayce/whiche Incontynent was brente and cõsumed. ¶ There were certayne monkes tofore daye standynge by a ryuer and talked and Jangled there of fables and ydle wordes. And they herde a great rowynge and oores betynge ꝑ water compynge hastely/and the monkes asked who bẽ ye. And they answered and sayd we ben sendes or deuylles that bere to helle the soules of Ebronyen prouost of the bous of the kynge of fraunce/whiche was apostata in the monastery of saynt Galle. And whan the monkes herde that they doubted strongely/and cryed hygh saynt Marye praye for vs. And the deuyll es sayd/well haue ye called Marye. For we wolde haue dyscoyned you/and haue drowned you/bycause of your dyssolute and out of tyme Janglynge. And than ꝑ monkes retourned to theyr conuent/& ꝑ deuylles went into helle. ¶ There was a woman that suffered many greues & Iniurves of a deuyll/whiche appered vysybly to her in ꝑ fourme of a man. And she sought many remedyes/now holy water nowe one thyng/now another/but he ceassed not. And than a ryght holy man dyd gyue counseyll to her that whan he came to her ꝑ she sholde lyfte vp her handes to heuen/and crye blessed saynt Marye helpe me. And whan she had so done ꝑ deuyll fledde all afrayde as he had ben smyten with a stone/and after stode & sayd. The curssed deuyll enter into his mouthe that that taught the that/& anone vanysshed awaye and neuer came agayne.

¶ Here foloweth yet of the Assumpcyon of our blessed lady.

The name of the assumpcyon of the ryght holy vyrgyn Marye is shewed in a sermon made & ordeyned of dyuerse sayenges of sayntes/ ỹ whiche is rede solempnely ī many chyrches. And therin is conteyned all that I can fynde in ỹ worlde. In narracyons of holy faders of ỹ departỹge out of this lyfe of ỹ glorious vyrgyne Marye moder of god almyghty that I haue set here to ỹ louynge & prayslynge of her. Saynt Colme whiche had to surname vesture sayth/ he hath lerned of his foregoers whiche dyd that ought not to be forgoten. And sayd ỹ Jhesu cryst ordeyned and dysposed the lyfe of his moder to be fynysshed/ he send an angell accustomed whiche shewed to her tofore the demonstraũce of her departynge/ that ỹ dethe sholde not come sodeynly and gyue to her trybulacyon. And she had prayed hy̆ her sone face to face/ whā he was here in erthe that we sholde not se my wycked spyryte/ he send than to her the angell tofore with these wordes. It is tyme to take my blessed moder with me/ and thus as ỹ hast replenysshed the erthe with Joye/ so make heuē to enioye. Thou shalt rendre ỹ mancyons of my fader Joyous/ and ỹ shalte conforte the spyryte of my sayntes. Be not thou wrothe to leue the worlde corrumpable with his couytyses/ but take ỹ celestyall palays. Moder be not aferde to be takē fro thy flesshe thou that art called vnto the lyfe perdurable/ & to Joye without faylynge/ to ỹ rest of peas/ to sure conuersacyon/ to refeccyon not recordable/ to lyght not quenchable/ to day not euenynge/ to glorye not recountable/ to myselfe thy sone maker of all thynges/ for I am lyf perdurable/ loue not corrumpable/ habytacyon not recordable/ lyght wȳout derkenesse/ bounte not estymable/ I gyue wȳout tremblynge vnto the hertes eale/ and none shall rauysshe the out of my hande/ for in my hande is all the endes of ỹ worlde. Delyuer vnto me thy blessed body/ for I haue put in the my deyte or godhede. The dethe shall neuer haue Joye in the/ for thou hast borne ỹ very lyght brennynge/ ne destruccyon shall not enuyronne ỹ for thou hast deserued to be my vessell/ come thou anone to him whiche is borne of the for to receyue ỹ guerdons of the wombe of the moder and the rewarde of mylke for my meet. Come now fast and hast the to Joyne ỹ to me thyne onely sone. I knowe well that thou shalt not be cōstrayned for ỹ loue of another sone than of me that shewed the blessed vyrgyn and moder. I shewe ỹ a wall of stedfast fayth/ thou art an arke of sanacyon/ a brydge to thē that flete/ a staffe to the feble/ a ladder to them ỹ go vp and moũte to heuen. The moost debonayre aduocate for poore synners. I shall brynge ỹ blessed companye of the apostles to the/ of whom thou shalt be buryed ryght of theyr handes. For it appertayneth to my spyrytuall chyldrē of lyght to whom I haue gyuen ỹ holy ghoost to burye thy blessed body/ & that they accomplysshe ī thy persone ỹ seruyce of thy merueylous departynge out of the erth. And after that the angell had recounted these thyṅges/ he gaue to our blessed lady abought of palme send fro the plante of paradyse in token of victorye agaynst the corrupcyon of deth and clothes of Immortalyte. And whan he hadde al sayd he styed vp in to heuē fro whens he came fro. Thā ỹ blessed vyrgyn Mary assembled all her neyghbours and sayd to them. I let you wete certaynly that I am at ỹ ende of my temporall lyfe and shall hastely departe/ wherfore it behoueth that ye wake. For to euerychone ỹ shall passe out of this worlde come gladdely good angeles and wycked spyrytes. And whan they herde this they began to wepe and saye. Thou doubtest the lyght of ỹ spyrytes/ whiche haste deserued to be moder of ỹ maker of all thyṅges/ & baresi hym that robbed helle whiche hast deserued to haue ỹ sete aboue the

rubyn and seraphyn/how shal we do thā and whether shal we flee/and there were a great multytude of women and sayde ꝑ she sholde not leue thē orphanes. And our lady sayd in confortynge them. ye ꝑ ben moders of sones corruptyble may not wel suffer to be a lytell whyle thens fro your chyldren/how ought not I thā for desyre to go to my sone whiche I am moder nad virgyn/& he is onely sone of god the fader And yf ye/or ony of you hadde but one sone ye wolde desyre to se hym/and be comforted in the lygnage of hym. And I thā ꝑ am not corrupte wherfore sholde not I be desyrous to se hym/whiche is lyke of al creatures. And whyles they spake of these thynges/ꝑ blessed saynt Johan ꝑ euangelyst came and requyred how the mater wente. And than whan oure blessed lady saynt Mary had tolde to hym of her hasty departynge he fylle downe stretched to ꝑ erthe & sayd with weppynge teeres. O lorde what bē we/wherfore sendest thou to vs so many trybulacyons/why hast not ꝑ fyrst taken away the soule fro my body/& that I had be better vysyted of thy blessed moder thā I sholde come to her departynge. And than the blessed virgyn ladde hym weppynge into her chamber/and shewed to hym the palme and the vestymentes whiche the angell had brought/and after layd her downe in her bedde for to be there tyll her passyge. And anone after came a great noyse of thonder whyter than snowe/i whiche ꝑ apostles were brought tofore the gate of our blessed lady lyke as it had rayned/so fylle they downe one after another/& as they merueyled of this thynge. Johan came to them/& tolde to them that the angell had shewed to oure blessed lady. And they all wepte/& saynt Johan conforted them/& than they dryed theyr eyen & entred into the blessed virgyn and salewed her honourably & adoured. And she sayd to thē/my chyldren god my sone kepe you al. And whan they had tolde to her of theyr comynge. She sayde to them all theyr astate/& ꝑ apostles sayd ryght honourable lady and virgyn/we i beholdynge the bē grately conforted lyke as we sholde be in our blessed lorde & mayster/& we haue onely confort in our selfe bycause we hope ꝑ thou shalte be medyatryce for vs vnto god/& than she salewed Poule by name. God saue the expolytour of my confort/how be it ꝑ thou hast sene the sauyour Jhesu cryst in his flesshe/neuertheles I am conforted sayd saynt poule ꝑ I may se the in flesshe. And vnto this day I haue preched vnto the people that thou hast borne our lorde Jhesu cryste/& now I shal preche that thou art borne vp to heuen to hym. And after ꝑ virgyn shewed to hym that whiche the angell had brought/and warned them that ꝑ lyghtes sholde not be but out tyll she were departed. And there were. ij. hondred tapers & twenty. And than she cladde her with ꝑ clothe of mortalyte and salewed thē all & ordeyned her body to abyde in bedde vnto her yssue & departynge. And saynt Peter stode at the heed/& saynt Johan at ꝑ fete/and ꝑ other apostles were about ꝑ bedde & gaue laude to the virgyne moder of god almyghty. And than saynt Peter began to synge & sayd. Enioye thou espouse of god in the chambres celestyal. Thou candelstycke of lyght without derkenesse by the is shewed ꝑ euerlastynge lyghte & clerenesse. ¶ The blessed archebysshop of Constantynople wytnesseth/that all ꝑ apostles were assembled at the passynge of the blessed virgyn Mary the tyght swete moder of god sayenge thus. Blessed lady moder of god thou hast receyued of the nature humayne the dethe/whiche may not be eschewed. yet shalte thou not slepe ne the eye shal not slomber that kepeth ꝑ. Thy departynge hens/ne thy dormyeyō shall not be woute wytnesse. The heuens recounte the glorye of them ꝑ longe ouer the in erth/and of theym shall the trouth

be shewed. The clowdes cryed to ỹ honour and to hym that mynystred to the angelles shall preche the seruyce of lyke done in the by the apostles/ ỹ whiche were assembled wt the in Jherusalem. ¶ And the holy saynt Denys ariopagite wytnesseth ỹ same sayenge. We as J knowe well/ and they/ & many of our bredren were assembled for to se ỹ holy body of her that bare god almyghty/ and saynt James the brodder of god/ and saynt Peter the ryght noble & soueryne of the ologyens were presente/ and after it pleased them that after this vysyon al the soueryne prestes songe louynges/ after that eche of them had cõceyued in his thought of ỹ boũte of her. ¶ And saynt Cosme in folowynge ỹ naracyon sayth/ and after this a great thonder dyd knocke at the house with so great an odour of swetenes that with the swete spyryte ỹ house was resplenysshed in suche a wyse/ ỹ all they ỹ were there saufe ỹ apostles and thre virgyns whiche helde ỹ lyghtes slepte. Than our blessed lorde god almyghty came with a great multytude of angelles & toke the soule of his moder. And ỹ soule of her shone by so grete a lyght that none of ỹ apostles myght beholde it. And oure lorde god almyghty sayd to saynt Peter/ burye ỹ corps of my blessed moder with great reuerence/ and kepe it thre dayes there dylygently/ and than shall J come agayne and transporte her into heuen without corrupcyon & shal clothe her in ỹ semblable clerenesse of myselfe whiche J haue taken of her/ & that whiche that she hath taken of me shall be assembled togyder and accorde. That same saynt Cosme reherseth a dredfull and a merueylous mysterye of dyscencyon naturall & of curyous Jnquysycyon/ for all thynges that ben sayd of ỹ gloryous vyrgyn moder of god ben merueylous aboue nature/ and bẽ more to doubte than to enquyre. For whan the soule was yssued out of the blessed body than ỹ holy body sayd these wordes. Syr J thanke the ỹ J am worthy of thy grace/ remembre ỹ of me for J am but a thynge faynt & haue kept that whiche thou delyueredst me. And thã the other awoke and sawe the body of our blessed lady vyrgyne Marye woute soule And than they began strongely to wepe and were heuy and sorowfull. And thã ỹ apostles toke vp the holy body of the blessed virgyn Marye and bare it to ỹ monument/ and saynt Peter began the psalme Jn exitu Jsrael de egypto. And than the companyes of angelles gaue louynges & praysynges to ỹ vyrgyn/ in suche wyse ỹ all Jherusalem was meued for ỹ great Joye so ỹ the soueryn prestes send grete multytyde of people wt gleyues & staues. And one of them in a great furour came to ỹ bere & wolde haue throwẽ it downe wt the body of the blessed moder of god And bycause that he enforced hym so malycyously to touche and drawe downe the corps he lost his handes by his deseruynge for bothe his handes were cut of by ỹ wrestes & hynge on the bere/ & he was tormẽted by horryble sorowe & peyne & he requyred pardõ & promysed a mendes. And saynt peter sayd to him/ thou mayst in no wyse haue pardon ỹ kysse not the bere of the blessed vyrgyn/ and that ỹ confesse also Jhesu cryst the sone of god to be fourmed in her. And than whan he had so done/ his hãdes were Joyned agayn to his wrestes & was all hole. Than saynt Peter toke a lefe of the palme and gaue it to hym and sayd. Go into ỹ cyte & laye it on them that ben seke/ and they ỹ wyll byleue shall receyue helthe. And than whan the apostles came to the vale of Josephat they founde a sepulcre lyke vnto ỹ sepulcre of our lorde/ & layde the body therin wt great reuerẽce/ but they durst not touche it/ whiche was ỹ ryght holy vessell of god but ỹ sudare in whiche she was wrapped and layde it in the sepulture. And as ỹ apostles were aboute ỹ sepulcre after ỹ cõ

maundement of god. And the thyrde day a cloude moche bryghte enuyronned ỹ sepulcre/and a voyce of angeles was herde sowne swetely/and a merueylous odour was felte swete smellynge. And whā our lorde was come & sene there descended/al were merueylously abasshed. And he bare the body with hym of the blessed virgyn with moche glorye. And than ỹ apostles kyssed the sepulcre and retourned into ỹ hous of saynt Johan euangelyst in prayynge hym as keper & garde of so noble a virgyn. And not withstandynge one of ỹ apostles fayled at this great solempnyte And whan he herde so great myracles he merueyled & requyred w̄ greate desyre ỹ her sepulcre myght be opened for to knowe ỹ trouth of all these thynges. And ỹ apostles deyned it to hym/al sayd ỹt ought nought to suffyse ỹ wytnes of soo great personnes/to ỹ ende ỹ leste peraventure the mysbyleued men sholde saye ỹ the body were stolen awaye & drawen by theefte And he whiche was angry sayd. Why defende ye to me ỹ whiche am semblable to you in your comyn tresours. And at ỹ last they opened the sepulcre & foūde not ỹ body/but they founde onely the vestymentes & ỹ sudary. Saynt Germayne archebysshoppe of Cōstantynople saith that he foūde wryten in hystorye enthymothyen in ỹ thyrde boke the. xl. chappter. & the same wytnesseth ỹ great Damascyen/that the noble empresse Heleyne i mynde of holy chyrche hadde made many chyrches at Cōstantynople. ymonge all other she edefyed in the tyme of Marcyan the Emperour at Balthenes a merueylous chyrche in the honour of the virgyn Marye/and called Juuenall archebysshop of Jherusalem/& all other bysshoppes of Palestyne/whiche dwelled than in the cyte Royall for to se whiche had be holden in Calcedone. And she sayd to thē/we haue herde saye that the body of ỹ ryght holy virgyn our lady is in suche a place in suche a tombe in the vale of Josephat. We wyll than that for the garde of this cyte that ỹ body of the blessed virgyn mary be transported hyder with due honour & reuerence. And Juuenall ỹ archebysshop answered to her lyke as he had foūden in auncyent hystorye ỹ the body was borne into glorye & was not in ỹ monumēt. For there was nothynge lefte but ỹ vestymētes & ỹ sudary onely. And those vestymentes Juuenall sende them into Constantynople/& were there layde honourably. And let no man wene that I haue made this of my proper heed & engyne. But I haue set it here whiche haue my doctryne & studye lerned of the lesson of them/whiche by tradicyon & lernynge of theyr forne goers haue receyued it/and hyderto endure the wordes of the sayd sermon.

Cy yet of the Assumpcyon of our blessed lady saynt Marye.

VErely Johan damascene/whiche for the tyme was a Gzeke sayth the many merueylous thynges of ỹ assumpcyon of the ryght holy and glorious virgyne Marye. For he sayth in his sermons that this daye ỹ ryght holy & sumptuous Arke/whiche bare within her/her maker was brought and was sette in ỹ temple/whiche was not made of hādes. On this daye ỹ ryght holy culuer or douue Innocent and symple fledde fro the Arke/that is to say fro the body in whiche god receyued and founde rest. On this day the virgyn that conceyued/not knowynge ỹ passyons erthely/but enduced by the entendmentes celestyall shall not fayle/but shall be called very heuen soule dwellynge in ỹ celestyall tabernacles. And how be it that the ryght holy soule be seperate fro ỹ blessed body/and that her body was layde in ỹ sepulcre. Neuertheles it is not deed/ne shal not be corrupte by rotynge/that is to wete the body of whom chyldynge ỹ vyr-

gynyte remayned without ony hurtynge or desolucyon / and is transported to better and more holy lyfe without corrupcyō of deth for to remayne in the tabernacles perdurable / and lyke as the sonne shynynge clere other whyle is hyd and appered kaylynge a shorte tyme. yet she hath noo thynge lost of her lyght / but in her selfe is the foūtayne of lyght perdurable. And ꝑ art ꝑ fountayne of lyght without wastynge the tresour of lyfe / how be it ꝑ by short Interuaylle or space of tyme ꝑ shalte be brought to corporall dethe. Neuerthelcs thou gyuest to vs habundaūtly clerenes of lyght without defaute. And thyn holy dormycyō or slepynge it is not called deth but a passynge of departynge / or more properly a compynge / for thou departest fro the body camest to heuen. And oure lorde Jhesu cryst / angelles / and archangelles and all ꝑ heuenly companye came to mete ꝑ. The foule & damped spyrytes doubted moche the noble and excellent compynge / & thou blessed and gloryous byrgyne thou wendest not to heuen as Helye dyd / and thou mountest not as Poule dyd vnto the thyrde heuē onely / but camest and touchedest ꝑ syege royall of thy sone. The deth of all other sayntes may wel be sayd deth / for that deth maketh them blessed / but she hath no place in ꝑ / for thy deth ne the translmygracyon or thy perfeccyon or thy departynge maketh ꝑ not ne gyueth to the surete to be blessed / for thou art begynnynge myddel / and ende of all welles and goodes / whiche excedeth thought humayne. Thy surete / thy perfeccyon / and thy concepcyon without sede / & than thy diuyne habytacyō hath made the blessed wherof thou saydest thy selfe ꝑ thou arte not made blessed by thy dethe / but of the concepcyon in all generacyons. And deth hath not made ꝑ blessed / but thou hast ennoblysshed the deth / in takynge awaye ꝑ heuynes and sorowe therof cōuertynge it into Joye / for god sayd lest peraduenture the fyrst forme of man / ꝑ is to wete Adam put forth his hande and toke of the tree of lyfe & lyue perdurably / how thā shall not she lyue in heuen perdurably ꝑ bare this lyfe whiche is perdurable & without ende. Somtyme god putted oute of paradyse ꝑ fyrst parentes / whiche slept in ꝑ deth of synne buryed fro ꝑ begynnynge of Inobedyence & glotonye. And now she that hath borne ꝑ lyfe to all humayne lygnage / and was obedyent to god ꝑ fader / and put awaye frome her all ordure of synne / how shall not she be in heuē wherfore shold de not she enioye the actes of heuen / Eue stretched her eere to ꝑ serpent / of the whome she toke ꝑ venym mortall / and bycause that she dyd it for delyte she was subdued to berynge and brynge forth chyldren in sorowe and peyne / & was condempned with Adā. But this blessed byrgyne that enclyned her eere to the eere of almyghty god / whome ꝑ holy ghoost resplenyssshed whiche bare in her wombe ꝑ mercy of the fader / whiche conceyued without knowlege of man / and chylded without peyne & sorowe / how durst deth swalowe her / how myght ony thynge haue corrupcyon that bare lyfe. And yet sayd ꝑ same Damascene in his sermons. Verely ꝑ apostles were departed through ꝑ worlde in all countrees and entended to prechynge to men / and to drawe thē oute of ꝑ depe derkenes by one holy worde / and brought them to the table celestyall / and to ꝑ solempne espousayles of god. And than ꝑ dyuyne cōmaundement whiche is a nette or a clowde brought them from all the partyes of the worlde into Jherusalem in assemblynge them bytwene his wynges. And than Adam & eue our fyrst parentes cryed. Come to vs tyght holy and holsome Celyer whiche fulfyllest our desyre / and the compaye of sayntes whiche were there sayd agayne. Remayne with vs our confforte / and leue vs not orphelyns / thou art ꝑ cōforte of our trauayll / refresshynge of oure

swetynges/that yf ỹ lyue it is to vs a glo
ryous thynge to lyue with ỹ/ & yf ỹ deye
it is a glorious thynge to vs to deye wt ỹ.
How sholde we be in this lyfe & shall be de-
testable fro the presence of my lyf. And as
I suppose suche thynges & semblable sayd
the apostles with great plente of the chir
che/with great waylynges and syghes i
complaynynge them from ỹ departynge
And she retournynge her towarde her so-
ne sayd. Syr I praye the to be very com-
fortour to my sones/whom it pleased the
to calle bredren whiche ben heuy & sorow
full of my departynge/& with that I shal
blesse thē wt my hande. Gyue to them thy
blessynge vpon my blessynge/and thā she
stretched out her holy hande & blessed all
the college of good and true crysten men.
And than sayd after. Lorde I commende
my spyryte into thy handes/receyue my
soule ỹ loue/whiche thou hast kept with
out blame of synne to thy selfe. And I cō-
mende my body to ỹ erthe to kepe it hole
or where that it shall please ỹ to enhabyte
it/transporte me to the so where thou art
the enfantement or fruyte of my wombe/
that I be dwellynge by the. Al these wor
des herde ỹ apostles. Than sayd our lor-
de Jhesu cryst. Aryse my wel byloued and
come to me. O ỹ moost fayre ymonge wo-
men/my loue thou art fayre/and no spot
of fylth is in the. And whan ỹ ryght bles-
sed bygyne our lady Marye herde ỹ she
commended her spyryte into the holy han
des of her sone. Than the apostles were
be dewed with teeres and kyssed ỹ taber-
nacle/and by the blessynge and holynesse
of the holy body whom someuer touched
the bere deuoutly were heled of what so-
meuer sekenesse they had/deuylles were
chaced fro demenyakes. The ayer and ỹ
heuen were purysyed by ỹ holy Assump-
cyon of the soule/and the erthe by the dys-
posycyon of the blessed body/and the wa-
ter was sanctyfyed by ỹ wasshynge of the
holy body. For ỹ body was washen with
ryght holy water and clene/& the holy bo
dy was not made clene by ỹ water/but ỹ
water was halowed of her body. And af-
ter ỹ holy body was wounden & wrapped
in clene sudarye & was layd vpon the bed
de/& lampes brent full bryght about her.
Oyntementes gaue a great & fragraunt
odour/the louynges & prayslynges of an-
gelles resownded. And the apostles and
other ỹ were there songe dyuyne songes
& the Arke of our lorde was borne into the
mount of Syon vnto ỹ vale of Josephat
vnto the heedes of ỹ apostles. And some
of the angelles wente tofore/and some fo-
lowed the body/& other cōueyed her/and
she was accompanyed of all the plente of
the chyrche. And some of the Jewes her-
de it in theyr euyll malyce descended dow
ne frome the mount of Syon. And one of
them whiche was a mēbre of ỹ deuyl ran
folysshly to ỹ holy body & assayled it for to
cast it to ỹ erthe/drawynge it with bothe
his handes/& bothe his handes cleued to
ỹ bere/& were departed fro the body/lyke
as two statues had ben sawen of/and so
he was lyke a tronke tyll that sayth chaū
ged his thought. And he wayloyge sorow
fully repented hym. And they that bare ỹ
bere taryed & made that Jewe worshyp
and touche the holy body. And thā came
his handes agayne into theyr fyrst estate
And than was ỹ holy body borne vnto ỹ
vale of Josephat/and there it was enbra
ced and kyssed/and songes songen of holy
louynges and prayslynges/and there we
re wepte many teeres. And than the holy
body was layde in the tombe honourably
but her soule was not lefte in helle/ne her
flesshe felte neuer corrupcyon. And they
sayd ỹ she was the well the whiche neuer
was dygged/the felde not ered/the byne
not cut/the olyue berynge fruyte whiche
shall not be holden in the bosom of ỹ erthe
for it appertayneth ỹ the moder be enhaū
ced with the sone/and ỹ she mount to him
lyke as he descended into her/& that she

that hath kept her vyrgynyte in her chyldynge ought to se no corrupcyon. And she that bare the creature of all the worlde in her bely ought to dwelle in dyuyne tabernacles. And she that whom the fader had take to espouse were kept in ỹ chambres celestyall / & those thynges that longe too the sone ought to be possessed of ỹ moder. And all this sayth Johan Damascene.

¶ Yet of the assumpcyon of our blessed lady saynt Marye.

SAynt Austyn sheweth autentykely in a sermon of ỹ ryght holy assumpcyō of our blessed lady sayenge. We that haue begonne to speke of ỹ body of ỹ vyrgyn perdurable / and of the Assumpcyon of her blessed soule we saye thus. Fyrste ỹ we fynde of her nothynge wryten sythỹ our lorde hangynge on ỹ crosse commaūded her to his dyscyple sauf̄e that luke recorded in his wrytynges sayenge that al they were by one corage persueryngē wō ỹ vyrgyne Marye moder of our sauyour and redemptor Jhesu cryst. What is thā to saye of her deth / and of her Assumpcyō wherof the scrypture remēbreth nothynge It is than as me semeth to be enquyred thynge whiche is accordyge to trouth without e whiche auctoryte is nothynge We remembre the condycyon humayne / we doubte not to saye / ỹ surely she wente to temporall deth. And yf we saye that she is resolued into comyne putrefaccyon / in wormes or ito asshes or dust. It behouth vs to weye and thynke surhe thynges as apperteyneth to so great holynes / & to ỹ sygnourye of suche a chamber of god. We know e well that it was sayd to ỹ fyrst fader / thou art powder / & into powder thou shalt retourne / but the flesshe of our sauyour & redemptor Jhesu cryste escaped fro this condycyon / for his flesshe suffered neuer corrupcyon. Thā it is except fro this generall sentence ỹ nature taken of ỹ virgyn. And god sayd to the woman Eue. I shall multyplye thy dysease / & thou shalt brynge forth chyldren with peyne and sorowe. But Mary suffered neuer suche dyseases of whō ỹ swerde of sorowe perced the soule / but Marye chylded without sorowe. And thā yf she were quyte and had no parte of sorowe in chyldynge / thā she ought not to haue parte of dyseases ne of corrupcyō / but she is except of some other generalytees / bycause ỹ the dygnyte gaue to her suche a sygnourye / & thoughe we saye ỹ she suffered deth / yet is she not reteyned with ỹ bandes of dethe. yf oure lorde god wolde kepe his moder entyerly and hole / and the chastyte of her virgynyte. Wherfore maye he not kepe her woute corruptyon of stynke of rotymesse. It apperteyneth thā to the bonayte of our lorde to kepe ỹ honour of his moder / whiche was not come to breke ỹ lawe / but to accōplysshe it / & in his lyfe had worshypped her tofore all other by the grace of her conceyuynge / and therfore we ought well to byleue ỹ he honoured her at her dethe wō synguler saluacyon and of specyall grace. And rotynnesse and wormes bē but repreche of humayne cōdycyon. And whā Jhesu cryst is out of that reproche / the nature of marye is excepted / ỹ whiche is the nature ỹ he toke of her. For ỹ flesshe of Jhesu cryst is the flesshe of Marye / ỹ whiche he bare aboue the sterres in worshyppynge man aboue nature / & worshyppynge more his moder yf he be sone of ỹ very moder. Thā it is couenable thynge that she be moder of ỹ same sone / not as to ỹ vnyte of ỹ persone / but to the vnyte of bodyly nature / yf grace without impetred of specyall & temporall nature maye make vnyte, how moche more maye than ỹ grace & especyall natyuyte make vnyte of grace / lyke as dyscyples in Jhesu cryst / of whome he sayth hymself / that they bē one as we ben. And after he sayth. Fader I wyl that where I am they ben with me. And

than yf he wyl haue with hym them that ben Joyned so with hym in the fayth / & that they ben Judges w̄ hym. what shal thā be Judged of his moder / where is she worthy to be put in ỹ presence of her sone. Therfore I vnderstande and byleue that the soule of our blessed lady Mary be honoured of her sone by a ryght excellēt prerogatyfe possedyge her body glorifyed in our lorde Jhesu cryste whome she conceyued. And why sholde not she possede her body glorifyed by whiche she conceyued / for so great an halowynge is more worthy for to be in heuen thā in erthe. The sete of god ỹ chambre of our lorde / & the worthy tabernacle of our lorde Jhesu cryst ought & apperteyneth better to be there as he is than elles where / & so ryght precyous tresour is more worthy to be in heuen thā in erthe. And by ryght no resolucyon of rotennesse may not folowe so great entyernesse of a thynge not corrūpable. And by cause I fele not ỹ ỹ ryght holy body be not delyuered into meet of wormes I doubte to saye it. And bycause ỹ the gyfte of grace Incōparable surmoūted greatly this estymacyon that I fele / that the consyderacyon of many scryptures admoneste me for to say trouth. God sayth sometyme to his mynystres where as I am there shal be my mynyster. yf this sentence be generall to all them that haue mynystred Jhesu cryst by fayth & by werke / how is there ony more specyall than mary. For with oute doubte she was admynystresse in all werke / for she bare hym in her bely / she chylded hym / she nourysshed hym / and layde hym in the crybbe / she went with hym into Egypte / & kepte hym all her lyfe vnto the dethe of ỹ crosse / and departed not fro him but folowed hym / and his dyuynyte myghte not be to her Incredyble / for she knewe well that she hadde not conceyued of the sede of man / but by dyuyne Inspyracyon. Thā she haupnge fayth in ỹ puyssaunce of her sone as of the vertue of god not chaūgable sayd / whan the wyne fayled / sone they haue no wyne / she wyst that he myght do all thynge / and he accōpyssshed anone that myracle / & than seest that Mary was admynystres of Jhesu cryste by fayth and by werke. Thā yf she be not where as Jhesu cryst wyll ỹ this mynystres be / where shal she be thā. And yf she be there / it is not by grace / pareyll and lyke. And yf it be not egall / where is ỹ egall meture of god ỹ rendreth to euerych after his deserte. For by ỹ deserde of Mary is gyuen to man lyuynge moche grace. Shal thā ỹ grace be lessed to her beynge deed. Nay nay / for yf the deth of all sayntes be precyous / certayne I iudge ỹ deth of Mary to be ryght precyous / whiche is receyued to ỹ Joyes perdurable by ỹ debonayrte of her onely sone Jhesu cryst more honourably than ỹ other whom ỹ he had honoured by grace tofore his other sayntes. And I say that she ought not to be put / ne is not set to the comyn humanyte after the deth / that is to wete / for wormes or rotennesse and of powder / she that bare in her bely the sauyour of all men / yf the dyuyne volunte vouchesauke to kepe the vestymentes of ỹ chyldren from hurtynge ymonge ỹ flāmes of fyre / why shold he not he than in his moder ỹ whiche he kepte in a straūge vesture. It pleased hym to kepe Jonas in ỹ bely of ỹ whale without corrupcyon. Sholde not be than kepe his moder not corrupte. He kept Danyell alyue in the pytte of ỹ lyons fro dysatempered hunger / ought he not to kepe his moder Mary for so many gyftes of meryttes and dygnytes. And we knowe well ỹ all these dygnytees that we haue sayd haue not kepte nature / for we doubt not but grace hath kepte more ỹ entyernes of marye than nature. And than our lorde god almyghty maketh Mary more to enioye in her proper sone bothe in soule & in body as she ỹ neuer had tatche ne spotte of corrupcyon in byrpngynge forth so great a so-

ne. For she is alwaye without corrupcyon that was full of somoche grace. She is lyunge entyerly / she ỹ chylded ỹ lyfe of all And than yf I haue sayd as I ought to saye. Jhesu cryst approue it thou & thyn & yf I haue not sayd as I ought to saye. I praye ỹ to pardon me thou and thyn.

Here folowyth the lyfe of saynt Rocke.

Saynt Rocke was borne in moũtpeler whiche is a towne of greate name vpon ỹ bordure of Fraũce & was borne of noble progenye / his fader was lorde of Mountpeler and was named Johã and was comen of the noble hous of fraunce And though he was noble of byrthe and ryche of lordshyp / he was also vertuous in all humanyte. He had a wyfe of noble kynred and fayre of vysage named Libera / whiche bothe deuoutly serued our lorde Jhesu cryste and lyued in dyuyne & holy werkes. And how well that they thus had lyued longe / yet they hadde no chylde ne heyre / wherfore they yet made their prayers and vowed pylgrymages. And on a daye the wyfe made her prayer deuoutly to oure lady to haue a chylde in very contemplacyon / and she herde a voyce of an angell sayenge. O lybera god hathe herde thy prayers and thou shalte haue thy petycyon / and anone she tolde her husbande / and they Joyfull accomplysshed the acte of matrymonye and she cõceyued and gate a sone and named hym Rocke. And this Rocke had impressed vpon his ryght sholder a crosse whiche was a tokẽ that he sholde be acceptable to god / and ỹ moder nourysshed hym herselfe and fasted twyes in the weke / and the chylde absteyned hym also and wolde souke his moder but ones that daye whiche was a greate wonder / & that daye was mooste meryest And whan he was .v. yere of aege he dysposed hym to penaunce & obedyence to fader and moder / and in his .xij. yere he fasted dyuerse fastynges for crystes loue / & the moze his membres grewe the moze ỹ crosse grewe that tofore is spoken of. ¶ In that tyme the fader of saynt Rocke was seke and called his sone to hym and sayd. O myn onely sone thou seest well that I shall shortely fynysshe my lyfe but ỹ wyll of god be fulfylled. And foure thynges wt my lordshyp and herytage I commaunde that to accomplysshe. Fyrste as thou hast begon to serue god. Secondly to remembre poore people. Thyrdly to gouerne my treasoure in charytable werkes. And fourthly that thou vysyte hospytalles of poore seke people. These forsayde thynges he promysed his fader to fulfyll to his power. And anone after his fader deyed and he buryed hym honourably / and in the .xx. yere of his aege he buryed his moder / and thanne he accomplysshed his faders testament in all maner charytable werkes and so dyspẽded his faders goodes. And whan he hadde fynysshed his faders commaundement he decreed to leue the countree of Mounpeler / and to go dyuerse pylgrymages / and cladde hym as a pylgryme with a bonet on his heed / a scryppe on his sholder / a staffe in his ryght hande and so departed. And after many deserte places he came to rome but tofore he came into a towne called in latyn aqua pendens / where was a great pestylence / and there he wente vnto the hosspytall of the towne called water hangynge and gate of one Vyncent the ruler of the hospytall that he myght daye and nyght serue the seke people. Vyncẽt dred that Rocke whiche was a ponge mã sholde be smyten with the pestylence / but he blessed them that were seke ĩ the name of Cryste and touched the seke men and thã they were all hole. And they sayd and confessed that saynt Rocke delyuered all the

hospytall of ỹ sekenes. And after he went through the towne in euery hous ỹ was vexed with pestylẽce / & with the sygne of the crosse & mynde of ỹ passyon of Jhesu cryst delyuered them all fro the pestylẽce for whom he touched anone they were hole. And whã the towne of waterfallynge was delyuered from the pestylẽce. Rocke went to the cyte of Senes a great cyte in Jtalye / in a shorte tyme he delyuered it fro the pestylence. And fro thens he came to Rome ỹ was full of pestylence ỹ vneth in all ỹ towne one hous was voyde therof. And there was a cardynall of the cytle of Angierye whiche is a prouynce in lombardye / and ỹ blessed Rocke came in this cardynalles place / & as he stode tofore hȳ a lytell / sodaynly a merueylous confort and hope entred into the cardynalles corage / & vnderstode the yonge man saynt Rocke to be ryght dere with god. For his chere & maners shewed it / wherfore he cõmended hym to Rocke ỹ he sholde delyuer hym fro ỹ pestylẽce. And than Rocke made a sygne of the crosse with his synger on the cardynals forhede / & anone an apparaunt sygne & a very crosse was sene Jmprynted in his forhede / & soo the cardynall was preserued fro the pestylence. Neuertheles for the noueite of ỹ thynge he prayed saynt Rocke that the token of ỹ crosse sholde be taken awaye lest he sholde therby be to ỹ people a newe spectacle. Than Rocke exhorted the cardynall that he sholde bere the synge of the crosse of our redemer in memorye of his passyon in his forhede perpetually & worshyp it reuerently by whiche sygne he was delyuered fro ỹ harde pestylence. Than ỹ cardynall brought saynt Rocke to ỹ pope / whiche anone sawe a goodly bryght raye & an heuenly shynynge come oute of ỹ forhede of Rocke And after whan his dyuyne vertue was knowen of ỹ pope Rocke obteyned of him full remyssyon of synne. Than the cardynall began to enquyre of his lygnage & of his coũtre. But Rocke affectynge no mortall glorye hydde his lygnage & receyued agayne of the pope his blessynge & departed frome hym & abode at Rome w̃ the same cardynall thre yere cõteynually in vysytynge & helpynge ỹ poore people & thẽ that were seke of the pestylẽce. And after thre yere the cardynall beynge olde deyed and Rocke forsoke Rome and came to the towne of Armyne a noble cyte of Jtalye / whiche he also delyuered fro ỹ sayd pestylence. And whan that towne was delyuered he wente to the cyte of Manallem in Lombardy whiche was also oppressed of ỹ pestylence / whom with all his herte he serued dylygently / & by ỹ helpe of god delyuered that towne of the pestylence. And fro thens went to Placence / for he vnderstode ỹ there was great pestylence Rocke was euer of great studye how he in ỹ name of Jhesu & his passyõ myght delyuer mortall men fro ỹ hurte of pestylẽce. And so an hole yere he vysyted ỹ houses of pore men / & they ỹ had moost nede to thẽ he dyd moost helpe / & was alwaye in thospytall. And whã he had beynge in ỹ hospytall of Placence & had almost heled ỹ seke men therin. About mydnyght he herde i his slepe an angel thus sayenge. O rocke moost deuont to cryste awake and knowe that thou art smyten w̃ ỹ pestylence / studye now how thou mayst be cured. And a none he felt hymselfe sore taken w̃ the pestylence vnder bothe his armes / & therof gaue thãkynges to our lorde / & he was so sore vexed with the peyne ỹ they that were in the hospytall were depryued of their slepe & rest of the nyghte. Wherfore saynt Rocke arose fro his bede and wente to the vttereste place of the hospytal & layde him downe there abydynge ỹ lyght of ỹ daye And whan it was day the people goynge by sawe him / & accused ỹ mayster of ỹ hospytall of offence that he suffered ỹ pylgryme to lye without ỹ hospytall / but he purged hym of that defaute sayenge / that ỹ

pylgryme was smyten with ỹ pestylence as ye se/ & vnwytynge to vs he went out. Than the Cytezyns Incõtynent put out laynt rocke fro the cyte and shabarbes/lest by hym ỹ cyte myghte be ỹ more enfected Than laynt Rocke sore oppressed with fer uent peyne of ỹ pestylence/suffered pacy ently to be deiecte out of Placẽce/ & wente into a certayne wood a deserte valeye not ferre fro Placence alwaye blessynge god there as he myght he made hym a lodgyn ge of bowes & leues / & alwaye gyuynge thankynges to our lorde sayenge thus. O Jhesu my sauyour I thanke ỹ that ỹ put test me into affliccyon/lyke to thyn other scruaũtes by this odyous ardour of pes tylence. And moost meke lorde I beseche ỹ to this deserte place gyue ỹ refrygerye & confort of thy grace. And his prayer fy nysshed/anone there came a great clowde fro heuen by the lodgynge ỹ laynt Rocke had made with bowes/where as spr̃age a fayre & a bryght welle whiche is there yet vnto this day/whose water laynt roc ke dr̃ake beyge sore a thurst/ & therof had great refresshynge of the great hete ỹ he suffered of ỹ pestylence feuer. There was nyghe vnto that wood a lytell vyllage/in whiche some noble men dwelled/ymonge whõ there was one well byloued named Gotarde / whiche had great husbandrye & had a great famylye & housholde. This Gotarde helde many hoũdes for huntyn ge/ymonge whome he had one moche fa mylyer/whiche boldely wolde take breed fro ỹ borde. And whã Rocke lacke breed/ that hounde by ỹ purueaũce of god brou ghte fro the lordes borde breed vnto laynt Rocke/whiche thynge whã Gotarde had aduertysed often that he bare awaye so ỹ breed/but he wyst not to whome ne why der wherof he merueyled and sod dyd all his housholde. And ỹ nexte dyner he sette a delycate loke on ỹ borde / whiche anone the hoũde by his newe maner take away and bare it to Rocke. And Gotarde folo wed after & came to ỹ lodgynge of laynt Rocke and beheelde how famylyer ỹ hoũ de delyuered the breed to ỹ blessed laynt Rocke. Than Gotarde reuerẽtly salewed the holy man and approched to him. But Rocke dredynge leest ỹ cõtagyous ayer of ỹ pestylẽce myght enfecte hym sayd to hym Frende go fro me in goddes peas /for the moost byolent pestylẽce holdeth me. And Gotarde went his waye & lefte hym and retourned home/where by goddes grace sayd thus to hymselfe all styll/this poore man whome I haue left in the wood & de serte certaynly is ỹ man of god/ syth this hoũde wout reason bryngeth hym breed. I therefore ỹ haue sene hym do so oughte sooner to do it whiche am a crysten man/ by this holy medytacyon Gotard retour ned vnto Rocke & sayd. Holy pylgryme I desyre to do to the that ỹ nedest/ & am auy sed neuer to leue ỹ. Than Rocke thanked god whiche had send to him Gotard/and he enfourmed Gotarde besely in the lawe of cryst. And whan they had ben a whyle togyder ỹ hoũde brought no more breed/ Gotarde axed coũseyll how he myght ha ue breed/for more & more he hũgred/and axed remedye of laynt Rocke. Saynt roc ke exhorted him after ỹ texte sayenge. In the swete of thy vysage thou shalt ete thy breed/ & ỹ he sholde retourne to the towne and leue all his goodes to his heyres & fo lowe the waye of crystꝭ/ & demaũde breed in the name of Jhesu. Than Gotard was ashamed to do so where he was knowen but at the last by the besy admonycyon of laynt Rocke Gotarde wente to Placente where as he had great knowlege & beg ged almesse at the dore of one of his gos syppes. That same gossyp thretened shar pely Gotard & sayd. He shamed his lygna ge & frẽdes by this soule & Indegent beg gynge / & put hym awaye beynge wroth and scornynge hym/for whiche cause Go tarde was cõstrayned to begge besely at ỹ dores of other men of ỹ cyte. And the sa

me daye the goslyp that so hadde sayde to Gotarde was take sore with the pestylence / & many other that denyed almesse too Gotarde. And than anone the cyte of Placence was enfected wt contagyous pestylence / and Gotarde retourned agayne to the wood and tolde to saynt Rocke al that was happed. And sayt Rocke tolde to Gotarde tofore that his goslyp shold hastely deye / whiche was done in dede. And sayt Rocke meued with pyte & mercy beynge full of pestylence and lefte Gotarde in the wood. And though saynt Rocke was sore vexed wt the pestylence yet he with great labour wente hymselfe to Placence. And with touchynge and blessynge he helped & heled them all / and also cured the holyp tall of the same Cyte. And he beynge sore seke & almoost lame retourned agayne to Gotarde into the wood. And many ỹ herde that he and Gotarde were in ỹ place of the deserte valeye came to them / whome he foũde all with Rocke. And tofore them all he dyd these myracles / ỹ wylde bestes whiche wandred in the wood / what hurt or sekenes or swellynge ỹ they had / they ranne anone to saynt Rocke / and whã as they were heled / they wold enclyne theyr hedes reuerently and go theyr way. And a lytell whyle after Gotarde and his felawes for certayne necessytes & erandes retourned into Placence / & lefte that tyme saynt Rocke alon in the valeye. And sayt Rocke made his prayers vnto almyghty god ỹ he myght be delyuered fro ỹ wodes of pestylence / & in this prayer he fylle a slepe. And in ỹ meane whyle retourned Gotarde fro the Cite. And whan he came & Joyned hym to Rocke sleppynge / he herde ỹ voyce of an angell sayenge. O rocke frẽde of god / our lorde hath herde thy prayeres / loo thou art delyuered fro ỹ pestylence and art made all hole. And our lorde comaundeth ỹ thou take the waye toward thy countre. With this sodayne voyce Gotard was astoned whiche neuer tofore knewe the name of the blessed rocke. And anone Rocke awoke and felt hymselfe all hole by the grace of god lyke as the angel sayd. And Gotarde tolde vnto rocke how he had herde the angell and what he had sayd. Than saynt Rocke prayed Gotarde that he sholde kepe his name secrete / and to tell it to no man / for he desyred no worldely glorye. Thã after a fewe dayes saynt Rocke with Gotarde & his felawes abode in the deserte and enformed theym all in goodly werkes. And they than began to wexe holy / wherin he exorted theym & confyrmed them / and lefte theym in that deserte valeye. And saynt Rocke as a pylgryme doynge penaunce entended bryennynge in the loue of god to go to his countree / and came to prouynce of Lombardye called Anglerye / and applyed hym to warde Almayn / where ỹ lorde of the prouynce made warre wt his enmyes / whose knyghtes toke saynt Rocke as a spye and delyuered hym to the lorde as a traytour This blessed saynt alway cõfessynge Jhesu cryste was deputed vnto an harde and strayte pryson. And ỹ blessed Rocke went pacyently into the pryson / and suffered it gladdely / where daye and nyght remembrynge the name of Jhesu cõmended him to god prayenge that ỹ prysen sholde not dysprouhyte hym / but that he myght haue it for wylderneſſe & penaunce / & there he abode fyue yeres in prayers. And in ỹ ende of ỹ fyfth yere whan god wolde that his soule sholde be brought into the felawshyp of his sayntes. And be alway in the syghte of god / he that bare meet to saynt Rocke into the prysen as he was accustomed euery daye / he sawe a great lyght & shynynge in the prysen. And saynt Rocke knelynge on his knees prayenge / whiche all these thynges he tolde to his lorde. And the fame herof ranne all about the Cyte / soo that many of the Cytezeyns ranne to the prysen bycause of the nouelte of this thynge / and there sawe and beheldeit / &

gaue laude therof vnto almyghty god / & accused the lorde of cruelte and wodenes Than at the last whan that ỹ holy laynt Rocke knewe by the wyll of god ỹ he shulde fynysshe his mortall lyfe / he called too hym ỹ keper of ỹ pryson / and prayed hym that he wolde go to his lorde / and to exhorte hym in the name of god and of the gloryous vyrgyn Marye that he wolde sende to hym a preest of whom or he deyed he wolde be confessed / whiche thynge was a none done. And whā he had cōfessed hym to the preest and deuoutly taken his blessynge he prayed hym ỹ he myght abyde there alone thre dayes next folowynge for to be in his contemplacyon / by whiche he myght the better haue mynde of ỹ moost holy passyon of oure lorde. For Rocke felte well tho / that the Cytezyns prayed ỹ lorde for his delyueraunce / whiche thynges the preest tolde to the lorde. And so it was grauted vnto saynt Rocke to abyde there alone thre dayes. And in the ende of the thyrde daye / ỹ angell of god came vnto sayt Rocke sayenge thus. O Rocke god sendeth me for thy soule / of whom in this last parte of thy lyf / that what thou now desyrest thou sholdest now aske & demaūde. Thanne saynt Rocke prayed vnto almyghty god with his moost deuout prayer that all good crystē men whiche reuerently prayed to the name of Jhesu to the blessed Rocke myght be delyuered surely fro the stroke of pestylence. And this prayer so made / he exprysed and gaue vp the goost. Anone an angell brought fro heuē a Table dyuynely wryten with letters of golde into the pryson / whiche he layde vnder the heed of saynt Rocke. And in that Table was wryten / that god had graunted to hym his prayer / that is to wete / ỹ who that called mekely to saynt Rocke he shall not be hurte with ony hurt of pestylence. And than after the thyrde daye the lorde of the Cyte sende to the pryson that saynt Rocke sholde be delyuered oute of it And they that came to the pryson founde saynt Rocke departed fro this lyfe / & they sawe through all ỹ pryson a merueylous lyght / in suche a wyse that woute doubte they byleued hym to be the frende of god. And there was at his heed a great tapre brēnynge and an other at his fete / by whiche tapers all his body was lyghte. Fyrthermore they founde vnder his heed ỹ forsayd Table by ỹ whiche they knewe ỹ name of ỹ blessed sayt Rocke by auctoryte whiche name knowen / ỹ moder of ỹ lorde of ỹ cyte knewe many yeres tofore sayt Rocke to be the sone of the lorde Johan of Moūtpeler whiche was broder germayn to this lorde of whom we haue sayd / whiche thynge and all that was done was by cause they knewe not his name. Thā they knewe hym to be neuewe to ỹ lorde / and also by ỹ sygne of the crosse whiche saynt Rocke bare as tofore is sayd that he had it whan ỹ he was borne oute of his moders bely. Thā they beynge therof penytent and in great waylynge and sorowe. At the last with all the people of the Cyte they buryed saynt Rocke solempnely & reuerently / whiche soone after ỹ holy sayt was canonysed by ỹ pope gloriously. And in his gloryous name & honour they buylded a great and a large chirche. Than let vs reuerently with deuocyon praye vnto this glorious saynt / saynt Rocke that by his intercessyon & prayer we maye be delyuered fro ỹ harde dethe of ỹ pestylence and cpydymye. And that we may so lyue in this lyfe & be penytent for our synnes / that after this shorte & trāsytorye lyfe we maye come vnto euerlastynge lyfe in heuen. Amen. ¶ The feest of saynt Rocke is alwaye holden on ỹ morynge after the daye of the Assumpcyon of our lady / whiche lyfe is translated out of latyn into englysshe by me Wyllyam Caxton.

¶ Here foloweth ỹ lyfe of saynt Bernarde the mellyfluous doctour. And fyrst of the

Interpretacyon of his name.

Bernarde is sayd of ỹ is a pytte or a welle / & Nardus whiche as the glose / sayth vpon Cãtica is an humble herbe & of hoote nature & wel smellyng. He was hoote in brennynge loue / humble in cõuersacyon / a welle in flowynge doctryne / a pytte in depenes of science / and wel smellynge in swetenes of fame / his lyfe hath wryten the Abbot Wyllyam of Iaynt Theoderycke & the felawe of Iaynt Bernarde / & Hernaldus the Abbot of Boneualle.

The lyfe of Iaynt Bernarde.

Iaynt Bernarde was borne i Burgoyon in ỹ castell of fountayns of noble lygnage & moche relygyous / whose fader hyght Celestyn / and was a noble knyght of the world / & moche relygyous vnto god / & his moder was named Aleth and she had seuen chyldren / syxe males / & one female. And ỹ men chyldren she nourysshed all for to be monkes / & the doughter for to be Nonne. And anone whan as she had a chylde she offered it to god with her owne hãdes. She wolde refuse straũge brestes / for lyke as she fedde thẽ with her moderly mylke / so she fedde theym w̃ nature of goodnes. And as longe as they grewe & were vnder her owne hande she nourysshed them more for to go vnto deserte than for to go to ỹ court / for she fedde them with more comyn and more groser meetes / lyke as she wolde haue sende thẽ ryght forth into deserte. And than as she bare ỹ thyrd sone in her bely whiche was Bernarde / she sawe in her slepe a dreme / whiche was a demonstraunce of thynges for to come. Her semed that she had in her bely a whelpe all whyte and reed vpon ỹ backe barkynge in her bely. And whan ỹ she had tolde her dreme vnto an holy mã he answered to her prophecyenge. Thou arte moder of a ryght noble whelpe / the whiche shall be a wardeyne of ỹ hous of god & he shall gyue great barkynges agaynst ỹ enemyes. For he shall be a noble prechour / & shal guarysshe and teche moche people by ỹ grace of his tongue. And as sayt Bernard was yet but a lytell chylde he was seke of ỹ heed ache. And there came a woman to hym for to charme hym / and therby to asswage ỹ greuous ache of his heed / but he put her from hym cryenge by ryght great Indygnacyõ. And ỹ mercy of god fayled not to his enfãcye in good loue / for he arose and felte that he was delyuered therof. ¶ In the blessed nyght of the natyuyte of our lorde whã the chylde Bernarde abode in the chirche ỹ office of matyns & coueyted to knowe what houre Ihesu cryst was borne. The chylde Ihesu appered to hym as he hadde be borne agayne out of his moders bely. wherfore as longe as he lyued / he supposed ỹ houre to be ỹ houre of the natyuyte of our lorde. And euer after as longe as he lyued was gyuen to hym in ỹ houre more plyte wyt / & speche more habundaunt in suche thynges as apperteyneth to ỹ holy sacramẽt. And after that he made a noble werke ymonge all his other werkes of ỹ laude & prayslynge of god and his blessed moder. In the whiche werke he expowned ỹ lesson euangelyke / how the angell Gabryel was sende to ỹ vyrgyn Marye And whã ỹ auncyent ennemye sawe the purpose of ỹ chylde full of helthe / and bente agaynst hym many gynnes of temptacyõ. ¶ And on a tyme whan that he had holden his

eyen and fyxed theym vpon a woman/he hadde alone shame in hymselfe and was a cruell venger of hymselfe. For he lept alone into a ponde full of water & frosen/ and he was therin so longe tyll that he almoost was frosen/and by the grace of god he was coled frome the hete of carnall concupyscence. ¶ About that tyme by Jnstygacyon of the deuyll/a mayde layde her in his bedde all naked there where he slept/ And whan that he felte her/he let her lye in that same syde of ỹ bedde that she had taken/and tourned hym vnto that other syde and slepte. And she taryed a space of tyme and felte hym and ketylled hym/& wolde haue drawen hym vnto her entēte And at the last whā that she felte hym vnmeuable thoughe she was vnshamefast yet she was ashamed & all cōfused arose & so went her waye. ¶ Another tyme as he was herbourghed in a hous of a lady/ỹ lady consydered the beaute of this yonge man & she was greately achaufted & strōgely desyred his company. And than she ordeyned a bedde out fro the other/and in ỹ nyght she arose without shame and came secretly vnto hym. And whan he felte her/he cryed theues theues. And she sedde & lyght a candell herselfe and sought ỹ theefe/ and none was founden. And than eche man went to his bedde agayne but this vnhappy woman rested not/but she arose agayne and wente vnto ỹ bedde of saynt Bernard as she dydde tofore. And he cryed agayne theues/theues. And the theefe was sought/but he was not foūden ne publysshed of him ỹ whiche knewe her wel. And yet she was chaufted the thyrde tyme/ and than with great peyne she ceassed what for drede and for dyspayre. And on the morynynge as they went by ỹ way his felawes dyd repreue hym of that he hadde so dremed of theues/and enquyred of hym what it was/& he answered. Verely Jhaue suffered this nyght ỹ assaylinges of a theefe/for myn hostelle enforced to take away fro me a tresour not recouerable. And than bethought hymselfe ỹ it was not sure thynge to dwelle with ỹ serpent and thought for to flee it. And than he ordeyned him to enter into the order of Cystews. And whā his bredren knewe it they wolde haue taken hym fro that purpose. And our lorde gaue to hym so great a grace ỹ they myght not tourne hym fro his conuersacyon. But he brought all his bredren & many other to relegyon. Neuertheles Gerard his broder a noble knyght supposed alwaye ỹ they were vayne wordes/and refused alway his monestementes & his techynge. And than saynt Bernarde brennynge in the fayth & in the spyryte of broderly loue of charyte sayd. My broder Jknowe well that one sharpe trauayll shall gyue vnderstandynge to thyn eeres. And than after that he put his fynger on his syde and sayd to him. One day shall come and ỹ ryght soone/that a spere shall perce thy syde & shal make thy herte ryght sorowefull that ỹ tokest not ỹ cōseyll that thou now refusest. And within a shorte tyme after Gerard was taken of his enemyes and was hurte on the syde & in the same place where his broder had set his fynger/ & was put in pryson faste bounden. And thāne came to hym saynt Bernarde. And they wolde not suffer him to speke to hȳ. And than he cryed on hye. Gerard broder/knowe thou that we shal go shortely and entre into the monasterye And the same nyghte the bandes of Gerard brake and fylle of/and the doore opened by hymselfe & he sledde out and sayd to his broder that he hadde chaūged his purpose and wolde be a monke. And this was in the yere of ỹ Jncarnacyon of our lorde a thoulande a hondred & .xli. in the xv. yere of ỹ order of Cystews. ¶ The seruaūt of god Bernade at the aege of .xxiij. yere entred into the order of Cystews wmo than .xxx. felawes. And as Bernarde yssued with his bredren out of his faders

hous/Guy that was the oldest sawe Uynarde his yonger broder whiche was a lytell chylde/& played with the chyldren/ and sayd to hym. Uynarde broder/all the possessyons of our herytage shal appertey ne to the. And the chylde answered not as a chylde and sayd/ ye shall than haue heuen/ and leue to me onely the erthe/this parte is not euenly ne ryght wysely deuy ded. And after ỹ chylde abode a lytel why le with his fader/but afterwarde he folo wed his bredren. ¶Whan as ỹ seruaunt of god saynt Bernarde was entred into the order/ he was soo espyred and in all thynges occupyed in god/that he vsed no bodely wyttes. He hadde ben a yere in ỹ celle of Nouyces/& yet he wyst not why der there were ony wyndowes on ỹ house or noo. And oftentymes he hadde entred and gone out of the chyrche/ where as in ỹ heed were thre wyndowes. And he sup posed that there had bē but one. And the Abbot of Cystews send of his bredren for to edyfye ỹ hous of Clereuaux/and made Bernarde there abbot/whiche was there longe in great pouerte whiche oftē made his potage with leues of holme. And the seruaūt of god waked ouer mānes power and sayde that he lost no tyme/but whan he slepte and sayd that the comparyson of slepe and of dethe were lyke semblable/so they ỹ slepe ben lyke as deth were vō men And lyke as deed men ben sene sleppynge to god/he was vneth drawē to ony meet for delyte of appetyte but onely for drede of faylynge. And he went to take his meet lyke as he sholde haue gone to a torment And he was alwaye accustomed whā he had eten to wete yf he had eten to moche or more than he was accustomed. And yf he had so done he wol punysshe hymselfe so ỹ he refrayned his mouth/that he loste a great partye of his sauour & tastynge of his meet. For somtyme he dranke oyle whan it was gyuen to hym by errour in stede of drynke. He sayd ỹ the water was good allone & refresshed hym well/and he perceyued not ỹ he dranke oyle/ but whā his lyppes were enoynted and ỹ some tol de hym therof. And somtyme & other why le he ete the fatte of rawe flesshe in stede of butter. And he sayd that all that he had lerned of holy scrypture ỹ he had lerned it in woodes and in feldes/ moost by me dytacyon & prayenge/& he confessed that he hadde none other maysters but Okes and Holme trees/and this confessed he y monge his frendes. At the laste he confes sed that somtyme whan he was in medy tacyons or prayers/hym thought that al holy scrypture appered to hym expowned. ¶On a tyme as he reherseth in Canticis that he wolde put ymonge the wordes su che as ỹ holy ghoost coūseyled hym. And whyles he made ỹ treatye he wold thyn ke of good corage what he sholde do whā that were made. And than a voyce came to hym sayenge tyll thou hast accomplyf shed this werke thou shalt do none other He hadde neuer pleasure in clothynge/he sayd that fylthes were in demonstraunce of nedygēce. And outragyous clothynge was folye glorysyenge hymselfe in com mynynge outwarde vayne glorye. He had in his herte alway this prouerbe/and of te sayd it/who doeth that no man doth al men wonder on hym/ he ware many yeres ỹ hayre/and as longe as he myght hyde it he ware it/& whan he sawe that it was knowen/he lefte it anone and toke him to comyn vesture/ he lawghed neuer but yf he made greater force to lawghe than to refrayne hym. He was wonte to saye ỹ ỹ maner of pacyence was in thre maners/ of Iniures of wordes of dommage of thy ges/and of mysdoynge of the body. ¶On a tyme he wrote a letter to a bysshop fren dely/and admonested him amyable. And he was moche wroth and wrote to hym a letter sayende thus at ỹ begynynge. Ce tynge to ỹ that hast ỹ spyryte of blasphe myе. To whome he answered. I suppose

not to haue the spyryte of blasphemye/ne haue euyl to ony man/but onely to ꝑ pryn ce the deuyll. ¶An abbot lend vnto hym vi.hondred marke of syluer for to make a couent/but al the moneye was robbed by theues by ꝑ waye. And whan saynt Ber narde herde therof/he sayde none other thynge but blessed be god ꝑ hath spared me fro this charge. ¶A chanon reguler came to him and prayed hym moche ꝑ he wolde receyue hym to be a monke. And he wolde it not consent to hym/but counsey led hꝫ to retourne to his chyrche. He sayd to hym. Why hast ꝑ somoche in thy bokes prayed perfeccyō of thou wylt not shewe it and delyuer it to hym that coueyteth it yf I had thy bokes I wolde all to breke them. And Bernarde sayd to hym. Thou haste not redde many of theym/but that thou myghtest be perfyte in thy cloystre/ & I prayse in all my bokes the correccyon of maners & not the mutacyon of places. And the chanon beynge al araged lept to hym and smote hym on the cheke that it was reed and swollen. And they that were by arose agaynst this cursed man for to haue smyten hym. But ꝑ holy Bernarde came betwene cryenge and cōiurynge by the name of Jhesu cryst that they sholde not touche hym ne do hym none harme. he had a custome too saye to the noupces that wold entre into relygyon/leue there without your body that wyl entre into re lygyon/leue the body without ꝑ ye haue takē fro the worlde/and Joyne you vnto them that bē here within/let the spyryte entre onely/for the flesshe profyteth no thynge. ¶Saynt Bernardes fader went into the monasterye and dwelled there a certeyne tyme/and afterwarde deyed in good aege. The syster was maryed into ꝑ worlde. And on a tyme she arayed & ap pareylled he in rychesse and in delyces of the worlde/and so wente to the monaste rye for to vysyte her bredren in a proude a state & greatly appareylled/and he drad de her as she had ben ꝑ deuyl or his nette for to take soules/ne he wolde not go out for to se her. And whā she sawe that none of her bredren came agaynst her/thā one of her bredren that was porter sayd vnto her that she was a foule ordure and stynkynge wrapped in gaye arraye. And thā she malte all in terees and sayd/yf I be a synner god deyed for synners and bycause that I am a synfull woman I came for to aske counseyll of theym that ben good/ yf my broder despyse my flesshe he that is a seruaūt of god ought not to despyse my soule. Let my broder came to me & what he shall commaunde me I wyll do it and holde that promesse. And thanne he came with his bredren/and bycause she myght not departe from her husbāde/he taught her to despyse the glorye of ꝑ worlde/and shewed too her how she sholde ensewe the steppes of her moder. And thanne whan she came home agayne/she was so sore chaūged that in the myddell of the worlde she ladde ꝑ lyfe of an heremyte/and all straunged fro the worlde. In the ende she vaynquysshed her husbande by prayers/ and was assoyled of her vowe and entred into a monasterye. ¶On a tyme saynt Bernarde was sore seke soo that hym se med he sholde gyue vp his spyryte & was at his ende as hym semed in a traunce/& hym tought ꝑ he was tofore god in Jud gement/& there was the enemy of good nes on the other syde whiche put on hym many accusacyons & reprooches. And whā he had all sayd. Bernarde sayd withoute fere drede or wrathe. I confesse me that I am not worthy for to haue the kyngdome of heuen by myn owne merytes. But our lorde whiche holdeth me by double ryght as his heryttage and by ꝑ merytes of his passyon/by that one he is content/& that other he gyueth to me/by whiche gyft I ought not to be cōfoūded/but it apperte neth to me by ryght. And thus he was cō fused/and the bysyon sayled. And than ꝑ

man of god came into hymselfe & destrayned his body by so great trauayl of fastynges & of wakynges that he languysshed in contynuall maladye/so that he myght not folowe the couent but in great peyne. ¶On a tyme he was soo greuously seke that all ỹ bredren prayed for hym so that he felt hym a lytell alledged and eased of his peyne. Thãne he dyd do assemble all his bredren and sayd. Wherfore holde ye so wretched a man/ye be stronge and haue baynquysshed. I praye you spare me and lette me go. ¶This holy man was electe of many cytees for to be a bysshop and specyally of the Cyte of Jene/and of the Cyte of Melane/and he refused it not folyly ne graũted therto/but he sayd vnto them that requyred hym that he was not his owne but deputed to other. And by ỹ counsayll of this holy man the bredren so prouyded by the auctorite of ỹ pope that none myght take hym frome them/whiche was theyr Joye & solace to haue him ¶On a tyme whan he vysyted the order of chartrehous/and whan ỹ bredren were well edyfyed by hym. One thynge there was ỹ moeued a lytell the pryour of the place. And that the sadell that saynt Bernarde rode on was ouer precyous/& shewed lytell pouerte of the bredren. And the pryour tolde it to one of his bredren. And the broder sayd it forth to saynt Bernarde and he merueyled and asked what sadell it was and send for it. For they wyste not what sadell it was how well that he had ryden vpõ it fro Clereuaulx to ỹ Chartre hous. He went al alonge daye by the lake of Lozanne/and sawe not the lake ne toke hede of it. And at euen as his felawes spake of that lake/he demaũded where was that lake. And whã they herde that they merueyled strongely for certaynly ỹ humblenes of his herte baynquysshed in hym the hyght of name/for ỹ worlde coude neuer enhaũce hym so hyghe/but he alone humbled hymselfe the more/he was reputed souerayne of all/& accounted hymself leste and mooste lowest. And at the last he confessed that whan he was ymonge his souerayne honours & in fauour of ỹ people/hym semed ỹ there was another mã chaũged in hym or as he had ben in a dreme. And there where as he was ymonge ỹ mooste symple bredren thã he bled mooste amyable humylyte/there he Joyed/and there he foũde hymself. And that he was retourned into his owne persone/he was alwaye foũded tofore ỹ hours or redynge or wrytynge/or in medytacyons or in edyfyenge his bredren by worde. ¶On a tyme as he preched to ỹ people/& that they al vnderstode deuoutly his wordes/there arose suche a temptacyon in his herte/verely now prechest thou wel/now art thou well herde/of the people/and art reputed wyse of them all. And than the holy man felynge hymselfe to be put in this temptacyon rested & taryed a whyle/& thoughte whyder he myght saye more or make amende. And anone he was conforted by dyuyne ayde answered softely to hym ỹ tempted hym. I neyther began by ỹ/ne I shal not ende by the/and so perfourmed surely all his sermon. ¶A moncke ỹ hadde be a rybaude in ỹ worlde and a player tempted by a wycked spyryte wold retourne agayne to ỹ worlde. And as sayt Bernarde retourned hym he demaũded hỹ wherof he sholde lyue. And he answered hym ỹ he coude well playe at the dyce/& he sholde well lyue therby. And saynt Bernarde sayd to hym. yf I delyuer to the ony good wylt thou come to me agayne euery yere that I maye parte halfe agayne with ỹ. And he hadde great Joye therof/and promysed hym for to do so. And thanne saynt Bernarde sayd that there sholde be delyuered vnto hỹ twenty shellynges/& there he went with all his wayes. And this holy man dyd this for to drawe hym agayn to the relygyon as he dyd after. And so he went forth and loste all and came agayne

all cōfuled tofore ỹ gate. And whan saynt Bernard knewe hym there he went to hȳ Joyously and opened his lappe for to parte the gayne. And he sayd / sader J haue wonne nothynge / but haue loste your catayl receyue me yf it please you to be your catayll. And saynt Bernade answered to hym swetely / yf it be so it is better that J receyue the thā lese bothe that one & that other. ¶ On a tyme saynt Bernarde rode vpon an hors by the waye and met a bylayne by the waye whiche sayd to hym ỹ he had not his herte fyrme and stable in prayenge. And ỹ bylayn ouer plondyshe man had great delpyte therof and sayd ỹ he had his herte fyrme & stable in all his prayers. And sayt Bernarde whiche wolde vaynquysshe hym & shewe hym his foye sayd to hym / departe a lytell fro me & bygynne thy Pater noster in ỹ best entente ỹ canst. And yf ỹ canst kynysshē it without thynkynge on ony other thynge without doubt J shall gyue to the ỹ hors that J am on. And ỹ shalte promyse to mē by ỹ fayth / that yf thou thynke on one other thynhe thou shylt not hyde it fro me. And the man was gladde and reputed ỹ hors his & graunted it to hym / & went aparte and began his Pater noster / and he had not sayd the half whan he remembred yf he sholde haue ỹ sadell withall. And therwith he retourned to saynt Bernarde and sayd that he hadde thought in prayenge And after ỹ he had no more wyll to auaūte hym. ¶ There was a monke of his named broder Robert nyghe to hymselfe as to ỹ worlde had be decepued in his chyldhode by the entylement of some persones and was sende to ỹ abbaye of Cluny / and ỹ honourable man left hym a whyle there / & he wolde call hym agayne by letters as he endyted the letter by clere day another monke wrote it / a raine came sodaynly vpō them. And he ỹ wrote wolde haue hydde the parchemyn fro the rayne. And saynt Bernard sayd / this werke is ỹ werke of god / wryte on hardely & doubte the nothynge. And whan he wrote ỹ letter in the myddes of the rayne without beynge wete / & yet it rayned all aboute them. For the vertue of charyte toke awaye ỹ moysture of the rayne frome them. ¶ A great multytude of flyes had taken a chyrche ỹ he had do make / so ỹ they dyd moche harme to all them that came thyder. And he sayd. J curse & excompyn them / and on the morowe they were founde all deed. ¶ He was on a tyme sende fro ỹ pope to Melayne for to reconseyll ỹ chirche. And whā he had done & was retourned / a man of Melane brought to hȳ his wyfe whiche was demonyake / & anone the deuyll began to myssaye hym through ỹ mouth of ỹ wretched woman & sayd / thou eter of porrette wenest ỹ for to take me oute of my hous / nay ỹ shalte not. And the holy man saynt Bernarde sende hym vnto saynt Cyre in his thyrche. And ỹ sayd saynt Cyre gaue the honour to his hoste and held her not And thus was she brought a gayne vnto saynt Bernarde. And than the deuyll began to crye & saye. Neyther Cyre ne Bernarde shall put me oute. And saynt Bernarde sayd. Cyre ne Bernard shal not put the out but our lorde shall put ỹ out. And assone as he made his prayer / ỹ wycked spyryte sayd. Ha ha / and now gladly wolde J yssue fro hens / for J am here tormēted greuously / but J may not / for ỹ great lorde wolde it not. And the holy man sayd who is that lorde. And he sayd Jhesus of Nazareth / & saynt Bernard sayd / sawest thou hym euer. And he answered ye. Bernarde sayd / where sawest thou hym. And he sayd i his glorye. And saynt Bernarde asked hym / & were thou in glorye / and he sayd ye. How wentest thou from thens / & he sayd with lucyfer many of vs fyll. All this he sayd by the mouth of the woman that euery man herde. Than sayd to him ỹ holy man / woldest thou not go agayne into that glorye. And he sayde nowynge

merueylously it is to late. Than the holy man prayed and ꝑ wycked spyryte yssued out of that woman. But whā the man of god was departed thens/than ꝑ wycked spyryte entred agayne. And her husbāde came after ꝑ holy man & tolde hym what was happened. And thā he made to bynde a wrytynge about her necke cōteynyng these wordes. I cōmaunde the in the name of our lorde Jhesu cryst that thou be not so hardy to touche more this woman. And than he durst neuer after touche her ¶ There was a pyteous woman in guyan/whiche was vexed with a deuyll that dwelled in her & vexed her merueylously. vi. yere durynge in vsynge her his lechery. And the holy man saynt Bernarde came in those partyes/& ꝑ deuyll menaced her yf she went to hym that it shold not prouffete her/and yf she went he that was her loue sholde be to her a cruell persecutour. But she went surely to the holy man and tolde to him weppynge strongely what she suffered. And he said/take this staffe whiche is myn and laye it in thy bedde/and yf he may do ony thynge let hym do it/& she dydde so and layde it in her bedde/& he came anone but he durst not go to his werke accustomed/ne ꝓsumed to approche her bedde/but he thretened her ryght egerly that whā he was gone he wolde auenge hym ryght cruelly on her. And whan she had sayd this to Bernarde/he assembled ꝑ people ꝑ eueryche sholde holde a candel brennynge in his hande & came to the deuyll/and with all thē that were there he curled and excomyned hym/and defēded that neuer after he shold so do to her ne to none other/& thus was she all delyuered of ꝑ Illusyon. ¶ And on a tyme as this holy man as a legate came i that prouynce for to retōcyle the duke of Guyan to the chyrche/and he refused to be reconsyled i all maners. The holy man went to ꝑ awter for to synge masse/and the duke abode without the chirche as excomyued. And whan he had sayd Pax dñi. he layde ꝑ body of our lorde vpon the patent and bare it without ꝑ chyrche/and wente out with a face flammynge & brēynge and assayled ꝑ duke by terdful wordes sayenge. We haue prayed the/and ꝑ hast delyuered vs. Loo here is the sone of the byrgyne/whiche is comen to the and is lorde of ꝑ chyrche whome ꝑ persecutest/this is thy Judge/in ꝑ name of whome all knees bowen in ꝑ handes of whom thy soule shal come delyure hym not as thou hast his seruaūtes/resyst hym yf thou mayst. And than anone ꝑ duke wexed all stycke & was Impotent in all his membres. And than he fyll downe at his fete. And the holy man put his fote at hym & cōmaunded hym to aryse & to here the sentence of god. Than he tremblynge arose & accōplysshed anone that the holy man cōmaūded. ¶ On a tyme as this holy man saynt Bernarde entred into Almayne for to appeale a great dyssorde/there was an Archebysshop ꝑ send an honourable clerke agaynst hym. And whan ꝑ clerke sayd to hym ꝑ he was send fro his mayster agaynst hym/ꝑ holy man answered to hym & sayd/another lorde hath sende the. And he merueyled & sayde ꝑ he was sende of none other but of his lorde ꝑ archebysshop. And saynt Bernarde sayd/sone thou art deceyued. Our lorde Jhesu cryst whiche hath send the is greater mayster. And whan the clerke vnderstode hym/he sayd. Syr weneste thou that I wyl be a monke nay I thought it neuer/ne it came neuer in my herte. yet after in the same vyage he forsoke ꝑ worlde and receyued thabyte of this holy man saynt Bernard. ¶ He toke also on a tyme into the order a great noble knyght. And whā he had folowed saynt Bernarde a lytell tyme he began to be greuously tempted. And whā a broder sawe hym so heuy he enquyred hym ꝑ cause of his heynes And he answered hym. I wote well I shall neuer be gladde. And ꝑ broder tolde it to

Saynt Bernard / & he prayed to god moche ententyuely for hym. And anone that broder that was so penſyf and so heuy ſemed more Joyous than ỳ other / & more gladder than he had be tofore heuy. And the broder blamed hỹ bycauſe he had ſayd he ſhold neuer be Joyous. And he anſwered and ſayd. I wote well I ſayd that I ſholde neuer be gladde / but I ſay now that I ſhall neuer be ſorowfull. ¶ Whan ſaynt Malachyell byſſhop of Irlande of whom he wrote ỳ lyfe full of vertues paſſed oute of this worlde out of his monaſterye bleſſedly vnto our lorde Jheſu cryſt. And ſayt Bernarde offered to god for hỹ ſacrifyce of helthe / he ſawe the glorye of hym by reuelacyon of oure lorde and by ỳ Inſpyracyon of god. He chaũged ỳ fourme of prayer after the cõmunyon ſayenge thus with Joyous voyce. God ỳ hath accõpanyed ſaynt Malachyell by his merytes wt thy ſayntes / we praye the to gyue vs that we that maken the feeſt of his precyous deth maye folowe ỳ exampits of his lyfe. And whan ỳ chaſtiour herde hym / he ſayd to hym & ſhewed that he erred. And he ſayd I erre not / but I know well what I ſaye and than he went to the body & kyſſed his fete. ¶ And on a tyme that ỳ lente approched / he was viſyted of dyuers knyghtes and he prayed them ỳ at the leeſt in theſe holy dayes they ſholde abſteyne them fro theyr vanytes / theyr Jolytees & doynge outrages / & they in no wyſe wolde agree therto. And thã he bade make redy wyne & ſayd to them / drynke ye ỳ helth of your ſoules. And whan they had dronken the wyne they were ſodaynly chaũged & wẽt to theyr houſes. And they ỳ had denyed to do a lytell tyme / they gaue to god after all ỳ tyme of theyr lyfe and ladde a ryght holy lyfe. At ỳ laſt the holy Bernarde approchynge to ỳ deth ſayd bleſſedly to his bredren. I requyre and cõmaunde you to kepe thre thynges / the whiche I remembre to haue kept to my power as longe as I haue bẽ in this preſent lyfe. I haue not wylled to ſclaunder ony perſone / & yf ony haue fallen I haue hydde it almoche as I myght. I haue euer truſted leſſe myn owne wytte than ony others. yf I were hurte I neuer requyred vengaũce of the hurter. I leue to you charyte / humylyte / & pacyẽce. And after ỳ he had done many myracles & hadde made an. C. & lxxi. monaſteryes / & had ordeyned many bokes and treatyſes / he accomplyſſhed ỳ dayes of his lyf ỳ yere / of his aege. lxiij. and the yere of our lorde. M. C. and. lvi. he ſleped in our lorde ymonge ỳ hãdes of his ſones & his glorye ſhewed his departyng hens to moche people. ¶ He appered to an abbot in a monaſterye / & admoneſted hym that he ſholde folowe hym and ſo he dyd. And than ſaynt Bernarde ſayd. We be tomen to the mount of Lybane / thou ſhalte abyde here / & I ſhall aſcende vpon hye / & he aſked hym wherfore he wolde goo vp. And he ſayde for to lerne I wyll go vp / & he beyng greatly amerueyled ſayd / what wylte ỳ lerne fader / to whome we byleue that there is none to the lyke ne holden ſo wyſe in ſcyence as thou art. And he ſayd / here is no ſcyence ne here is no knowlege of trouth / but there aboue is plente of ſcyence / & on hye is ỳ very knowlege of trouthe. And wt ỳ worde he vaniſſhed awaye And than ỳ abbot marked that daye / and foũde ỳ ſaynt Bernarde was than paſſed to our lorde / whiche ſhewed for hym many myracles & Innumerable. To whom be gyuen laude & prayſynge euerlaſtynge. Amen.

¶ Here foloweth ỳ lyfe of ſaynt Thymothee / and fyrſt of ỳ interpretacyon of his name.

Thymothee is almoche to ſaye as holdynge drede / or of tymore that is drede / and theos a worde of Gzeke whiche is deus in latyne / & god in Engliſſhe

as the dyede of god.

Saynt Thymothe was take vnder Nero the prouost of Rome / & was greuously beten / & had quycke lyme put in his throte / and vpon his woũdes. And he rendred thankynges to god w̃ all his herte. And thamme two angelles came to hym sayenge / lyft vp thy herd to heuen. And than he beheld and sawe the heuen open / & Jhesu cryst whiche held a double crowne & sayd to hym / thou shalt receyue this of my hande. And a man named Apollynare sawe this thyng / and dyd hym to be baptysed. And therfore ỹ prouost cõmaũded that they twayne togyder persueryng in ỹ confessyon of oure lorde sholde be byheded / about the yere of our lorde. lvi.

Here folowethe the lyfe of Saynt Symphoryen.

Symphoryen was borne in the cyte of Augustidynece. And he beynge a yonge chylde shone in so great habũdaũce of vertues / that he surmounted ỹ lyfe of ỹ auncyentes. And as the paynyms halowed ỹ fest of Uen⁹ Symphoryen was there and wolde not worshyp the ymage tofore Eraclye the prouost / than he was longe beten and after sette in pryson. And they wolde haue cõstrayned hym to do sacrifyce / & promysed to hym many gyftes He answered and sayd. Our lorde can wel rewarde ỹ merytes / and also he can well punysshe synnes. Than the lyfe ỹ he owe to god of dette / lette vs praye to god with good wyll. Slowe penaunce is to vnderstande hymes enharded ben enoynted w̃ the swetenes of hony whiche engendreth venym & euyl thoughtes byleuyng / your coustyse tofore all thynges possedeth nothynge. For it is bosden to ỹ artes of the deuyll / & shall be withholden in the bandes of the cursed & euyll wynnynge. And your Joyes whan they begynne to shyne shal be broken lyke glasse. And than ỹ Judge fulfylled with wrathe gaue sentence & cõmaunded that Symphoryen sholde be slayne. And as he was ledde to ỹ place of his martyrdome. His moder cryed fro ỹ walle of her hous and sayd. Sone sone remembre the of the lyfe perdurable. Loke vpwarde & beholde hym whiche that reygned in heuen. Thy lyfe shall not be take awaye fro the but it shall be chaũged into a better lyfe. And than anone he was byheded. And his body was taken of ỹ crysten men / & was honourably buryed. And than many myracles were shewed at his tombe that it was holde in great honour of ỹ paynyms. ¶ Gregorye of Tours reherceth of ỹ place where ỹ his blode was shedde. A crysten man bare away thre stones whiche were besprẽcled w̃ his blode and put theym in a case of syluer & tables of tree encloled about it & bare theym in a castell / whiche castell was after all brente with fyre / and that case was founde hole and sauf in ỹ myddell of the fyre. And he suffered deth about the yere of our lorde. CC. and. lxx.

Here folowethe the lyfe of Saynt Barthylmew the apostle. And fyrst the exposycyon of his name.

Barthylmew is expowned the sone of aboue hangynge the waters / or sone of ouerhangynge ỹ see / he is sayd of bar / that is a mocke to saye as sone / and tholos / whiche is a mocke to say as soure rayne / & of moyes thas is to saye water & herof is sayd Barthylmew / as a sone hãgynge ouer ỹ wattes / that is of god whiche enhaũceth the mynde of doctours on hye. For to shedde & besprynge beneth the waters of doctryne. And it is a name of Syrye & not of Hebrewe. And by the fyrst thre suspendynges ỹ he had ought to be noted. He was suspẽded or taken vp fro ỹ

loue of the worlde/and he was suspended that is to saye ententyf to heuen by loue. And he was suspended/ꝑ is to saye wrapped in ꝑ grace and in the ayde of god/not by his merytes his lyf shone/but by ꝑ ayde of god/of the seconde came the depnes of his wysedome of whiche depnes of wysdome Denyse sayth in his mystycall theologye/ꝑ dyuyn Barthylmewe of whome is moche diuynyte & tyght lytel/& that ꝑ gospel is brode & great and also it is short And after ꝑ entent of saynt Denyse Barthylwew wyll shewe ꝑ all thynges maye be affyrmed & shewed of god vnder one cõsyderacyon/and by another cõsyderacyõ may be more properly denyed.

SAynt Barthylmewe the apostle wente into ynde whiche is in the ende of the worlde/and therin he entred into a temple where an ydole was whiche was named Astaroth/& he as a pylgrym abode there. In ꝑ ydole dwelled a fende ꝑ sayd ꝑ he coude hele al maner of sekenes/ but he lyed/for he coude not make thẽ hole/he cessed not to make thẽ seke/& ꝑ Tẽple was ful of seke people and coude haue none answere of the ydole/wherfore they went into another cyte where as another ydole was worshypped named Heryth/& they demaũded him why Astaroth gaue to them none answere. And Heryth sayd/ your god is bounde with chaynes of fyre/ that he nether dare drawe breth ne speke after that Barthylmew ꝑ apostle of god entred into the Temple. And they sayd to hym/who is that barthyluew. And ꝑ deuyll sayd/he is ꝑ frende of god almyghty and he is comen into this prouynce for to auoyde all the goddes of ynde. And than they sayde/tell vs some tokens & sygnes that we may knowe hym and fynde hym And the deuyll sayd to them/he hath his heeres blacke & cryspe/his skynne whyte his eyen great/his noselethyrlles euen and strayt/his berde longe and hore a lytell/& of a streyght & semely stature. He is clade in a whyte cote & a whyte mantyl/wyche in euery corner be gemmes of purpur & precyous stones therin/& it is syth. xxvi yeres that his clothes neuer wexed olde ne foule. He prayeth & worshyppeth god on his knees an hondred tymes a day/& an hondred tymes by nyght. The angeles gone wt hym whiche neuer suffer hym to be wery ne to be na hõgred. He is alway of lyke semblaũt glad & Joyous/he seeth all thynges to fore/he knoweth al thynge he speketh all maner langages & vnderstandeth thẽ/and he knoweth well what I saye to you/and whã ye seke hym yf he wyll he may shewe hymself to you/and yf hym lyst not/ye shall not fynde hym. And I praye you whã ye fynde hym ꝑ ye pray hym that he come not hyder/that his angelles do not me as they haue done to my felowe. Than they went & sought him dylygently and besely two dayes and foũde hym not. ¶ On a daye one ꝑ was besette with a deuyll/cryed & sayd apostle of god Barthylmew thy prayers bẽne me. And the apostle sayd holde thou thy peas and come thens/& anone he was delyuered.

¶ And whã Polomyen kynge of that regyõ herde this thyge/whiche had a doughter lunatyke/he send to ꝑ apostle prayenge ꝑ he wolde come to hym & helc his doughter. And whã ꝑ apostle was come to hym & sawe that she was boũden with chaynes/& bote all thẽ that went to her/ he cõmaunded for to vnbynde her/and ꝑ mynystres durst not go to her and he said I holde the deuyll faste bounde ꝑ was in her/& therfore be not aferde. And than anone she was vnbounden and delyuered. And than the kynge wolde haue presẽted to the apostle camelles charged with golde & syluer & precyous stones/but he coude not be founden in no maner. And on ꝑ morowe folowynge the apostle appered vnto the kynge alone in his chambre and sayd to hym/wherfore soughteste thou me

yesterdaye with golde and syluer and pre cyous stones/those thynges be necessary to theym that coueyte worldely thynges. But I desyre no erthely thynges ne carnall. Than saynt Barthylmew began to saye many thynges/& enkourme ỹ kynge of our redẽpcyõ. And ymonge other thynges how Jhesu cryst vanquysshed ỹ deuyll by merueylous and couenable puysſaũce/ Justyce and wysdome. For it was couenable that he that ouercame ỹ sone made of the erthe that was Adam whyle he was yet a virgyn/ sholde be ouercomẽ of the sone of ỹ vyrgyn. He ouercame him than myghtely whan he threwe hȳ puysſauntly oute of his lordshyp/ whiche had throwen out by force our forne fader. And thus he ỹ ouercometh some tyraũte/ sendeth his felawes tofore for to sette vp his kygne ouer all/ and to cast out tyrauntes. In lyke wyse Jhesu cryst send his messãgers ouer all for to take awaye ỹ honour and the worshyppynge of ỹ deuyll ryght wysly. For it is ryght that he that vanquysshed man by etynge & holdynge/ ỹ he sholde be ouercomẽ by a man fastynge and holde man no lenger. For it is ryghtfull that he whiche by the arte of ỹ deuyl was despyled/ that by the arte of Jhesu cryst shold be vanquysshed. And lyke as the fawcon taketh ỹ byrde/ ryght so toke he Jhesu cryste in deserte/ bycause he fasted and wolde allay yf he hadde honger. And yf he had honger/ ỹ he myght haue decepued him by meet. And yf ỹ he hadde no honger/ than knewe he well without doubte that he was god/ but he myghte not knowe hym. For he had honger & consented noth ỹge to hym/ ne to his temptacyons. And whan he had preched ỹ sacramentes of the fayth/ he sayd to the kynge ỹ yf he wolde receyue baptysme/ he wolde shewe hym his god boũden with chaynes/ and the daye folowynge whan ỹ bysshoppes sacryfyed within ỹ palays of the kynge/ ỹ deuylles began to crye and saye Cesse ye cursed wretches to do sacrylyce to vs lest ye suffer worse than I ỹ am bounden with chaynes of fyre by the angelles of Jhesu cryst whome the Jewes crucyfyed & supposed for to haue brought hym to deth/ whiche deth that is our quene he hath enpryſoned/ & also hath boũden oure prynce in chaynes of fyre. And anone thã they sette cordes on the ymage for to pull downe & to ouerthrowe ỹ ydolle but they myght not. Than the apostle cõmaũded ỹ deuyll that he sholde yssue and go oute/ and breke ỹ ydolle all into pyeces. And he yssued out and destroyed and brake all the ydolles of the Temple. And anone the apostle made his prayers sayenge. O god of Abraham/ god of Isaac/ & god of Jacob/ whiche hast gyuẽ to vs suche power that we enlumyne ỹ blynde/ & clense the lepers. I desyre & requyre that this multytude myghte be heled. And they all answered Amen. And forthwith all the seke people were cured & heled. And thã the apostle dyd do halowe that Temple/ and commaunded the deuyll for to go into the deserte. And than the angell of oure lorde appered there and shewe rounde about the Temple/ and ensygned & graued with his fynger ỹ sygne of the crosse in four corners of the Temple sayenge. Oure lorde sayth this/ lyke as I haue you cured & made clene of all your sekenesse/ so let this Temple be made clene of all fylthe & ordure. But I shall shewe hym to you ỹ dwelled therin tofore/ to whome the apostle hath commaunded to go into deserts and doubte ye not to se hym. Make ye in your forhedes suche a sygne as I haue graue in these stones. And thanne he shewed to thẽ an Ethyoppen more blacke than thonder/ the face sharpe/ the berde longe/ his heeres hangyng vnto his fete/ & his eyen flambynge as hote fyre/ & casted out sparcles of fyre/ & castynge oute of his mouth flambes of sulpher/ and his handes boũden w chaynes of fyre behynde hys backe

And thanne the angell sayd to hym. By-cause that thou hast herde that ỹ apostle hath commaunded/ and hast broken al ỹ ydoles of ỹ temple I shall vnbynde the. Go in to suche a place where as dwellerh no man/ and be thou there vnto ỹ daye of Judgement/ & whan he was vnboũden he went his waye w̃ a great brayenge & howlynge. And ỹ angel of our lorde mos-ted vp into heuen in ỹ syght of them all. And than was the kynge baptysed w̃ his wyfe and his chyldren/ and all his people and left his realme/ and was made dysci-ple of the apostle. Than all ỹ bysshoppes of the ydolles assembled them togyder & went vnto Astryarges ỹ kynge and bro-der of Polomyen/ and complayned of the losse of theyr goddes/ and of ỹ destrucc-on of theyr temples/ and of ỹ conuersyon of his broder made by art magyk. Astry-arges was wrothe/ and send a thousãde men armed to take ỹ apostle. And whan he was brought tofore hym/ ỹ kyge sayd to him. Arte not thou he that hast peruer-ted my broder. And the apostle answered hym. I haue not peruerted hỹ/ but I ha-ue conuerted hym. And the kynge sayd to hym/ lyke as ỹ haste made my broder for-sake his god & byleue in thy god/ so shall I make ỹ to forsake thy god/ and shalt do sacrifyce to my god. And the apostle sayd I haue bounden the god that thy broder adourned & shewed hym boũden/ and con-strayned hỹ for to breke his fals ymage/ and yf thou mayst so do to my god/ thou mayst wel drawe me to to thyn ydolles/ & yf not I shall to breke thy goddes/ & than byleue ỹ in my god. And as he sayd these wordes/ it was tolde to ỹ kynge that his god Baldach was euerthrowen and al to broken. And whan the kynge herde ỹ/ he brake and all to rente his purpur in whi-che he was cladde/ and cõmaunded that the apostle sholde be beten with staues/ & that he sholde be slayne quycke/ and so it was done. And thã the crysten folkes to-ke away the body and buryed it honoura-bly. Than the kynge Astryarges and ỹ bysshoppes of ỹ temples were raysshed with deuylles and deyed. And the kynge Polymyen was ordeyned bysshoppe/ and accomplysshed the offyce of a bysshop. xx. yere moche lowably/ and after that rested in peas and full of vertues. ¶ There ben dyuerse oppynyons of ỹ maner of his pas-syon. For the blessed Dorothee sayth that he was crucyfyed/ and he sayth also. Bar-thylmew preched to men of Jnde/ & dely-uered to them the gospel after Mathewe in theyr propre tongue/ he deyed i Albane acyte of great armenye/ crucyfyed ỹ hed dowwarde. Saynt Theodoryk sayth ỹ he was slayne. And it is redde i many bo-kes that he was heded onely. And this cõ trarye te may bẽ assoyled in this maner/ ỹ some saye that he was crucefyed & was taken downe or he deyed. And for to haue greater tormentes he was slayne/ & at ỹ last byheded. ¶ In the yere of oure lorde. CCC. & xxxi. Sarasyns assayled Cecylle and destroyed the yle of Lyparys/ whe-re as ỹ body of saynt Barthylmew lyeth/ & brake vp the sepulture/ and threwe ỹ bo-nes hyder and thyder. And it is sayd that his body came in suche wyse frome ynde thyder into that yle/ Whan the paynyms sawe ỹ this body & sepulture was greatly honoured for the myracles ỹ befyll/ they hadde therof great despyte/ & layde them in a great cheste of leed & threwe them into the see/ & by ỹ wyll of god they came into this yle. And whan ỹ Sarasyns had de-parted & throwen ỹ bones here and there and were departed thens. The apostle ap-pered to a monke and sayd to hym/ aryse and go and gader togyder my bodes that bẽ departed. And he sayd to hym by what reason shal I gader togyder thy bones/ & what honour ought we for to do to theym whã ỹ sufferdest vs to be destroyed. And ỹ apostle sayd to hym/ our lorde hath spa-red this people here a longe whyle by my

merytes/but for theyr synnes ỹ they haue synned/whiche crye vengaunce vnto heuē. I haue not conne great pardon neyther forgyuenesse for them. And than the monke sayd/how shall I ymonge so many bones fynde thyne/& the apostle sayde to hym/thou shalt gader thē by nyght/& them that ỹ shalt fynde shynynge ỹ shalt take vp. And the monke went & toke thē vp & brought them w̄ hym into a shyppe/and sayled with them to beneuente/whiche is ỹ chyef cyte of puylle/& thus were they transported thyder. And it is sayde now ỹ they bē at Rome/how be it they of Beneuēte say ỹ they haue ỹ body. ¶ There was a woman ỹ broughte a vessell full of oyle for to put in ỹ lampe of saynt Barthylmew/and how well she enclyned the vessel for to poure out ỹ oyle/yet there wolde none yssue out how well she touched w̄ her synger the oyle clere. And thā one cryed & sayd. I trowe this oyle be not agreable to the holy apostle that it sholde be in his lampe/wherfore they put it in another lampe & it yssued oute anone. ¶ And whā ỹ the emperour Frederyk destroyed Beneuente/& he had commaunded that all the chyrches that were there sholde be destrayed/& enforced them to bere away the goodes fro the cyte into another place And there was a man whiche foūde men all whyte shynynge/and hym semed that they spake to gyder of some secrete thynges and he merueyled strongely who they were/and so he demaunded them. And thā one of thē answered and sayde thus/this is Barthylmew the apostle with all the other sayntes whiche hadde chyrches in this cyte that speke & ordeyne togyder in what maner & by what peyne this emperour sholde be Justyfyed ỹ hath caste thē out of theyr tabernacles/& they haue now confyrmed ymonge them by fyrme sentence that he without ony taryenge shall go vnto the Judgement of almyghty god for to answere therupon. And anone ỹ emperour dyed an euyll deth. ¶ It is redde in a boke of ỹ myracles of sayntes/that a certayne mayster halowed solempnely ỹ feste of the blessed saynt Barthylmew. And the deuyll in the fourme of a mayde appered to this mayster ỹ preched. And whā he sawe her/he badde her come and dyne with hym. And whan they were set at the table/she enforced her moche for to drawe hym to her lowe. And than ỹ blessed sayt Barthylmew came to ỹ gate and prayed that he myght come in for the loue of sayt Barthylmew. And she wold not/but lend hym breed. And he wolde none take/but he prayed ỹ mayster by his messanger ỹ he sholde saye in what thynge that he supposed was mooste proper in a man. And he answered to laughe. And ỹ mayde sayde nay/it is synne/in whiche a man is cōceyued/borne/& lyued in synne. And the blessed sayt Barthylmew answered ỹ he had well sayd/but she had more profoundely answered. And the pylgrym demaunded after of the mayster where the place was cōteynynge the space of a fote where god had made greatest myracle. And he sayd ỹ sygne of ỹ crosse in whiche god hath made many myracles/& she sayd nay/it is in ỹ heed of a man/in whiche ỹ lytell worlde is. And ỹ apostle alowed the sentence of that one/& of that other. And he demaunded ỹ thyrde tyme/how sore it was fro ỹ souerayne syege or sete in heuen vnto ỹ lowest & depest place in hell. And ỹ mayster sayd that he wyst it not. And she sayd ỹ she knewe it well/for she fyl downe from that one to that other. And the deuyl fyll downe into helle with a great bruyte and howlynge. And than they sent for the pylgrym & he was banysshed & gone away/and they coude not fynde hym. ¶ And in lyke wyse nyghe accordynge to this is redde of saynt Andrewe. ¶ The blessed Ambrose sayth thus in ỹ pre face that he made of this apostle in abredynge his legende. Jhesu cryst thou hast vouched saufe to

shewde to thy dyscyples prechynge many thynges of thy dyuyne trynyte in meruey lous maner/and of thy mageste/ymonge whom thou hast sende ỹ blessed Barthylmew to honour by ryght great prerogatyfe into a ferre countre. And how be it ỹ he was all ferre fro humayne cõuersacyõ Neuertheles he deserued by ỹ encrealynge of his predycacyons to marke & thynke in thy lygne ỹ begynnynge of ỹ people Ha by what louynges is ỹ meruelous apostle to be honoured. And whan ỹ hertes of ỹ people of his neyghbours suffysed not to hym to receyue his sede/he perced throuth lyke in fleynge into ỹ last cõtrees of ỹ landes of ynde/& entred into ỹ temple where as a great cõpanye was of seke people wout nombre. And made ỹ deuyll so domme ỹ he gaue no remembraunce to thẽ that adourned hym. And ỹ mayde that was lunatyke by tormente of the deuyl he dydde vnbynde/& delyuered her all hole to her fader. O how greate was this myracle of holynes whã he made ỹ fende enemye to ỹ lygnage humayne/& brake & destroyed his owne ydole & brent it vnto nought. O how worthy is he to be nombred of ỹ heuenly companye/to whõ ỹ angell appered to prayse ỹ fayth of him by his myracles. And came fro ỹ soueraynehalle/and shewed to all ỹ people ỹ deuyll chayned and ryght soule & the lygne of the crosse impressed in ỹ stone beryngẽ heith. And ỹ kynge & the quene were baptyzed with the people of their cytees. And at ỹ last the tyraunt broder of Polompen newe in the true fayth by the relacyõ of ỹ dysshoppes of ỹ Temples made the blessed apostle constaunt in the fayth to be beten flayne and receyued ryght foule deth And as he denounced ỹ myschyefe of deth he had and bare with hym into ỹ glorye of heuen byctorye of his glorious stryfe.

¶ And ỹ blessed Theodore abbot and noble doctour sayd of this apostle i this maner ymonge all other thynges. The blessed apostle Barthylmew prechedfyrst in Lychaone/& afterwarde in ynde/& at the laste in Albane a cyte of great Armenye. And there he was fyrst flayne/and afterwarde his heed smyten of/& there he was buryed. And whan he was send of our lorde to preche as I suppose he herde how our lorde sayd vnto hym. Go my dysciple to prechye/voyde oute of this countre & go fyght/& be capax of perylles. I haue fyrst accomplysshed and fynysshed ỹ werke of my fader/and I am fyrste wytnesse. Fulfylle thou the bessell that is necessarye & folowe thy mayster & loue thy lorde/gyue thy blood for his blood/thy flesshe for his flesshe/and suffer that he had suffered/let thyn armour be debonayrete in thy swetynges & sufferswetely ymonge wycked people/& be pacyent ymonge them ỹ perysshe the/and ỹ apostle ceculed not/but as a true seruaunt & obeysaunt vnto his mayster went forth Joyẽge/& as a lyght god enlumynynge in derkenesse the werke of holy chyrche/lyke as ỹ blessed saynt Austyn wytnesseth in his boke/that lyke a tyller of Jhesu cryst he profyted in spyrytuall tyllynge. Saynt Peter ỹ apostle taught the nacyons/but saynt Barthylmew dyd great myracles. Saynt Peter was crucyfyed with ỹ heed downwarde and Barthylmewe was flayne quycke & had his heed smyten of. And they tweyne encreaced greatly the chyrche by the gyftes of ỹ holy ghost. And ryght as an harpe gyueth a ryght swete sowne of many strynges/ryght so in lyke wyse all the holy apostles gaue swete melodye of ỹ vnyte dyuyne/& were establysshed pp ỹ kynge of kynges/& than they departed ymonge them all ỹ worlde/And the place of Armeyne was ỹ plat of Barthylmew/that is fro Ciulath vntõ Gobooth. There thou mayst se hym with ỹ ploughe of his tonge ere ỹ feldes vnreasonable sowynge in the depenesse of the herte/the worde of ỹ fayth/& in plantynge the vynes our lor

de and trees of paradyſe. And to euerych ſettynge medycynally the remedyes of ꝑ paſſyons/ & thꝛewe thoꝛnes not Intelly-gyble and cut downe trees of felonye & cled them about with hedges of doctryne/ but what rewarde yelde the tyꝛauntes to theyꝛ curate/ they caue to him dyſhonour curſynge foꝛ benedyccyon/ peynes foꝛ gyftes/ trybulacyō foꝛ reſt/ and ryght bytterdeth foꝛ reſtfull lyfe. And ſyth that he had ſuffered many toꝛmētes he was of them dyſcoꝛpate & ſlayne quycke/ & deyed not. And yet foꝛ all ꝑ he had them not in deſpyte ꝑ ſlewe hym/ but admoneſted them by myꝛacles/ & taught them by demonſtraūces ꝑ dyd hym harme/ but there was noꝛthynge ꝑ myght reſtrayne theyꝛ beſtyall thoughtes/ ne withdꝛawe thē fro harme what dyd they afterwarde/ they enfoꝛced them agaynſt ꝑ holy body. And the maledes and ſeke men refuſed theyꝛ medycyne and helꝛ/ the cyte refuſed hym that enlumyned theyꝛ blyndenes/ gouerned them that were in peryll/ & gaue lyfe to them ꝑ were deed. And how caſt they hym out/ certaynly they thꝛewe the body into ꝑ ſee in a cheſt of leede. And ꝑ cheſt came fro ꝑ regyon of Armenye with ꝑ cheſtes of foure other martyꝛs foꝛ they dyd alſo myꝛacles & were thꝛowen w̄ hym into the ſee. And they foure went befoꝛe a great ſpace of ꝑ ſee and dyd ſeruyce to the apoſtle lyke as ſeruauntes in a maner ſo ferre/ that they came into ꝑ partyes of Cecylye in an yle ꝑ is named Lyparys/ lyke as it was ſhewed vnto a byſſhoꝛ of Holtyence/ whiche than was preſente/ and this ryght ryche treſour came to a right pooꝛe womā. And thele ryght pꝛecyous Margaretes came to one not noble. The ryght ſhynynge lyghte came to one ryght heuy. And than ꝑ other foure came into other landes/ & left ꝑ holy apoſtle in ꝑ yle/ & he left the other behynde hym/ and ꝑ one whiche was named Pappen went into ꝑ cyte of Cycylie/ and ſend another named Lucyon into the cyte of Meſſenne. And ꝑ other tweyne were ſend vnto ꝑ lande of Calabꝛe/ ſaynt gregoꝛy in the cyte of Colompne/ and Achayre into a cyte named Chale/ where yet at this day they ſhyne by merytes. And thā was the body of ꝑ apoſtle receyued with ympnes/ louynges/ & candelles honourably/ & there was made & buylded a fayꝛe chyꝛche in the honour of hym/ & ꝑ mountayne of Uulcan is nyghe to that yle/ and was to it moche greuous bycauſe it receyued fyꝛe/ the whiche moūtayne was with dꝛawen by the merytes of the holy ſaynt fro that yle. vij. myle without to be ſene of ony body/ and ſuſpended towarde the ſee. And yet appereth at this daye to them ꝑ ſe it/ as it were a fygure of fyꝛe fleynge awaye. Now than theꝛfoꝛe I ſalewe the Barthylmew bleſſed of bleſſed ſaȳtes whiche art ꝑ ſhynynge lyght of holy chyꝛche Fyſſher of fyſſhe reaſonable/ hunter of ꝑ deuyl whiche hurted ꝑ woꝛld by his theeft. Enioye ꝑ lone of ꝑ enluminyge al erthly thȳges mouth of god/ fyꝛy tongue pꝛomouncynge wyſdom/ foūtayne ſpꝛyngynge goodly full of helthe/ whiche haloweſt ꝑ ſee by thy goynges and wayes not remeuable/ whiche makeſte the erthe reed w̄ thy blood/ whiche repayꝛeſt in heuens ſhynynge in the myddell of dyuyne compayne/ clere in the reſplendyſſhour of gloꝛye. And enioye ꝑ in thy gladnes of Joye Inſacyable. Amen. And this is ꝑ Theodoꝛe ſayth of hym.

Here begynneth the lyfe of ſaynt Auguſtyne doctoure. And fyꝛſte the expoſycyon of his name.

Auguſtyn this name

was sorted of hym for ỹ excellence of his dygnyte/or for ỹ feruent loue ỹ he hadde/ or for ỹ exposycyon of his name. For ỹ excellence of his dygnyte. For lyke as ỹ emperour Augustus prycelled all other kynges/ryght soo he excelled all other doctours. After that Remygyous sayth the other doctours be compared to sterres & this too the sonne/as it appereth in the Epystle that is longen of him/he shyneth in the Temple of almyghty god lyke the sonne shynynge. Secondely for the feruēt loue. For lyke as the moneth of Auguste is hote by hete/so is he enchaufed by the fyre of ỹ dyuyne loue/wherfore he sayth hymself in the boke of confessyons. Thou haste thrugh perced my herte with thy charyte. Also in the same thou hast brought me into a desyrous affeccyon within forthe/whiche can not be assuaged. And I wote not to what swetenes it is made in me. I wote not what I shall be I wote well it shall not be in his lyfe. Thyrdly for the exposycyon of his name. August is almoche for to saye as growynge/& styn is a rytee/and ana is almoche to saye as souerayne/and than Augustyn is almoche to saye as encrealynge the cytee of souerayne. And it is longen of hym/this is he that may well encreale the cyte of god Or it is sayde in the glosarye. Austyn is sayd great/blessed and clere. He was grete in his lyfe/clere in his doctryne/and blessed in glorye. Possidonius bysshoppe of Calamente compyled his lyfe/as Calsydore sayth in ỹ boke of noble men.

Saynt Austyn ỹ noble doctour was borne in Affryke in ỹ cytee of Cartage/& was comen of noble kynred. And his fader was named Patryce/and his moder Monyca/he was sufficyently Instructe in the artes Lyberall/soo that he was reputed for a suffysaūt Philosophre and a ryghte noble doctour/for he lerned all by hymselfe without mayster in redynge the bokes of Aristotle/and all other ỹ he myghte fynde of the artes Lyberall. And he vnderstode them/as he hymselfe wytnesseth in the boke of his cōfessyons sayenge. All the bokes that ben called of the artes Lyberall. Than I moost wretched seruaūt of all couetyses/redde them by my selfe alone/and vnderstode all thē ỹ I myght rede/and all them of the craft of spekynge and of deuysynge. All theym of deuysyons/of fygures/of musyke/and of nombres I rede and vnderstode them with greate dyffyculte/and without techynge of ony man/this knoweste thou my lorde god/for the hastynes of myn vnderstandynge and the gyftes of lernynge is onely of the and cometh of thy name. But I haue not sacrifyed to the therfore scyence without charyte edyfyed not/but swelleth in the errour of Manychyens/ whiche affyrme that Jhesu cryste was fantastyke and renye the resurrecyon of the flesshe. And ī the same errour Austyn fylle/and abode therin. ix. yeres whyle he was an adolescente/and was brought to byleue the stryffes and Japes that saye thas the fygge tree wepeth whā his fygges ben taken awaye or leues. And whā he was of. xxx. yere of aege he began too rede in the boke of philosophy/in whiche he was taught to despyse ỹ vanytes of ỹ worlde. And bycause that boke pleased hym well/he began to be sory that the name of Jhesu cryste/whiche he hadde lerned of his moder was not therin. And his moder wepte often and enforced her moche to brynge hym to the verye of the sayth And as it is redde in ỹ boke of cōfessyons she was i a place sore heuy/& her thought ỹ a fayre yonge man stode tofore her that enquyred of her the cause of her heupnesse And she sayd I wepe here for ỹ loue of my sone Austyn. And he answered/be thou sure for where thou art he is/& she sawe her sone belyde her. And whan she had tolde this to Austyn/he sayd to his moder/ỹ art

decepued moder/it was not ſayde ſo/but where ẏ I am thou art. And ſhe ſayd contrarye/ſone it was not ſo to me/but where I am ẏ art. And than ẏ moder ententyuely prayed and requyred a byſſhop Inſtantly that he wolde pray for her ſone auſtyn. And he beynge ouercomen ſayde to her by ẏ voyce of a prophete. Go thy way ſurely/for a ſone of ſo many teeres maye not by poſſybylyte peryſſhe/& he had certayne yeres taught Rethorȳke in ẏ cytee of Cartage/he came ſecretely to Rome wȳout knowlege of his moder/and he aſſembled there many dyſcyples. And his moder had folowed him vnto ẏ gate to make hym to abyde/oꝛels ẏ ſhe ſholde go with hym. And he abode there al ẏ nyght/but he departed ſecretely on ẏ mornȳge. And whā ſhe appercepued it ſhe replenyſſhed the eeres of our lorde with clamour/and went in the mornynge and at euen to the chyrche & prayed god for her ſone Auſtyn

¶ In ẏ tyme they of Melane requyred a doctour of Rethorȳke of Symache the prefecte of Rome that he myght rede Rethorȳke at Melane. And ẏ tyme ambroſe ſeruaunt of almyghty god was byſſhop of that cyte. And ſaynt Auſtyn was ſend at ẏ prayer of them of Melane/& his moder myght not reſt/but dyd moche peyne and came to hym/and foūde hym that he ne was bery Manychyen/ne bery cathoꝛlyke. And thā it happed ẏ Auſtyn began to haunte with ſaynt Ambroſe & oftē herde his predycacyon/& was moche ententyf to here yf ony thynge were ſaid ayenſt the manychyens oꝛ other hereſyes. ¶ On a tyme it happed that ſaynt Ambroſe diſputed longe agaynſt the errour of ẏ Manychyens and cōdempned it by open and euydent reaſons/and by auctorytees/ſo ẏ this errour was al put out of ẏ herte of Auſtyn. And what befelle to hym afterwarde/he reherceth in the boke of his confeſſyons & ſayth/whan I knowe ẏ fyrſte thou beteſt alwaye ẏ Infyrmytes of my ſyght/ſhynynge in me forcybly/& I tremblee for drede of good loue. And I founde my ſelfe ryght ferre fro ẏ in a regyō of vnlykelyhode/lyke as I herde thy voyce of heuē on hyghe ſayenge. I am meet & gretenes encreaſed/& thou ſhalt ete me/thou ſhalt not chaunge ẏ in me as meet of thy fleſſhe/but thou ſhalt be chaunged in me And as he reherſed there the lyf of Jheſu cryſt pleaſed hȳ moche well/but he doubted yet to go in ſuche dyſtreſſes/but oure lorde put in his mynde ẏ he ſholde go too Symplycyen/in whom all dyuyne grace ſhone for to refrayne his deſyres/& for to ſaye to hym what maner was couenable to lyue for to go in ẏ waye of god ī whiche ẏ other went. For all ẏ was done dyſpleaſed hym ſaufe ẏ ſwetneſſe of god & ẏ beaute of ẏ houſe of god/whiche he loued. And Symplycyen began to exhorte him. And ſaynt Auſtyn exhorted hȳſelf & ſayd/how many chyldren & maydens ſerue in ẏ chirche of god to our lorde/and mayſt not ẏ do that they do in themſelf and not in theyr god/wherfore taryeſt thou/caſt thy ſelfe in hym and he ſhall receyue ẏ and rewarde ẏ. And ymonge theſe wordes Victoryn came to his mynde. Than Symplycyen was moche gladde and tolde to him how Victoryn was yet a paynym/& deſerued to haue a great ymage to his lykenes ī ẏ market of rome/& how he ofttymes ſayd ẏ he was a cryſten man. To whom Symplycyen ſayd. I ſhal not beleue it but yf I ſe ẏ in ẏ chyrche. And he anſwered merely/that ẏ walles make not a man cryſten But at the laſt whan he came into ẏ chyrche he broughte to hym ſecretely a boke wherin ẏ Crede of ẏ maſſe was/& badde hym rede/and he aſcended vpō hyghe/& with an hyghe voyce on hyghe pnoūced it/wherof Rome merueyled and the chirche was Joyfull/and all cryed ſodeynly. Victoryn victoryn/and anone they helde theyr peas for Joye. And after that there came fro Affryke a frēde of ſaynt Auſtyn

whiche was named Poncyan. And recoũted to hym the lyfe & myracles of ỹ great Anthonye that had bẽ deed before vnder Constantyn the emperour. And by ỹ ensamples Iaynt Austyn enforced hym strõgely / so ỹ he assayled his felawe Alypye as well with chere as with mynde / & cryed strõgely / what suffer what here we vntaught people and folysshe rauysshe and take heuen. And we with our connynge & doctrynes plonge & synke into helle. And bycause they go tofore / we be abasshed to folowe thẽ. And than he ranne into a gardyn / & he sayth hymself / he cast hymselfe downe vnder a fygge tree / & wepte ryght bytterly / and gaue out a weppnge voyce bycause he had taryed so longe fro daye to daye / and fro tyme to tyme / & was gretely tourmented so that he hadde no maner in hymselfe for sorowe of his longe taryenge / lyke as he wryteth in the boke of his Confessyons & sayd. Alas good lorde how ỹ art hyghe in hyghe thynges / & depe in depenesse / & departest not & ne goost not out of the way. And vnneth we came to the. O good lorde he sayd call me meue me / chaũge me / and enlumyne me / rauysshe me and make swete all myn enpesshementes & lettynges as it apperteyneth / for I drede them sore / I haue loued the ouer late / thou beaute so olde and so newe for ouer late haue I loued / thou were wỉn and I was without / & there I sought the. And in the beaute and fayrnes that ỹ hast. I fylle all defourmed & foule. Thou were within me / but I was not within ỹ Thou hast called and cryed / & hast brokẽ my deefnes. Thou hast enlumyned & clered me / & hast put awaye my blyndenes. Thou hast resplenysshed me wỉ fragraũt odours / and I hast me to come to the. I haue tasted the and am hungry and desyre ỹ. Thou hast touched me / & I am brẽt in the voyce of louynge the peas. And as he wepte thus bytterly he herde a voyce sayenge. Take & rede. And anone he opened the boke of the apostle & kest his eyen on the fyrst chappytre and redde / clothe ye you in our lorde Jhesu cryste. And anone all the doubtes of derkenes were extynct in hym. And in the meane tyme he begã to be so greatly tormẽted with tothe ache that almost he sayth he was brought for to byleue ỹ oppynyon of Cornelys the physolophre / whiche putteth that ỹ soueraygne wele of the soule is in wysedom / and ỹ soueraygne wele of ỹ body is in sufferynge no peyne ne sorowe. And his peyne was so great and behement that he had loste his speche. Wherfore as he wryteth in ỹ boke of confessyons / he wrote in tables of ware ỹ al men sholde for hym praye ỹ our lorde sholde esswage his peane. And he hỹself kneled downe with the other / and sodeynly he felte hymselfe hole. And thã he sygnyfyed by letters to ỹ holy man Iaynt Ambrose that he wolde sende to hym worde / whiche of ỹ bokes of holy wryte apperteyned best to rede in for to be made moost couenable to ỹ crysten fayth. And he send to hym answere agayne. Ylaye ỹ prophete bycause ỹ he was sene to be the shewer and pronouncer of the gospell / and of callynge of men. And whã Austyn vnderstode not all ỹ begynnynge / and supposed al the remenaunt for to be other wyse thã it was to rede / he dyfferred to rede them tyl he were more cõynge in holy wryte. And whan that the day of eester came and austyn was. xxx. yere olde / thã he and his sone / whiche was named Adeonat9 / a chylde of noble wytte & vnderstandynge / whome he had goten in his youthe whan he was a paynym and a physolophere with Alypye his frẽde by ỹ meryttes of his moder / and by prechỹge of Iaynt Ambrose receyued baptysme of Iaynt Ambrose. And than as it is redde Iaynt Ambrose sayde. Te deum laudamus. And Iaynt Austyn answered. Te dominum cõfitemur. And so they two togyder ordeyned and made this ympne / & songe it vnto ỹ ende. And

deceyued moder/it was not sayde so/but where ỹ I am thou art. And she sayd contrarye/sone it was not so to me/but where I am ỹ art. And than ỹ moder ententyuely prayed and requyred a bysshop Instantly that he wolde pray for her sone austyn. And he beynge ouercomen sayde to her by ỹ voyce of a prophete. Go thy way surely/for a sone of so many teeres maye not by possybylyte perysshe/& he had certayne yeres taught Rethorycke in ỹ cytee of Cartage/he came secretely to Rome wt out knowlege of his moder/and he assembled there many dyscyples. And his moder had folowed him vnto ỹ gate to make hym to abyde/orels ỹ she sholde go with hym. And he abode there al ỹ nyght/but he departed secretely on ỹ mornynge. And whā she apperceyued it she replenysshed the eeres of our lorde with clamour/and went in the mornynge and at euen to the chyrche & prayed god for her sone Austyn ¶ In ỹ tyme they of Melane requyred a doctour of Rethorycke of Symache the prefecte of Rome that he myght rede Rethorycke at Melane. And ỹ tyme ambrose seruaunt of almyghty god was bysshop of that cyte. And saynt Austyn was send at ỹ prayer of them of Melane/& his moder myght not rest/but dyd moche peyne and came to hym/and foūde hym that he ne was very Manychyen/ne very catholyke. And thā it happed ỹ Austyn began to haunte with saynt Ambrose & oftē herde his predycacyon/& was moche ententyf to here yf ony thynge were said ayenst the manychyens or other heresyes. ¶ On a tyme it happed that saynt Ambrose disputed longe agaynst the errour of ỹ Manychyens and cōdempned it by open and euydent reasons/and by auctorytees/so ỹ this errour was al put out of ỹ herte of Austyn. And what befelle to hym afterwarde/he reherceth in the boke of his confessyons & sayth/whan I knowe ỹ fyrste thou betest alwaye ỹ Infyrmytes of my syght/shynynge in me forcybly/& I tremblee for drede of good loue. And I founde my selfe ryght ferre fro ỹ in a regyō of vnlykelyhode/lyke as I herde thy voyce of heuē on hyghe sayenge. I am meet & gretenes encreased/& thou shalt ete me/thou shalt not chaunge ỹ in me as meet of thy flesshe/but thou shalt be chaunged in me And as he rehersed there the lyf of Jhesu cryst plealed hȳ moche well/but he doubted yet to go in suche dystresses/but oure lorde put in his mynde ỹ he sholde go too Symplycyen/in whom all dyuyne grace shone for to refrayne his desyres/& for to saye to hym what maner was couenable to lyue for to go in ỹ waye of god ī whiche ỹ other went. For all ỹ was done dysplea-sed hym sauf ỹ swetnesse of god & ỹ beaute of ỹ house of god/whiche he loued. And Symplycyen began to exhorte him. And saynt Austyn exhorted hȳself & sayd/how many chyldren & maydens serue in ỹ chirche of god to our lorde/and mayst not ỹ do that they do in themself and not in theyr god/wherfore tarryest thou/cast thy selfe in hym and he shall receyue ỹ and reward ỹ. And ymonge these wordes Victoryn came to his mynde. Than Symplycyen was moche gladde and tolde to him how Victoryn was yet a paynym/& deserued to haue a great ymage to his lykenes ī ỹ market of rome/& how he ofttymes sayd ỹ he was a crysten man. To whom Symplycyen sayd. I shal not beleue it but yf I se ỹ in ỹ chyrche. And he answered merely/that ỹ walles make not a man crysten But at the last whan he came into ỹ chyrche he broughte to hym secretely a boke whertin ỹ Crede of ỹ masse was/& badde hym rede/and he ascended vpō hyghe/& with an hyghe voyce on hyghe pnoūced it/wherof Rome merueyled and the chirche was Joyfull/and all cryed sodeynly. Victoryn victoryn/and anone they helde theyr peas for Joye. And after that there came fro Affryke a frēde of saynt Austyn

whiche was named Poncyan. And recoũted to hym the lyfe & myracles of ỹ great Anthonye that had bẽ deed before vnder Conſtantyn the emperour. And by ỹ enſamples laynt Auſtyn enforced hym ſtrõgely / ſo ỹ he aſſayled his felawe Alype as well with chere as with mynde / & cryed ſtrõgely / what ſuffer what here we vntaught people and folyſſhe rauyſſhe and take heuen. And we with our connynge & doctrynes plonge & ſynke into helle. And bycauſe they go tofore / we be abaſſhed to folowe thẽ. And than he ranne into a gardyn / & he layth hymſelf / he caſt hymſelfe downe vnder a fygge tree / & wepte ryght bytterly / and gaue out a weppnge voyce bycauſe he had taryed ſo longe fro daye to daye / and fro tyme to tyme / & was gretely tourmented ſo that he hadde no maner in hymſelfe for ſorowe of his longe taryenge / lyke as he wryteth in the boke of his Confeſſyons & ſayd. Alas good lorde how ỹ art hyghe in hyghe thynges / & depe in depeneſſe / & departeſt not & ne gooſt not out of the way. And vnneth we came to the. O good lorde he ſayd call me meue me / chaũge me / and enlumyne me / rauyſſhe me and make ſwete all myn enpeſſhementes & lettynges as it apperteyneth / for I drede them ſore / I haue loued the ouer late / thou beaute ſo olde and ſo newe for ouer late haue I loued / thou were wỉn and I was without / & there I ſought the. And in the beaute and fayrnes that ỹ haſt. I fylle all defourmed & foule. Thou were within me / but I was not within ỹ Thou haſt called and cryed / & haſt brokẽ my deefnes. Thou haſt enlumyned & clered me / & haſt put awaye my blyndenes. Thou haſt reſplenyſſhed me wỉ fragraũt odours / and I haſt me to come to the. I haue taſted the and am hungry and deſyre ỹ. Thou haſt touched me / & I am brẽt in the voyce of louynge the peas. And as he wepte thus bytterly he herde a voyce ſayenge. Take & rede. And anone he opened the boke of the apoſtle & keſt his eyen on the fyrſt chappytre and redde / clothe ye you in our lorde Jheſu cryſte. And anone all the doubtes of derkenes were extynct in hym. And in the meane tyme he begã to be ſo greatly torméted with toche ache that almoſt he layth he was brought for to byleue ỹ oppynyon of Cornelys the phyloſophre / whiche putteth that ỹ ſouerayne wele of the ſoule is in wyſedom / and ỹ ſouerayne wele of ỹ body is in ſuffrynge no peyne ne ſorowe. And his peyne was ſo great and behement that he had loſte his ſpeche. Wherfore as he wryteth in ỹ boke of confeſſyons / he wrote in tables of waxe ỹ al men ſholde for hym praye ỹ our lorde ſholde aſſuage his peane. And he hỹſelfe kneled downe with the other / and ſodeynly he felte hymſelfe hole. And thã he ſygnyfyed by letters to ỹ holy man laynt Ambroſe that he wolde ſende to hym worde / whiche of ỹ bokes of holy wryte apperteyned beſt to rede in for to be made mooſt couenable to ỹ cryſten fayth. And he ſend to hym anſwere agayne, yſaye ỹ prophete bycauſe ỹ he was ſene to be the ſhewer and pronouncer of the goſpell / and of callynge of men. And whã Auſtyn vnderſtode not all ỹ begynnynge / and ſuppoſed al the remenaunt for to be other wyſe thã it was to rede / he dyfferred to rede them tyl he were more cõynge in holy wryte. And whan that the day of eeſter came and auſtyn was. xxx. yere olde / thã he and his ſone / whiche was named Adeo nat⁹ / a chylde of noble wytte & vnderſtandynge / whome he had goten in his youthe whan he was a paynym and a phyloſophere with Alype his frẽde by ỹ merytes of his moder / and by prechỹge of laynt Ambroſe receyued baptyſme of laynt Ambroſe. And than as it is redde laynt Ambroſe layde. Te deum laudamus. And laynt Auſtyn anſwered. Te dominum cõfitemur. And ſo they two togyder ordeyned and & made this ympne / & ſonge it vnto ỹ ende. And

so wytnysseth it Honorius i his boke whi-
the is named the myrrour of the chirche.
And in some other olde bokes the tytle of
this ympne or psalme is entytled ỹ Can-
tycle of Ambrose and of Austyn. And ano-
ne he was mercyously confyrmed in ỹ
fayth catholyke / & forsoke all ỹ hope that
he had in the worlde / and renounced the
scoles that he rnled. And he shewed i his
boke of cõfessyons / how he was fro thens-
forthe achauffed in ỹ loue of god sayenge.
Lorde ỹ hast throughe perced myn herte
with thy charyte & I haue borne thy wor-
des fyxed in myne entrayles / and ỹ exam
ples of thy maners whiche ỹ haste made
of blacke whyte and shynynge / and of deed
lyuynge / and of corrupte thoughtes thou
makest fayre and hyghe vnderstãdynge
in heuenly thynges. I mounted vp into
ỹ hylle of weppynge. And thou gauest vn-
to me syngynge ỹ Cantycle of grees / shar
pe arowes / & coles wastynge / ne I was
not in those dayes fulfylled in thy merucy
lous swetnes / for to consyder the heyght
of the dyuyne counseyll vpõ the helthe of
ỹ lygnage humayne. Howmoche haue I
wept in thy ympnes and cantycles swete
ly sownynge. And by ỹ voyce of thy chyr-
che I haue ben moeued egerly / thy voyce
haue ronnẽ in myn eeres and thy trouth
hath dropped in my herte / & whan teeres
haue ronnen downe / and I was well ea-
sed with them. Than these thynges were
establysshed to be songen in the chyrche of
Melane / and I cryed with an hyghe crye
in myn herte. O in pace / O in idipsum. O
thou that sayst / I shal slepe in the same &
take rest thou arte the same / for thou art
not chaunged / and in the is rest forgetyn-
ge all laboures. And I redde al that psal
me. And also I brenned whiche somtyme
hadde bẽ a great barker byttet / and blyn-
de agaynst the lettres / honyed w̃ the swe
tenes of heuen / and enlumyned with thy
lyght / and vpõ suche scryptures I helde
my peas & spake not. O Jhesu cryste my
helper / how swete is it sodeynly made to
me to lacke the swetnes of stryfes & Ja-
pes whiche were ferre fro me to leue and
forsake / and now to leue and forsake them
is to me a great Joye. Thou hast cast thẽ
out fro me / & thou whiche arte souerayne
swetenesse haste entred into me for thyrn
whiche arte more sweter then ony swete-
nesse or delyces and more clerer than ony
lyght / & more secrete than coũseyles / & mo
re hyghe than all honour / & there is none
more hyghe than thou. And after this he
toke Nebryndyon & Euodyon & his mo-
der / and retourned agayne into Affryke.
But whan ỹ they came to hostberyn his
swete moder dyed. And after her deth Au
styn retourned vnto his propre herytage
and there entended with them ỹ abode w̃
hym in fastynges and in prayers. He wro
te bokes / And he taught them that were
not wyse. And the fame and renowme of
hỹ spradde ouer all. And in all his bokes
& his werkes he was holden merueylous
He refused for to come to ony Cyte where
as was no bysshop leste that he wolde be
let by that offyce. And in that tyme was
in yponence a man full of great vertues /
ỹ whiche send vnto Austyn ỹ yf he wolde
come to hym that he myghte here ỹ good
of his mouth he wolde renounce the worl
de. And whan saynt Austyn knewe it / he
wente hastely thyder. And whan Valery
an ỹ bysshoppe of yponence herde his re-
nowme & fame / he ordeyned hym a preest
in his chyrche / how be it that he refused
it moche & wepte. And some reputed his
teeres to be made by pryde / & sayde vnto
hym in confortynge hym ỹ it was tyme
that he were a preest though he were wor
thy vnto a great offyce. Neuertheles he
approched to ỹ bysshoprychc. And anone
he establysshed i a monasterye of clerkes /
& began to lyue vnder ỹ monasterye of ỹ
apostles. Out of whiche monastery were
ten chosen to be bysshoppes. And bycause
the sayd bysshoppe was a Greke and put

lytell lyttered into latyn tongue & taught he gaue power to Augustyn for to preche agaynst the maner of the chyrche Hyppentall. And therfore many bysshoppes dyspysed hym/but he raught not yf he dyde it to be done by the sayd Augustyn ꝑ whiche he coude not do hymselfe. ¶ And in ꝑ tyme he conuaynquysshed Fortynate the preest a Manychyen/whiche was an heretyke/& many other heretykes/whiche namely were rebaptised denostikes. And all ꝑ Manychyens he cõfounded & ouercame them. Than the blessed Valeryan doubted leste that Austyn sholde be taken awaye fro hym for to be made & requyred for to be a bysshop of another cyte. And he wolde gladly haue offered to hym his bysshoprychе/but he supposed he wold haue fled into some other secrete place ther as he sholde not haue ben founden. And thã he impetred of the archebysshop of Cartage ꝑ he myght ceale & leue his bysshoprychе/& that he wolde promote Austyn to be bysshop of ꝑ chyrche of Yponence. But whan Austyn herde ꝑ he refused it vtterly in all maners. Neuerthelesse he was cõstrayned & so coacte ꝑ he toke at ꝑ laste ꝑ cure of the bysshoprychе/whiche thynge sayd/ꝑ he ought not to be ordeyned ꝑ bysshop lyuynge/& sayde & wrote for thymbycyon of ꝑ generall coũseyll/the whiche he lerned after ꝑ it was ordeyned in ꝑ counseyle of ꝑ bysshoppes ꝑ all the statutes of the faders ought to be sayd to ordeyne of them ꝑ ordeyned them. And it is redde ꝑ he sayd after hymselfe. I nekele out lorde so angry with me in nothynge as ꝑ I am not worthy to be sette in the dygnyte of ꝑ gouernaunce of ꝑ chyrche. His clothynge and hosynge & shoynge & all other aournamentes & araye were not ouer foule ne ouer fayre but they were of suffysaunte moderate & competent habyte. And sayd of hym selfe. I am ashamed of precyous clothynge/& therfore whan ony is gyuen to me I sell them for clothynge maye not be comyn/the pryce is comyn. He vsed alwaye his table sparynge/he vsed alwaye potage & wortes for seke folde/& ofttentymes he hadde flesshe for geestes and seke people/& he loued better at his table lessons & dysputacyons than meet/& hadde these verses wryten at his table.

Quisquis amat dictis absetũ rodere vitã
Hanc mensam vetitam nouerit esse sibi.

That is to say/who someuer loue to myssaye ony creature ꝑ is absent/it maye be sayd ꝑ this table is denyed to hym at al. For on a tyme as a man had losed his tongue to saye of a bysshop kamplyer wõ hym/he rebuked hym cruelly & sayd ꝑ he sholde leue or race awaye these verses/or go fro ꝑ table. ¶ On a tyme whan he hadde boden to dyner some of his frendes/one of them entred into the kechyn & founde yet all ꝑ meet colde ꝑ they sholde haue at dyner/& anone he retourned to saynt Austyn and sayd. What haue ye for oure dyner. And Austyn answered to hym. I wote ne can not skyll of suche metes. And thã he sayd I shall not dyne wõ the. And than Austyn sayd ꝑ thre thynges he had lerned of saynt Ambrose. The fyrste ꝑ he sholde neuer demaunde wyfe for another man. The seconde is/ꝑ he sholde neuer lene his horse to another that wolde ryde. And thyrdely is ꝑ he sholde go to no feest. The cause of the fyrste/lest they accorde not/& be not of one wyll/& curse hym that brought them togyder. The cause of the seconde/leste ꝑ ryder take harme in his rydynge & blame hym ꝑ lente hym the horse. The cause of the thyrde/lest at the feest he he lose ꝑ maner of tẽperaũce. He was of so great purete and humplyte ꝑ the ryght lytell synnes (whiche he reputed for none) he cõfessed thẽ to god/as it appereth in his boke of cõfessyons. And accused hymselfe mekely to our lorde/for he accused hymselfe there/ꝑ whan he was a chylde how he played at the ball whan he sholde go to scole. Also of that he wolde not lerne of his fader & mor

Mota bis

der and of his mayſters but by cõſtraynt Alſo whan he was a chylde of ỹ he redde gladly the fables of Eneas/and complayned Dydo whiche dyed for loue. Alſo that he had ſtolen meet fro the table/& drynke out of the cellyer of his fader and moder ỹ he had gyue to chyldren that played with hym. And of ỹ that at ỹ playes & games ha hadde victory by fraude. And alſo he confeſſed hym of ſtelynge of peres of a peere tree ſtãdynge nyghe his dyneyerde whan he was .xv. yere olde. In the ſame boke he accuſed hym of that lytell delectacyon/whiche ſomtyme ſeite in etynge/& he ſayd thou haſe taughte me ỹ I ſholde take nouryſſhynge of meet lyke a medycyne/but whan I go to reſt with full belly/than I go in ỹ way in whiche ỹ ſnare of concupyſcence allayleth me. And how well ỹ the cauſe of etynge & drynkynge bẽ cauſe of helthe/ſhe adioyned vñ her a peryllous chamberer/ỹ is Ioyouſt/whiche enforceth her often to perylſhe/ſo that by the cauſe it is often cauſe of ỹ I ſholde do for helthe/dronkennelle is often ferre fro me. I beſeche ỹ lorde haue mercy on me/that it approche not to me. And lorde who is he but ſomtyme he is rauyſſhed out of his metes who that it be/that is not/certaynly is moche perfyght. I am not he/for I am a ſynful man. Alſo he dyde holde hymſelfe ſuſpecte of ſmellynge/ſayenge of vnlefful ſmellyge. I intermytte me not ouermoche/whã they ben preſente. I requyre them not/& yf I haue thẽ I refuſe them not/nc I coueyte thẽ not as me ſemeth/whan I lacke thẽ I ſhall not be deceyued/no mã ſayth he ought to be ſure in his lyfe/for it is ſayd all temptacyõ/that is to wete/ỹ he maye be made of ỹ worſe ỹ better/& yet of the better worſe. And he confeſſed hym alſo of herynge ſayenge/ỹ delytes and voluptuoſytes of myn eeres haue bowed and ſubdued me/but ỹ haſte vnbolde and delyuered me. For whan it happed me that the ſonge more moeued me than the thynge ſongon I cõfeſſe me ſore to haue ſynned/& than I wolde that I had not herde hym of that ſonge. And than he accuſed hym of ſeynge/of that he ſawe ſomtyme ỹ hounde gladly rẽynge and whan he went ſomtyme by auẽture by ỹ feldes he beheelde gladly huntynge. And whan he was at home he beheelde ofttentyme ỹ ſpyncoppes/or ſpyders takyge flees by ỹ nettes of theyr copwebbes here of he cõfeſſed hym not to our lorde god almyghty. For ſomtyme they toke fro hym good thoughtes & letted hỹ of ſome good werkes. And he accuſed hymſelfe of ỹ appetyte of prayſynge/& of the mouynge of vayne glorye/ſayenge ỹ he wolde be prayſed of men/& ỹ blameſt hym he ſhall not be defended of men whan ỹ Jugeſt hym/ne be wdrawen whan thou ſhalt dampne hym. For man is prayſed for ſome gyfte ỹ thou haſt gyuẽ to hym. Neuertheleſſe he enioyeth more of that he is prayſed/than he dothe of the gyftes that ỹ haſt gyuen. We ben tempted euery day vñ theſe temptacyõs without ceſſynge/or cotydyan fornays in our tonge humayn. Neuertheleſs I wolde wel that the name of euery good dede ſholde be encreaſed by the helpe of a ſtraũge mouthe/but ỹ tongue encreaceth it not/but he blamiſſhed it. I am lorye ſomtyme of my prayſynges/whan they ben prayſed in me in the whiche they dyſpleaſe me/for ſo ſome maners bẽ eſteemed better than they ben. This holy mã confoũded tyght valyaũtly the heretykes/in ſomoche ỹ they preched opẽly ỹ it were no ſynne to ſlee Auguſtyn/& ſayd ỹ he ought to be ſlayne lyke a wolfe & they affyrmed ỹ god pardoned all the ſynnes to them ỹ ſlewe hym/& was oftẽtymes awayted of thẽ. And whan he wente into ony places they ſet eſpyes/but by ỹ grace of almyghty god they were deceyued of theyr vyage and myght not fynde hym. He remẽbred alwaye ỹ poore people/& ſoucoured them of ỹ he myghte haue. And ſomtyme he cõ-

maunded to breke the vessels of the holy chyrche for to gyue to poore people/ & dyspende it ymonge ỹ nedy. He wolde neuer by house/ne kelde/ne towne/ and refused many herytages ỹ were fall to hym. Wher fore he sayd that they apperteyned vnto ỹ chyldren of ỹ deed people/ & to them that were nexte to theyr kynne. And it suffised hym ynoughe ỹ whiche fyll to hym by ỹ chyrche/and yet he was not ententyke for the loue of suche goodes/but he thoughte daye and nyghte in dyuyne scryptures. He had neuer study in newe sabrykes ne buyldynges but eschewed to sette theron his courage/whiche euer he wolde haue fre fro al bodyli greues/so that he myght more frely entende and more contynually vnto ỹ lesson. Neuertheleslle he wolde not forebede them that wolde edyfye/ yf that he sawe them not do it dysatemperatly/ he prayed thē strongely ỹ had despyre to deye & remēbred moche oft therupon. The ensamples of thre bysshoppes/ for whan Ambrose was at his ende/he prayed that he sholde gette lenger space of his lyfe by his prayers. He answered. I haue not lyued so that I am ashamed to lyue ymōge you/& I am not aferde to dye/for I haue a good lorde/whiche answere austyn prayed merueyously. ¶ And also he sayde of another bysshop ỹ it was sayde to hym ỹ he was moche necessary to ỹ chyrche and that he sholde praye to god for the delyue raunce of his sekenesse. And he sayd/yf I dyd neuer well but selde/wherfore sholde he delyuer me now. And of another bysshop/that he sayd ỹ Cyprian tolde whan he was in greuous sekenesse and prayed that god wolde sende hym helthe/a yong lynge appered to hym & loked sternely on hym/and sayde to hym by dysdayne/thou doubtest to suffer to yssue what shal I do to the. He wolde neuer haue ỹ ony womā sholde dwel with hym/ne his owne syster ne the doughter of his broder/whiche serued god togyder/for he sayd thoughe his syster/neyther of his nyeces myght none euyll suspeccyō growe. Neuertheleslle bycause that suche persones myghte not be wout other ỹ serued them. And also other myght come to them of suche myghte the thoughtes be moued to temptacyons/or myght be dyffamed by euyll suspeccyon of men. He wolde also neuer speke alone w̄ ony womē/but yf it were in secrete. He gaue neuer no goodes to his kynne ne to his cosyns. Neyther he retched whyther they habounded or were nedy. He wolde neuer or selde praye for ony neyther by letters ne by wordes. Remembrynge a certayne philosophre/to whom his frēdes had not gyuen moche to in the tyme of his hū gre. Of ỹ puyssaūt ỹ is requyred gyueth Verely whan he spake for his frendes he attempered so ỹ maner of his dytee/ ỹ he was not ouer hastynge hymselfe/ but the curyosyte of ỹ sayer deserued for to be herde. He wolde gladlyer here causes of vnknowen men than of his frendes/ for bytwene them he myghte frely knowe the defautes/& of thē to make one his frende/ for whome by ryghe he myghte gyue sentence. And also of his frendes he was sure for to lese one ỹ was hym agaynst/whom he gaue the sentence. He was desyred to preche the worde of almyghty god in many chyrches. And there he preched and cō uerted many fro theyr errours. Whan ỹ he preched he had a custome somtyme to departe hym fro his purpose. And thā he sayde ỹ god had ordeyned ỹ for ỹ prokyte of some persone/as it appered to a Many chyen whiche in a sermō of saynt Austyn where as he departed fro his mater/ and preched agaynst the same errour & therby he was conuerted to ỹ kaythe. ¶ In ỹ tyme ỹ the Gothes had taken Rome/ and that the ydolatryes & false crysten men enioyed them therof. Than made saynt Austyn therfore the boke of the Cyte of god. In whiche he shewed fyrste that ryghtewyse mē were destroyed in this lyfe/& the

euyll mē floured. And the treatyse of the two cytees is Jherusalē & Babylon/ & of ỹ kynges of thē. For ỹ kynge of Jherusalem is Jhesu cryste. And he of Babylon is ỹ deuyl. The whiche two cytees make two loues in thē. For ỹ cyte of the deuyll maketh a loue to hymselfe growynge ỹ same vnto despyte of god. And the cyte of god maketh a loue growynge vnto ỹ despyte of hym. ¶ In ỹ tyme ỹ wandales about ỹ yere of our lorde. CCCC. & fourty toke al ỹ prouynce of Affryke/ & wasted all/ & spared neyther man ne woman / ne for order ne for aege. And after warde came vnto ỹ cyte of yponence/ & assyeged it with great power. And vnder ỹ trybulacyon Austyn tofore all other ladde a bytter & ryght holy lyfe. For the teeres of his eyen were to hym breed daye & nyght whā he sawe some slayne/ other chached away the chyrche wout prestes / & ỹ Cyte wasted w̄ the Inhabytauntes. And ymonge all thus many euylles by ỹ sentence of a certayne wyse man he conforted hym selfe sayenge. Thou shalte not be great in wenynge great thynges/ bycause ỹ the wood & stones fall/ & they ỹ ben mortall dye. He called than his bredren and sayd. I haue prayed our lorde eyther he take away fro vs these perylles or sende vs pacyence/ or ỹ he take me out of this lyfe ỹ I am no more cōstrayned to haue so many cursydnesse/ or euyll happes. And ỹ thyrde thynge that he requyred he had/ for in ỹ thyrde moneth of ỹ syege he trauayled in the leuers and layde hym downe in his bedde. And whā he vnderstode his departynge/ he dyd do wryte in the seuē psalmes of penaunce in a place agaynst ỹ wall / & redde them lyenge in his bedde/ and wepte habūdantly. And bycause he sholde entende to god the more dylygently/ and that his entente sholde not be letted by no body. x. dayes tofore his dethe he suffered no body for to entre in to hym/ but yf it were his phylycyen/ or els whā his refeccyon was brought to hym. ¶ A certayne seke man came bycause he sholde laye his hāde on hym/ and therby to hele hym of his infyrmyte. And saynt Austyn answered to hym/ sone ỹ whiche thou requyrest of me / weneste thou that I maye do suche thynge ỹ I neuer dyd / yf I myght do it I wolde than hele my selfe. And the man requyred hym alwaye affyrmynge that he was soo commaunded in a bysyon come to hym. And than he prayed for hym / & so he receyued helthe. He heled many seke people & dyd many other myracles. ¶ He recounted in the boke of the cyte of god another myracle of two fooles/ of whiche that one sayde. I haue sene a byrgyn of yponece/ ỹ whiche enoynted her with oyle/ & anone the deuyl raupshed & vexed her/ & a preest prayed for her weppynge/ & she was anone made all hole/ and the kende yssued out fro her. And of that other myracle he sayth in the same boke. I knowe well ỹ a bysshop on a tyme prayed for a chylde ỹ he hadde neuer sene/ and he was anone delyuered of the deuyll. And it is no doubte / but ỹ he sayd it is of hymselfe bycause of his grete humylyte. ¶ He sayd in the same boke ỹ a man sholde haue be cutte of ỹ stone / & men doubted that he sholde dye. And thā the seke man prayed to almyghty god we pyge tyght pyteously / and saynt Austyn prayed for hym / & thā ỹ seke mā was heled without cuttynge or incysyon. ¶ Thā was his departynge approched/ he ensygned his bredren ỹ they sholde reteyne in mynde that no man of what excellence ỹ he were oughte not to depe without confessyon/ ne wout to receyue his sauyour. And whan he came to the laste houre he felte hym hole ī all his membres / of good intendement / clere seynge and herynge. And in the yere of his aege. lx. and syxe/ and of his bysshop ryche fourty he putte hymselfe in prayers w̄ his bredren/ in whiche prayenge he departed out of this lyfe/ and went to our lorde. And he made no te

stament/for he was poore in Jhesu cryst & had not wherof. And he floured aboute the yere of our lord Jhesu cryst. CCCC. And thus saynt austin ryght clere by lyghte of wysedome kythynge by defence of fayth and trouth/& of garnylon of ỹ chyrche surmounted all ỹ other doctours of ỹ chyrche/as well by engyne as by connynge/flourynge wout comparylon/as well by exemple of vertues as by habundaūce of doctryne. Of whome the blessed tempgye in recordynge of Jherome & other doctours sayth thus. Saynt Austyn concluded all ỹ other by engyne & by scyence/for how be it ỹ ỹ blessed Jherom sayd that he had sene. vi. thousande volumes of Origines. This same wrote so many ỹ no mā by day ne by nyght myght not wryte his bokes ne yet rede thē. ¶ Volurian of whome saynt Austyn wrote sayth of hym thus. It lacketh in ỹ lawe of god all ỹ whiche Augustyn kenewe not. Saynt Jherome sayth in an epystle/ỹ he wrote to ỹ glorio us saynt Austyn. I haue no connynge to answere to thy two great bokes shynynge by all clerenelle of fayre speche. And certaynly this ỹ I haue sayd & lerned by engyne & connynge/& drawen out of ỹ kountayne of scrypture as taken away/and a deserte to ỹ. But I praye thy reuerēce ỹ ỹ lusser me a lytell to prayse thyn engyne. ¶ Thā blessed ysydore wrote thus of hym in ỹ boke of. xij. doctours. The gloryous saynt Austyn bysshop/fleynge by the hye moūtayns as an egle hath pronoūced by clere wordes many of ỹ spaces of heuen/ỹ boundes of ỹ landes/& the cycle of ỹ waters. And after it appereth in what reuerēce & loue saynt Jherom hadde to hym in his epystle that he sende to the holy fader saynt Austyn. I Jherome honour alway thy blessednes by suche honour as it apperteyneth to loue of our lorde Jhesu cryst dwellynge in ỹ/but & yf it may be now let vs now gader of ỹ prayfynges some thynge. ¶ The blessed saynt Gregory sayth thus of his bokes in a pystle that he sende vnto Innocent the prouost of Affryke/by cause it hathe lyked to ỹ sende to vs for ỹ expolycyon of ỹ holy mā Job/we reioyse vs in thy study/but yf ỹ wylt be made fat in scyēce/rede ỹ swete epystles of thy patrone & heed saint Austyn our felowe/but thynke not ỹ our whete is cōpared to thy rye. ¶ And ỹ blessed Prosper sayth of hym thus. Saynt Austyn was quycke of engyn/swete in speche/wyse in lecture/and a noble werker in ỹ labours of ỹ chyrche clere in dayly dysputacyōs. And in all doynges well ordred/sharpe in assoylynge questyons/ryght apperte in cōfoūdynge heretykes. And he was ryghte catholyke in expownynge of our fayth/& subtyll in expownynge ỹ holy scryptures of Canon And after ỹ ỹ straūge people had occupyed ỹ coūtre longe/& had corrumped ỹ holy places the good crysten men toke than the body of saynt Austyn & brought it in to Saxdynye. And after that two hōdred & .lxxx. yere/one Liprāde a deuoute kynge of ỹ Lombardes sende solempne messangers thyder for to brynge the relyques of saynt Austyn to Pauye whiche gaue grete good for it/and broughte ỹ body vnto Jene. And whan ỹ deuoute kynge herde therof/he had great Joye/and wente for to mete with it at ỹ sayde cyte/and receyued it honourably. And than on the mornynge whan they wolde haue ladde ỹ body away/they myght not remoue it in no maner wyse vntyll ỹ the kynge hadde auowed/that yf he wolde lette hym to be borne thēs he wolde do make there a chyrche in ỹ honour of hym. And whan he had done so/anone without ony dyffyculte it was ladde and taken fro thens. ¶ And on a daye than folowynge there fyll a myracle in a towne named Cryselle in ỹ bysshoprycke of Trydone in the same wyse/and there he buylded another chyrche in the honour of hym. And the same towne with all the appertenentes he gaue to thē

that serued in the sayd chyrche to possede for euermore. And bycause the kynge wolde please ỹ saynt & doubted ỹ he wolde be in some other place than the kynge wolde haue/wher euer ỹ kynge herboured by nyghte w̃ the body/there he dyde make a chyrche in ỹ honour of hym/& thus was brought to Dauye w̃ great Joye/& was layde honourably in the chyrche of saynt Peter whiche is called eyeldoree/or heuẽ of golde i Englysshe. ¶ Saynt Bernard on a nyght as he was at matyns/he slombred a lytell & the lessons of saynt Austyn were redde. And thã he sawe a ryght fayre yonge man standynge before hym/and so great habundaunce of water compynge oute of his mouth ỹ hym semed that all ỹ chyrche was ful therof. And thã he awoke & wyst wel ỹ it was saynt Austyn whiche had fulfylled the chyrche with doctryne. ¶ There was a mã whiche had great deuocyon vnto saynt Austyn/& he gaue grete good to a monke ỹ kepte ỹ body of saynt Austyn for to haue a fynger of ỹ glorious seynt. And this monke toke this money/& delyuered to hym the fynger of another deed man wrapped in sylke/and fayned ỹ it was ỹ fynger of the glorious man saynt Austyn. And ỹ good mã receyued it moche honourably & in great reuerence/& honoured it euery daye deuoutly & touched w̃ all his eyen & his mouth and often enbraced it agaynst his breest. And god by his mercy ỹ beholdeth all thynge and fayth of this man gaue to hym for ỹ fynger the proper fynger of the holi saynt Austyn. And whan he came into his cõtree/there were many myracles shewed therby. The renowme & fame therof came to Dauye ỹ the forsayd man had bought ỹ fynger of saynt Austyn. And the mõke afore sayd affyrmed alwaye ỹ it was not so/but ỹ fynger of another deed mã. Thã anone they made for to open ỹ sepulcre for to knowe the trouth and it was founden that ther lacked one of the fyngers of the glorious and blessed saynt. And whã ỹ abbot had knowlege of this thynge/he put out the monke of ỹ office and tormented & punisshed hỹ sore. Many other fayre myracles hath almyghty god shewed by his lyfe/and also after his dethe/whiche were ouer longe to wryte in this boke/for they wolde as I suppose conteyne a boke asmoche as all this & more. But ymonge all other vnder correccyon I wyll set here in one miracle/whiche I haue sene paynted on an awter of saỹt Austyn at ỹ blacke freres at Andwerpe/how be it I fynde it not in the legende myne exemplayr/neyther in Englysshe/Frenshe/ne in latyn. It was so ỹ this glorious doctour made and compyled many volumes/as afore is sayd/ymonge whome he made a boke of the Trynyte/in whiche he studyed and mused sore his mynde/so ferforth that on a tyme as he wente by the see syde in Affryke studyenge on ỹ trynyte/he founde by the see syde a lytell chylde/whiche had made a lytell pytte in the sonde/and in his hande a lytell spone/& w̃ the spone he toke out the water of the large see/and poured it into the lytell pytte. And whã saynt Austyn behelde hym/he merueyled and demaunded hym what he dyd. And he answered & sayd. I lade oute and brynge al this water of this see into this lytell pytte What sayd he it is impossyble/how maye it be done sythen the see is so great & large and thy pytte and spone so lytell. Yes forsothe sayd he. I shall lyghtlyer and soner drawe all the water of the see and brynge it into this pytte/than thou shalt brynge the mystery of the Trynyte & his dyuynyte into thy lytell vnderstandynge as to ỹ regarde therof. For the mystery of ỹ Trynyte is greater & larger to the cõparyson of thy wytte and brayne than this greate see is vnto the lytell pytte/and therwith the chylde vanysshed awaye. Than may here euery mã take ensample ỹ no man (& specyally vnlettered mẽ ne vnlerned) pre-

sume to entermyt ne to muse on hye thyn ges of the godheed ferther than we ben enfourmed by oure faythe for oure onely fayth shall suffyse vs. And so therwith I make an ende of the lyfe of this glorious doctour saynt Austyn. To whome let vs deuoutely pray/ þ he be a medyatour and aduocate vnto the blessed Trynyte/ þ we may amende our synfull lyfe in this trā sytory worlde/ that whan we shall depar te we may come to euerlastynge blysse in heuen. Amē.

Here folowyth the feest of þ decolla cyon of saynt Johan baptyst.

It is redde þ þ decollacyon of sa ynt Johan Ba ptyst was esta blysshed for. iiij causes/ lyke as it is founden in the boke of Ol ympye. Fyrste for his decollacyon Secondely for the brennynge & gaderynge togy der of his bones. Thyrdely for the inuen cyon of his heed. And fourthly for þ trā slacyon of þ fynger and dedicacyon of the chyrche. And after some people this feest is named many wyse & dyuersely / þ is to saye. Decollacyon/ Colcsyon/ Inuency on/ & Dedycacyon. Fyrste this feest is ha lowed for his Decollacyon / whiche was made in this maner. For as it is hadde in Scolastica historia. Herodes antipa sone of the great Herode wente to Rome / and passed by the house of Philyppe his bro der/ & began to loue þ wyfe of his broder/ whiche was named Herodyane & wyfe of þ same Philyp his broder. After that Jo seph⁹ sayth. She was syster of Herode a grippa. And whā he retourned he refused and repudyed his owne wyfe/ & secretely wedded her to his wyfe/ þ whiche thynge his wyfe knewe wel þ he had wedded his broders wyfe/ & this fyrst wyfe of Herode was doughter of Areth kynge of damas kē. And therfore she abode not þ compȳge home of her husbande/ but went to her fa der as soone as she myght. And whan He rode retourned/ he toke away the wyfe of Philyp his broder & wedded her & left his owne. And ther moeued agaȳst hym ther fore Herode agryppa & kȳge Areth & Phy lyp became his enemyes. And saynt Jo han sayd to hym þ he had not wel done to do so bycause after þ lawe it apperteyned not to hȳ to haue & holde þ wyfe of his bro der lyuynge. And Herode sawe þ Johan reproued hym of this thynge so cruelly as Josephus sayth/ bycause he reproued hȳ of blame/ he assembled a great people for to please his wyfe/ & dyd do bynde and put saynt Johan in pryson/ but he wolde not slee hym for doubt of þ people whiche loued moche saynt Johā/ & folowed hym for his predycacyon. And Herode & Here dyane couetynge occasyon agaynst saynt Johan how þ they myghte make hym to deye/ & ordeyned betwene thē secretely/ þ whā Herode sholde make þ feest of his na tyuyte / þ doughter of Herodyane sholde demaūde a gyfte of Herode for daūcynge & sprynghȳge at þ feest tofore þ prynceppall prynces of his realme / & he sholde swere to her by his othe þ he sholde graūte it her & she sholde axe þ heed of saynt Johan/ & he wolde gyue it to her for kepynge of his othe / but he sholde fayne as he were an gry bycause of makynge of þ othe. And it is redde in þ hystory Scolastica/ þ he had this trecheri & great fantasy in hȳ/ wher it it is sayde thus. It is to be byleued þ Herode treated fyrst secretely wt̄ his wyfe of þ dethe of saynt Johā. And vnder this occasyon sayth Jherome in þ glose/ & ther fore he swore for to fynde occasyon to slee

hȳ. For yf he had required ȳ deth of her fa
der or moder/he had not gyuē it to her ne
consented it. And whan the feest was as-
sembled/ȳ mayde was there syngynge
& daūcynge tofore them all in suche wyse
that it pleased moche to all thē. And than
swore ȳ kynge that he wolde gyue to her
what someuer she requyred/thoughe she
demaūded halfe his kyngdome. And thā
she warned by her moder/ demaunded ȳ
heed of saynt Johan baptyst. Neuerthe-
lesse Herode by euyll courage fayned that
he was angry bycause of his othe. And as
Rabanꝰ sayth/ȳ he had swore folysshly
ȳ he must nedes do/but he made no sygne
of sorowe sauke in the vysage/for he was
Joyous in his herte. He excused ȳ felony
of his othe/shewynge ȳ he dyd it vnder ȳ
occasyon of pyte. Than the hangemā ca
me & smote of his heed & delyuered it to ȳ
mayde/ȳ whiche she layd in a platter and
presented it at dyner to her myscheuous
moder. And thā Herode was moche abas-
shed whan he sawe it. And saynt Austyn
reherceth in a sermon/that ȳ occasyon of
the decollacyon was the swerynge. And
there was an innocente man & true whi-
che had lende certayne money to an other
man/whiche denyed hym whan he asked
& the good man was moeued & constray-
ned hym by his othe to swere/whether
he oughte hym or no. And he swore that
he oughte hym nought/& so ȳ credytour
loste that he had lente. And than he sayth
that ȳ nexte daye folowynge ȳ credytour
was rauysshed & brought tofore ȳ Judg-
mente/& it was asked hym why callest ȳ
that mā for to be byleued by his othe. And
he sayd bycause he denyed my dette. And
ȳ Judge sayd/it had ben better to the to
lese the dette/than he sholde lose his soule
by makynge of a false othe as he dyd. And
than this mā was taken & greuously betē
so that whan he awoke the tokens of his
woundes appered on his backe/but he
was pardoned & forgyuē. And after this
saynt Austyn sayth/ȳ saynt Johan was
not byheded on this daye whan the feest
of his decollacyon is halowed/but ȳ were
tofore about ȳ feest of Eester. And bicause
of the passyon of our lorde Jhesu cryste/&
of ȳ feest & of ȳ holy sacrament it is defer
red vnto this day. For ȳ lesse ought to gy-
ue place vnto the more and greater. And
of that saynt Johan/saynt Johan Cryso
stome sayth. Johan the baptyst byheded
is become mayster of the scole of vertues
and of lyfe/the fourme of holynes/ȳ rule
of Justyce/the myrrour of bygynyte/ȳ
emsample of chastyte/ȳ waye of penaūce/
pardon of synne/& dyscyplyne of fayth.
Johā is greater than man/peere to ȳ an
gelles soueraȳne/holynesse of the lawe of
the gospell/the voyce of the apostles/the
sclence of the prophetes/ the lanterne of
all the worlde/the foregoer of the Judge
& meane of the blessed Trynite. And this
so greata man was put to martyrdome/
and gaue his heed to the aduoterer & dely
uered it to ȳ spȳggynge mayde. Kynge
Herode than went not awaye al vnpunyl
shed/but he was dampned into cryle. For
as it is conteyned in the hystory Scolastī
ca. Herode Agryppa was a noble mā/but
he was poore/& for his ouermoche pouer
te he was in despayre/ and entred into a
certayne toure for to suffer dethe there by
kampyne and hunger. But whan Herodya-
ne his syster herde therof/she prayed He-
rode tetrache that he wolde bryngе hym
thens & mynyster to hym. And whā they
had done so/they dyned togyder. And He
rodes tetrache began to chafe hym by ȳ
wyne that he hadde dronke/and began to
repreue Herodes agryppa of ȳ benefytes
that he hadde done to hȳ. And that other
forowed sore and wente to Rome/& was
receyued into the grace of Gayus the em
peroure/and gaue to hym two lordeshyp-
pes/ȳ is to saye of Lusayne/ and of Aby-
lyne/& crowned hym and sende hym kyn-
ge into Jewry. Whā Herodyana sawe her

broder haue ỹ name of a kynge/she prayed her husbande ẅ great weppynges ỹ he sholde go to Rome & bye hym the name of a kynge/bycause he habunded greatly in ryches/and he entended not to her desyre/for he had leuer to be ydle in rest thā to haue honour labozous. But at ỹ last he was ouercomen by her bely prayers/& went to Rome ẅ her. And whan herodes agryppa knewe it/he sende letters to the emperour ỹ Herodes antypas oz tetracha had made frendshyp ẅ the kynge of Perses & alyaunce & that he wolde rebell agaynst ỹ empyre of Rome/and in token of this thynge he sygnyfyed to hym ỹ he had in his garnysons armures ynough foz to garnysshe with seuen thousande mē. And whan the emperoure had redde these letters he was moche gladde/and began to speke of other thynges. Fynally a ferre fro his purpose/& ymonge other thynges he demaunded hym yf he hadde in his cytees great habūdaūce of armures as he herde saye/and he denyed it not to hym. Than the emperoure byleued well ỹ whiche Herodes had send to hym in his wrytynge & was angry towarde hym and sende hym into exyle/and bycause his wyfe was syster to Herodes agryppa whome he moche loued he gaue to her leue to retourne to her coūtre/but she wolde go ẅ her husbande in exyle/& sayd that he had ben in great prosperyte/she sholde not leue hym in his aduersytes. And than were they brought to Lyons/& there ended theyr lyues myserably/& this is the hystozy scolastica. ¶ Secondly this feest was establysshed & halowed foz the brēynge of his bones and gaderynge togyder on this day/lyke as some saye there they were brente/and were gadered vp of good true crysten men. And than he suffered ỹ seconde martyzdome whan his bones were brent/and therfoze ỹ chyrche haloweth this feest also as his secōde martyzdome/as it is red in the hystozye Scolastyca. Foz whā his dyscyples had borne his body into the cyte of sebastyn palestyne they buryed it by twene Helyzee and Abdyas/& at his tom be many myzacles were shewed. Thā Julyan ỹ apostata cōmaūded ỹ this holy body sholde be brente/& they ceased not to do theyr woodnes. Thā they toke them and brente them into powder & wynowed thē in ỹ feldes. And Beda sayth in his Cronycles/ỹ whan they had gadered his bones they threwe them after that one fro that other/& by this wyse he suffered ỹ secōde martyzdome. But they saye ỹ knewe it not ỹ his day of natyuyte his bones were gadered all aboute and were brente. And whyles that they were in gagerynge as it is sayd in scolastica hystozia. There came mōkes of Jherusalem/whiche couertly put theym ymonge the gaderers/and toke a great parte of them and bare them to Philyppe bysshop of Jherusalem/& he sende them afterwarde to Athanasye bysshoppe of Alexandzye/and longe tyme after Theophylus bysshop of the same cyte layde them in ỹ temple of Serapis whā he had halowed and purged it from fylth and sacred it a chyrche in the honour of ỹ blessed saynt Johan baptyste/and this is ỹ thystozy Scolastica saythe. But nowe the ben wozshypped deuoutely at Jene/lyke as Alexander ỹ thyrde/& Innocent. they fourth wytnesseth foz trouth & appzoued it by theyr preuileges. And lyke as herode whiche byheded hȳ was punysshed foz his trespace/so Julyan the apostata was smyten with dyuyne vengeaunce of god/whose persecucyon is conteyned in ỹ hystozy of saynt Julyan tofoze rehersed after the conuersyon of saynt Poule. Of this Julyan apostata/of his Natyuyte of his Empyre/of his cruelte/and of his deth is sayd playnly in hystozia tripertita. ¶ Thyrdely this feest is halowed foz the Inuencyon of his heed oz fyndynge therof. Foz as some saye/his heed was founden on this daye. And as it is redde in hy-

storia Scolastica. Johan was bouden & enpryſoned/& had his heed smyten of wt in ỹ castell of Arabye/ỹ is named Macheronte. And Herodyane dyd do bere ỹ heed into Jherusalem & dyd do bury it secretely there by wher Herode dwelled. For she doubted ỹ ỹ prophete sholde ryse agayne yf his heed were buryed with the body. And as it is hadde i hystoria Scolastica/ in the tyme of Marcyan the prynce/ whiche was the yere oure lorde. CCC. & .liij. Johan shewed his heed to two monkes ỹ were come to Jherusalem. And thā they wente to ỹ palays whiche was longynge to Herode/& foūde ỹ heed of saynt Johan wrapped in an hayre. And as I suppose/ they were of the vestymentes ỹ he ware in deserte. And than they wente with the heed toward theyr proper places. And as they wente on theyr waye/a poore man ỹ whiche was of the cyte of Emysene came and felawshypped with theym/ and they delyuered hym the bagge in whiche ỹ holy heed was in. And than this man was warned in the nyghte ỹ he sholde go his waye and flee frome them wt the heed and broughte it into the cyte of Emysene. And ther as longe as he lyued he worshypped ỹ heed i a caue/& alway had good prosperyte. And whan he sholde deye/he tolde and shewed it to his syster/ chargynge her to tell it to no body by her fayth/& she kepte it all her lyfe/lyke as he had done tofore. A lōge tyme after ỹ this blessed saynt Johan baptyst made reuelacyon of his heed to saynt Marcell monke that dwelled in the same caue in this maner. Hym semed in his sleppynge ỹ many companyes syngynge wente thyder and sayd. Lo here is the blessed saynt Johan baptyst whome one ladde on the ryght syde/& another on the lyfte syde/& blessed all thē ỹ wente wt hym/to whome whan Marcell came he reysed hym vp & toke hym by the chynne & kyssed hym. And than Marcell demaūded hym and sayd/my lorde fro wens art thou comē to vs. And he sayd I am come fro Sebastyne. And than whan Marcell was awaked/he merueyled moche of his vysyon/& the nyght nexte folowynge as he slepte/there came a man to hym whiche awoke hym. And whan he was awaked/ he sawe a ryght fayre sterre whiche shone ymyddes of the celle thrugh the house/& he arose & wolde haue touched it/& it tourned sodeynly on the other syde/& than he began to renne after it tyll that the sterre abode into ỹ place wher the heed of ỹ blessed saynt Johan baptyst was/& there he dalfe and foūde a potte and the holy heed therin. And a monke that wolde not byleue ỹ it was the heed of the blyssed saynt Johan/layde his hande vpon the potte & forthwith his hande brenned and cleued so vnto the potte that they coude not withdrawe it there fro in no maner/and his felawes prayed for hym/ and thā he drewe of his hande/but it was not hole. And the blessed saynt Johan appered to hym and sayd/whan my heed shalbe sette in ỹ chyrche/touche thou than the potte and thou shalte be hole/ and so he dyde & receyued his helthe and was hole as it was before. Than Marcel shewed this to Julyan byshoppe of the same cyte/ and they bare it reuerently into the cyte/and shewed it honourably. And fro that tyme forth ỹ feest of his decollacyon was there halowed for it was founden the same daye. And after this it was transported into ỹ cyte of Cōstantynoble. And as it is sayde in hystoria Tripartita/ỹ Valent ỹ emperour cōmaūded that it shold be layde in a Charyot for to be broughte to Constantynoble. And whan it came to Calcydony/ the Charyot wolde go no ferther/how wel that they sette in moo beestes to drawe it/wherfore they muste leue it there. But afterwarde Theodosius wolde brynge it fro thens/ and founde a noble womā set for to kepe it/and he prayed her that she wolde suffer hym to bere awaye the heed/ and thanne

she consented bycause ỳ she supposed that lyke as valente myght not haue it thens/ ỳ in lyke wyse he sholde not conne haue it thens. Than the emperour toke it and embraced it in his armes moche swetely the holy heed and layd it within his purpure & bate it into ỳ cyte of Constantynoble/ & edyfyed a ryghte fayre chyrche and set it therin. This sayth ỳ hystory Tripartita After this in the tyme ỳ kynge Pyppyne regned it was transported into Fraunce in Peytowne/ & ther by his merytes many deed men were reysed to lyfe. And in this ilykewyse as Herode was punysshed ỳ byheded ỳ blessed saynt Johā/ and Julyan the apostata that brent his bones so was Herodyane/ whiche counseyled her doughter for to demaūde ỳ heed of saynt Johan. And the mayde ỳ requyred it deyed ryght vngracyously & euyll. And some saye ỳ Herodyane was cōdempned in exyle/ but she was not ne she dyed not ther/ but whan she helde the heed bytwene her handes thā she was moche Joyfull/ but by ỳ wyll of god ỳ heed blewe in her vysage/ & she dyed forthwith. This is sayde of some/ but that whiche is sayd tofore ỳ she was send in exyle with Herodes/ and myserably ended her lyfe. This saye seyntes in theyr Cronycles/ and it is to be holden. And as her doughter wente vpon ỳ water she was drowned anone. And it is sayd in another Cronycle/ ỳ the erthe swalowed her in all quycke/ & maye be vnderstanden as of ỳ Egypcyens ỳ were drowned in the reed see/ so the erthe deuoured her. ¶ Fourthly this feest was halowed for the translacyon of his fynger/ & ỳ dedicacyon of his chyrche, For this fynger wt whiche he shewed our lorde/ as it is sayde myght not be brente/ & this sayde fynger was founden of ỳ sayde monkes/ whiche afterwarde as it is foūdē in hystoria Scolastica that seynt Tecle brought it ouer ỳ mountayns/ & set it in ỳ chyrche of saynt Martyn. And this wytnesseth mayster Johñ Beleth sayēge. That ỳ sayd Tecle brought ỳ fynger fro beyonde ỳ see in Rome/ & there buylded a chyrche in the honour of saynt Johan/ whiche chyrche as it is sayde was dedycate & halowed ỳ same daye/ wherfore is was establysshed of our holi fader ỳ pope ỳ thisday sholde be halowed thrugh the worlde. And Gobert sayth ỳ a moche deuoute lady toward the blessed saynt Johan was in Fraūce/ whiche moche prayed to our lorde ỳ he wolde gyue to her some relyke of ỳ sayde saynt Johan/ whā he sawe ỳ it profyted her not ī prayēge to god/ she begā to take affiaūce in god & auowed ỳ she wolde fast & neuer ete mete tyll she had of some relyke. And whan she had fasted certayne dayes/ she sawe vpon ỳ table tofore her a fynger of merueylous whytenes/ & she receyued ỳ gyfte of our lorde god with great Joye. Than afterwarde came thyder thre bysshoppes/ & eche of them wolde haue parte of the fynger. Than by the grace of god ỳ fynger dropped thre droppes of blode vpon a clothe/ by whiche they knewe ỳ eche of them hadde deserued to haue a droppe And than Theodolye quene of Lombardes founded at Medoce besyde Melane a noble chyrche in ỳ honour of saynt Johñ baptyst. And lyke as saynt Poule wytnesseth in the hystory of Lombardes/ and ỳ tyme passed vnto Constaunce the Emperour/ whiche wolde haue tākē ytalye fro the Lombardes. And demaunded of an holy mā/ whiche hadde spyryte of prophecy how he sholde do with the batayle/ whiche he hadde enterpryled. And that man was all nyght in prayer and came to the Emperoure/ and answered to hym and sayd. The quene hathe do make a chyrche of the blessed saynt Johan Baptyst. And prayeth contynually for the Lombardes And therfore thou mayst not surmounte theym. But the tyme shall come that place shall be despysed/ and than they shal be ouercomē/ whiche was accomplysshed in

the tyme of Charlemayne. ¶ On a tyme came a mā of great vertues/as saynt gregory sayth in his dyalogue/ whose name was Sanctyn/and had receyued in his keppynge a deken ꝑ was taken of the lombardes by suche a cōdycyon ꝑ yf he fledde he shold haue his heed smytē of. The sayd Sanctyn cōstrayned ꝑ deken to flee and delyuered hym. And whan the dekē was gone/they toke the same sanctyn & ledde hym forth to be byheded/and they chose a stronge tyraunt for to do it/and hadde no doubte to smyte of his heed at one stroke. And than ꝑ sayd Sanctyn stretched forth his necke/& the strōge bocher lyfte vp his arme w̄ the swerde. And than Sanctyn cryed saynt Johā receyue my soule. And thā anone the arme of the bocher was so stysse ꝑ he coude not bryngе it downe agayne ne bowe it in no maner. And thā ꝑ bocher made his othe ꝑ he wolde neuer after in his lyfe smyte no crysten man. And than the good man Sanctyn prayed for hym/& anone ꝑ arme came downe & was all hole. Than let vs praye vnto this holy saynt Johā Baptyst to be a meane betwene god & vs/that we may so lyue vertuously in this lyfe/ ꝑ whan we shall departe we may come to euerlastynge lyfe in heuen. Amen.

¶ Here foloweth the lyfe of saynt Felix/and fyrste of his name.

FElix is sayd of fero fers/that is to saye to bere/and of this worde lis/litis. Whiche is almoche to saye as stryke for he bare stryke for the fayth of our lorde Jhesu cryste agaynste all the myscreaūtes and all ꝑ ydolles/and destroyed them all by his blowynge.

SAynt felix was a preest/& so was his broder/and was named Felix also. And they were presented to Maximian/and to Dyoclesyan whiche were Emperours for to do sacrifyce vnto ꝑ goddes of whome ꝑ eldest of them as soone as he was brought to ꝑ temple of Serapys for to do sacrifyce vnto the ydolles. He blewe i his bylage/& as soone as he had done so the ydoll fyll downe to the erthe and all to brake. And than he was ladde to ꝑ ydol of Mercury/on whiche he blewe also/& thā he fyll downe to ꝑ erthe. And after he was ladde to the thyrde ymage whiche was of Dyane/and dyd lyke as he hadde done to ꝑ other. And thā he was tormented with the great torment of Eculee/that is a tormēt whiche is made lyke a crosse. And thā he was brought after to the tree of sacrifyce for to do sacrifyce there. And the holy man kneled downe & prayed & blewe agaynst the tree & incontynent the tree tourned the rote vpwarde and fyl downe/and in the fallynge destroyed the symylacre w̄ the awter and temple. And whan the prouoste herde that/he commaūded that he sholde there be byheded/and that the body sholde be lefte to houndes and beestes/and there sprange a man in the myddle ꝑmonge them confessynge hym freely to be a crysten man/& bothe of them kyssynge other were there byheded togyder. The crysten men not knowynge his name called audactum/bycause he went so hardely to saynt Felix and sayde that he was a crysten mā whā he suffered martyrdome/& there were they byheded bothe tweyne togyder. Than crysten men toke the bodyes and buryed them in ꝑ pytte where ꝑ tree fyll/and after paynyms wolde haue taken them out/and anone they were taken of the deuyll. And they suffered dethe about ꝑ yere of our lorde. CC. & lxxxvij.

¶ Here foloweth the lyfe of saynt Sauyen/and fyrste of his name.

SAuien may be sayd of sale/whiche is almoche to say as bytter towarde god. For he was a paynym/and sythen

he was peasyble to hym whan he was cō uerted to hȳ by ẏ peas of cristē fayth. And he was bytter to hymself/ for he had leuer haue dyed thā not to vnderstāde ẏ letter/ for he myght not vnderstāde paynym speche. He was bytter to his fader/ he wolde neuer obeye hym/ ne adoure his goddes.

SAynt Sauien & Sauin his syster were chyldren of Sauyn a ryght noble peynym/ and was twyes maryed/ he had Sauyen of his fyrst wyfe/ & of the secōde he had Sauine his doughter gaue to thē ẏ name. ¶ On a tyme Sauyen redde this verse. Asperges me domine. And anone he demaunded what it was to saye but he might not vnderstāde what it was to saye. And he entred into his chambre & ware ẏ hayre/ & kneled within his chambre & sayd to hymselfe ẏ he had leuer dye there than he sholde not vnderstande the sens of ẏ. Than the angell appered & sayd to hym/ torment ẏ not/ for thou hast founden grace agaynst our lorde Jhesu cryst/ & to ẏ ende ẏ ẏ be more worthyer/ make ẏ clene for it behoueth ẏ to be baptised/ and than ẏ shalte vnderstande & knowe that whiche thou requyrest to knowe nowe. And than he was Joyous & gladde by ẏ worde ẏ came by ẏ grace of god. And thā he had in despyte the ydolles/ and wolde not adoure them. Than he was reproued and strongely chyden of his fader & sayde to hym often/ why honourest not ẏ oure goddes. It is better that thou dyest alone than we all be wrapped in the dethe. And Sauyen fledde than secretely away/ and went to the cyte of Trecasyne. And as he wente ouer the ryuer of Secane/ he prayed our lorde Jhesu cryste that he myghte be baptysed there/ & so he was. And than our lorde Jhesu cryste sayd to hym/ thou hast founden now that whiche thou hast longe sought/ & with great labour. And than anone he pyght his staffe in ẏ erthe and made his prayer vnto god almyghty and his staff florysshed and brought forth leues tofore all them that were there: In somoche that a thousande & an hondred & eyght men byleued in our lorde god. And whan Aurelyen ẏ Emperour herde therof/ he sende many knyghtes for to take hym/ and so they founde hym prayenge & dredde for to approche hym. And whan ẏ emperour sawe that they retourned not/ he sende mo after than he dyd before. And whā they came they founde ẏ other prayenge with hym. And than whan he arose frome prayer they sayd to hym. The emperour desyreth for to se the and sendeth for the by vs that thou sholdest come vnto hym. And this good holy man went humbly to hym. And as he stode tofore the emperoure/ he requyred of hym yf he were crysten or not. And he sayd yes. Than the emperour beynge ful woodenes bad hym to do sacrifyce to his goddes/ or els he wolde make hym dye an euyll dethe. Sauyen refused it. Anone he cōmaūded to bynde hym by the handes and by the fete/ & to do bete hym with staues of yron. And than Sauyen sayd to hym/ encreace the tormentes yf thou mayst hardely/ for I doubte not ne fere not the ne the tormentes that thou doest to me. And than ẏ emperour beynge all wrothe commaunded ẏ he sholde be brought into ẏ mydle of the cyte/ & there bounden vpon the benche/ & make a great fyre there vnder/ and caste oyle therin that he myght be brēte & bruyled/ & he beynge wīn the flamme ẏ emperour behelde hym & sawe ẏ he was Joyous therin as he had ben in a bayne/ wherof he was moche abasshed & sayd to hym Euyll beest suffysseth it not ynoughe to ẏ/ ẏ soules ẏ thou hast deceyued/ thoughe ẏ assaye not to be deceyued by the arte magyke. To whome Sauyen sayd/ there bē many soules yet/ and also thy selfe whiche shall by me byleue ī our lorde Jhesu cryst And thā the emperour blamed the name of Jhesu cryst/ & commaūded ẏ he sholde

be bounden on the mo3nynge at a ſtake/ & be ſhotten at with arowes/ the arowes a bode hangynge in ỹ ayre on ỹ ryght ſyde & on ỹ lyfte & none of thē hurte hym. And whan the emperour knewe ỹ he had none harme/ he wende to be enraged/ & cōmaū ded ỹ the nexte daye folowynge he ſholde be brought to hym. And after he demaun ded hym/ where is thy god/ now let hym come hyder and delyuer ỹ fro theſe arow= es. And aſſoone as he had ſayde ſo/ one of the arowes ſprange into the eye of ỹ Em= perour/ & ſmote out his eye. And than the Emperour was angry/ and cōmaūded to put hym in pryſon/ & ỹ on the nexte mo3= nynge he ſholde be byhe ded. And thā Sa uyen prayed to oure lo3de that he myght be brought into ỹ place where as he was baptyſed. And than the chaynes with the whiche he was bounden in the pryſon al to brake/ & the do3es of the pryſon were o= pened/ & he wente oute of the pryſon/ & ſo wente to fo3e all the knyghtes ỹ kept hym And they in no maner perceyued hỹ/ and ſo wente into the ſame place. And whan ỹ Emperour herde ſaye ỹ he was eſcaped/ he cōmaunded that he ſholde be purſewed & that his heed ſhelde be ſmyten of. And whan ſaynt Sauyen apperceyued that the knyghtes folowed hym/ and that he app3ochedthe water/ he made the ſygne of the croſſe and wente vpon the water/ lyke as he ſholde haue gone vpon ỹ erthe dr3e/ and ſo wente vnto the place wher as he was baptyſed. And than the knyghtes folowed hym & were moche chaufed of that they hadde ſene hym go vnto the wa= ter. And whā they were nyghe hym/ they doubted moche to ſmyte at hym. And he ſayd to them/ ſmyte me whan ye wyll all ſurely/ & bere of my blode vnto ỹ empero= ur & lette hym rubbe his eye therwith/ & than he ſhalbe hole vnto the ende that he may knowe the vertue of almyghty god. And after this they ſmote of his hedde. And he roſe vp and bare it thēs. xlix. pace & there he was honourably buryed. And than the knyghtes bare of ỹ blode to the Emperour/ & therwith he enoynted his eyen/ & anone he had his ſyghte and was all hole. And than he ſayd that his god is good & myghty. And there was by a wo= man that herde what the emperour ſayd whiche woman had be blynde the ſpace of fourty yere/ and than ſhe made her to be borne thyder/ & aſſoone as ſhe had tou= ched his ſepulcre and made her prayer a= none ſhe receyued her helthe & her ſyghte agayne. And he ſuffered dethe aboute the yere of our lo3de. CC. and. lxx. in ỹ kalen= das of Febr3uary. ¶ And ỹ hyſto3y of his ſyſter is here ſet in/ bycauſe ỹ the feeſt of her is on the ſame daye. And as Sauyne his ſyſter wepte euery day fo3 her br3oder & ſacrifyced fo3 hym to ỹ ydolles. And in the ende the angell appered to her in her ſlepe & ſayd. Sauyne wepe no mo3e/ but leue leue al ỹ thou haſt & thou ſhalt fynde thy br3oder in great honour. Than ſhe a= woke & ſayd to her ſelowe. My ſwete loue haſte thou herde nothynge. And ſhe ſayd yes lady/ fo3 I haue ſene a man ỹ ſpake to the/ but I knowe not what he ſayde. And than ſhe ſayd to her. Wylte thou not accuſe me. And ſhe ſayde no lady/ but do what thou wylte/ ſo that thou ſlee not thy ſelfe. And thus they bothe wente awaye in the mo3nynge. And whan ỹ fader wyſt it ỹ ſhe was gone/ he was moche ſo3o w= full & dyd do ſeche her longe. And thā he lyfte vp his eyen to heuē and ſayd/ yf thou arte very god of heuen I praye ỹ deſtroy myn ydolles/ the whiche maye not ſaue me ne my chyldren. And anone our lo3de made it fo3 to thonder/ and brake all the ydolles/ & moche people ſawe it/ whiche byleued in our lo3de. And than the bleſſed Sauyne wente to Rome/ & there ſhe was baptyſed of the bleſſed Euſebe the pope/ and dwelled there fyue yere/ and heled two lame men/ and two blynde mē. And thā the angell appered to her in her ſlepe

& layd vnto her. What is this ꝑ thou dooſt ꝑ haſte lefte thy rychelles & lyueſt here in delyces. Aryſe & dyne & after go ꝑ into ꝑ cytee of Trecane ꝑ thou mayſt fynde ther thy bꝛoder. And thã ſhe layd vnto her thã bꝛere. It behoueth vs no lenger here to a byde. And ſhe layd / lady whyder wyll ye now go / all ꝑ people here loueth you wel / and wyll ye go dewe in a place / where as ꝑ people knowe you not. And ſhe layd / god ſhall puruewe foꝛ vs. And than ſhe toke a loke of barleye bꝛeed and wente vnto ꝑ cyte of Rauẽne / and entred into the houſe of a ryche mã / whoſe doughter was by wayled as deed. And ſhe requyꝛed the mayde of the houſe / ꝑ ſhe myght be lodged there. And ſhe layd / how mayſt thou be lodged here whan the doughter of this houſe is deed / and all ben ſoꝛowfull. And ſhe layd to her / foꝛ me ſhe ſhall not deye. And than ſhe entred in & toke the hande of ꝑ mayde and reyſed her vp all hole. And the moder wolde than haue reteyned her there / but ſhe in no wyſe wolde agree therto / but departed / and ꝑ doughter lyued and aroſe on the moꝛnynge. And whan Sauyne vñ her chambꝛere aryued a myle nyghe vnto Trecane / ſhe layd to her chambꝛere that ſhe wolde there reſt a lytell. And there came a noble man fro the cyte named Lyceen & demaunded thẽ layenge / of whens be ye. To whome Sauyne layde. I am of the cytee. And he layd why lyeſt thou / whan thy ſpeche ſheweth the to be a pylgryme. And ſhe layde verely I am a pylgryme & ſeche Sauyen my bꝛoder / whõ I haue longe loſte. And he layd to her / ꝑ man foꝛ whome thou demaũdeſt was but late ſlayne foꝛ the name of Jheſu cryſte / and is buryed in ſuche a place. And than ſhe put her in ꝓayenge and layde. Lorde whiche haſt alwaye kepte me in chaſtyte / ſuffer me thã no moꝛe to trauayle by theſe harde and wery Journeys ne my body to be remoued out of this place. And lorde I commaũde to the my chambꝛere whiche hath ſuffered ſomoche peyne foꝛ me. And foꝛ my bꝛoder whome I maye not ſe here I beſeche the to make me woꝛthy to ſe hym in thy regne. And whã ſhe had fynyſſhed her ꝓayer / ſhe paſſed out of this woꝛlde & wente to our lorde. Whan the chãbꝛere ſawe that her mayſterelles was deed ſhe began to wepe / bycauſe ſhe had nothynge neceſſary to bury her with. The layd mã than ſende a cryer thoꝛugh the cyte / that all great and ſmall ſholde come & ſe the ſtraunge woman that was there deed. And incontynent all the people came and thã ſhe was buryed honoꝛably. And this ſame daye is the feeſt of laynt Sauyne ꝑ was wyfe to laynt Valentyn knyght / whiche was byheded vnder Adꝛyan the Emperour / bycauſe he wold not do ſacrifyce to the ydolles.

Here foloweth the lyfe of laynt Lowe oꝛ Lupe / and fyrſt of ꝑ interꝓretacyon of his name.

LOwe oꝛ Lupe is ſome ſekeneſſe in the legge which behoueth a medycyne / foꝛ it is a maladye that regneth and vleth ꝑ fleſſhe / and alſo it is ſayde a maner of fyſſhe that is in the water and on ꝑ lande / and it maye not dꝛowne by ned foꝛce of water. And thus may be expowned laynt Lowe / foꝛ he vſed and ſtraygned his ꝓoper fleſſhe by penaũce. Foꝛ he was lyke the Lupe of the watet and of ꝑ erthe foꝛ he dwelled in waters of delytes of rychelles and of temptacyons / and myght not be dꝛowned ymonge theſe waters in no wyſe / but was deliuered by his good dedes and merytes.

The lyfe of saynt Lowe or Lupe.

SAynt Lowe or Lupe was borne at orlyaunce/ & was of the royall lygnage. And by the resplendyssshour of his great & many myracles & vertues he was made archebyssshop of Sens/ & gaue all ꝑ he had vnto poore people. ¶ And on a daye whan all was gyuen/it happed ꝑ he had boden men to dyne wt̄ hym. And than his mynysters sayde that there was not halfe wyne ynough for the dyner. And he answered to them/he that kepeth the byrdes of heuē shall performe his charyte of wyne. And anone after came a messanger to ꝑ gate that sayde to thē that there were arryued tofore the gate an hondred mues of wyne. ¶ On a tyme they of the courte sayde euyll of hym/bycause that he hadde wt̄ hym a byrgyn of oure lorde/whiche was doughter of his predecessour. And as they sayde he loued peramour & spake moche dyspyteously & ouer dyslatēperately. And whan he herde these thynges/he toke the byrgyn & kyssed her tofore all ꝑ detractours & euyll sayers/& sayd ꝑ no straūge ne euyl wordes ennoye ne hurte no mā/whā his owne conscyence desoyleth hym not. And bycause he knewe wel that she loued well Jhesu cryste & purely/therfore this holy man loued well her with a ryghte pure thoughte. ¶ On a tyme kynge Clotayre was kynge of Fraunce/ & entred in Burgoyne/he sende his stewarde agaynst thē of Sens for to assyege the cyte. Than Lupe entred into the chyrche & began to rynge the belles. And whan the enemyes herde it/they hadde so great drede ꝑ they supposed neuer to haue escaped fro thens but that they sholde haue dyed all but yf they fledde. And at the laste ꝑ Stewarde of Bourgoyne was taken/& whā he was taken/ther was another Stewarde sende into Bourgoyne and came to Sens. And bycause saynt Lupe had gyuē to hym no gyftes he had great despyte/ & dyffamed hym to the kynge/so that the kynge sende hym in exyle. And there he shone by myracles & vertues. And in the meane whyle they of Sens shewe the byssshop/whiche had taken the place of saynt Lupe. And after they impetred of the kynge ꝑ saynt Lupe retourned fro exyle. And whan the kynge sawe that wrongefully was done to hym/he was chaūged by ꝑ grace of almyghty god/ ꝑ he knewe tofore the saynt and asked pardon/and restablyssshed hym agayne in his chyrche/ & he gaue to hym many fayre gyftes. ¶ On a tyme as he came by Parys/a great company of prysoners came agaynst hym̄ theyr bandes broken/& all ꝑ dores of the prysons were open ¶ On a sondaye as he songe the masse/a precyous stone kyll downe fro heuen into his chalyce/ ꝑ whiche he gaue to ꝑ kynge whiche he helde for a noble relique. ¶ On a tyme the kynge Clotayre herde saye ꝑ ꝑ belles of Saynt Stephen of Sens had a merueylous swetenes in theyr sowne/ and sende for them & toke them fro thens and dyd them bryngе to Parys/ bycause he wolde here the sowne of theym. But it dysplealed moche saynt Lupe. And as soone as they were out of ꝑ cyte they losse all theyr swetenesse of theyr sowne. And whan the kynge herde ꝑ/he cōmaunded that they sholde be brought agayne into theyr place. And assoone as they were seuen myle nyghe vnto the towne they began to repryle theyr sowne/ lyke as they had tofore. And saynt Lupe went agaynst them & receyued them with great Joye & honoure/for he hadde losse them wt̄ great sorowe tofore. On a nyghte as he prayed/ he had ouer great thurst by ꝑ faile moeuȳges of the deuyl. And he demaūded colde water for to drynke/ & he knewe well the trechery of the deuyll. And whan he helde ꝑ vessel of the whiche he sholde drynke/he sette a platter vpon it/ & shytte fast ꝑ deuyll therin. And thā he began all ꝑ nyght to howle & braye. And in the morynge ꝑ holy man cōiured hym that he that was come by nyghte to tempte hym/ by daye

he lete hym go al confused. ¶ On a tyme as he by nyghte vysyted ỹ chyrches as he was acustomed / as he retourned home / he herde his clerkes brawlyge & chydynge bycause they wolde do fornycacyon w̃ women / whiche anone entred into ỹ chyrche and prayed for them / & anone al the prykkynge of temptacyon wente fro them. And they came tofore hym and demaũded pardon & forgyuenes. At the last he beynge ennobled in many vertues / he slepte in pes in our lorde. He floured about the yere of our lorde. vi. hondred and. x.

¶ Here foloweth the lyfe of saynt Mamertyn / and fyrste of the interpretacyon of his name.

Mamertin is sayd of mamma / whiche is almoche to say as a pappe and of Tima that is to saye taste / for lyke as a taste that falleth fro the pappe into ỹ mouth of the chylde / and as fyrst nature of blode / & after it is conuerted into swetnes of mylke. In lyke wyse was he nourysshed fyrst in blode / that is to say synne and after he conuerted hymselfe anone into the pappe of his herte in the swetenes of almyghty god.

Mamertyn was fyrste a paynym & worshipped ỹ ydolles. And it happed on a tyme he loste his one eye / and his hande was dryed vp / & he supposed ỹ he had angred his goddes / & went towarde ỹ temple to adoure the ydolles. And ther mette hym on the waye a relygyous man named Saupne / whiche demaunded of hym how ỹ this infyrmyte happed to come to hym. And he sayd. I haue angred my goddes / & therfore I go to adour thẽ to the ende þ yf they ben angry they may become debonayr vnto me. To whome he answered / broder thou erreste / for thou weneste that the deuylles bẽ goddes. But go vnto saynt Germayn bysshop of Ancerre and yf thou wylte byleue his counseyll ỹ shalte be hole anone. And than anone he toke his waye for to go thyder & wente to the sepulture of saynt Amadour bysshop / and of more other sayntes. And bycause of the great rayne ỹ fyl that nyght he wente into the celle / whiche was set on ỹ tombe of saynt Corpyen / & as he slepte he sawe a merueylous vysyon. Hym thought there came a man to the doore of the cell / and called saynt Concorde / and sayde ỹ he sholde come vnto the feest of saynt Amadour / & saynt Peregryn / and other sayntes made And he answered agayne out of ỹ tombe ỹ he myghte not now come for his gheest whome he must kepe fro the serpentes ỹ were there wolde elles slee hym. And he wente and tolde the other what he sayde. Anone he retourned agayne & sayd. Holy saynt Concordyen aryse & come / & bynge with the Viuyan the deken / and Viuyan the subdeken for to do theyr offyce / & Alexander shall kepe thy gheest. And than it semed to Mamertyn ỹ saynt Concordyen toke hym by the hande and ladde hym w̃ hym. And whan ỹ saynt Amadour sawe hym he demaunded of hym / who is this that is come with the. And he answered it is my gheest. And than saynt Amadour sayd put hym out / for he is all foule & may not be here with vs. And whã ỹ he sholde be put out / he than kneled tofore theym & gate grace of saynt Amadour / whiche cõmaunded hym to go to saynt Germayne. Than he awoke and came to saynt Germayne / & kneled tofore hym and requyred pardon / & tolde to hym all that was happened. Than they wente togyder to the tombe of saynt Concordien and lykte vp ỹ stone and sawe many serpentes / whiche were ten fote longe / & wolde haue flowne awaye / but saynt Germayn commaũded that they sholde go into suche a place ther as they sholde neuer greue ne hurte man. And than Mamertyn was baptysed and was made all hole / & was made a monke

in the monastery of the blessed saynt Germayn/ & was abbot after saynt Elodyen. And this tyme saynt Maryn was there a monke/whose obedyēce saynt Mamertyn wolde proue/ and commyted hym to kepe the foulest office of the monastery/ & made hym herdeman of ỹ oxen & kyen in an yle that was there. But he was of so great holynesse ỹ the wylde byrdes came to hym & were nourysshed of his hande/ & he delyuered a wylde boze fro the hoūdes and lete hym go his way. ¶ There came theues and robbed hym on a tyme of al ỹ he had/ and toke awaye all his clothes/ sauf̄e a mātell. And whan they were gone he called them agayne and sayd retourne and come agayne/ foz I haue founden a peny in my mantell/parauenture it is necessary to you/whiche anone retourned & toke awaye the mantell with ỹ peny and lefte hym naked. And than as they wente hastely towarde theyz withdzaught and secrete places/they wente all that nyght/ and in the mozrynge they founde theym at his cell/whome he salewed/ & receyued them benyngely/and washed theyz fete/ and mynystred to them suche as he had. Than they were astonyed & repented thē and eche of them was cōuerted in ỹ fayth On a tyme monkes that dwelled w̄ saynt Mamertyn hadde set snares foz to take a bere whiche was accustomed to ete theyz shepe/and the bere fyll in the snare & was taken/whiche saynt Mamertyn lyenge in his bedde knewe/ and arose out of his bedde and kyndynge hym in ỹ snare sayd what doest thou here thou wzetche/ flee hens lest thou be taken & losed hym and lete hym go. And whā this holy mā was deed/and his bodi was bozne to Angyers as they came by a towne they myght not remoeue hym thens in no maner/ to the tyme that a man ỹ was there in pzyson came out sodaynly/ & brake his two bandes/and ranne freely to the cozps & holpe to bere it vnto the cyte/where it is buryed honourably in ỹ chyrche of saynt Germayne in moche great reuerence.

¶ Here foloweth the lyfe of saynt Gyles/ & fyrste of the interpzetacyon of his name

Gyles in Englysshe/and egidius in latyn. And it is sayde of E/that is wout/and Geos that is erthe/ and dya ỹ is clere oz godly/he was without erthe by despysynge of erthly thynges/clere by enlumynȳge of scyence/dyuyne oz godly by loue/whiche assembleth the louer to hym that is loued.

Saynt Gyles was bozne in athenes and was of noble lygnage/ & ryall kynred/ & in his chyldehode he was enfozmed in holy lecture. And on a daye as he wente to the chyrche he founde a seke mā & demaūded almesse of saynt Gyles/ whiche gaue hym his cote. And assoone as he cladde hym withall/he receyued full and entyer helth. And anone after ỹ his fader & his moder deyed & rested in oure lozde. And than saynt Gyles made Jhesu cryst heyre of his heritage. ¶ On a tyme as he wente to ỹ chyrche/a man was smyten w̄ a serpēt & dyed. And Gyles came agaynst this serpent & made his ozayson & chaced out of hym all ỹ venym. ¶ There was a mā whiche was demonyake in the monastery w̄ other people & troubled thē that herde the seruyce of god/than Gyles coniured ỹ deuyll that was in his body/ and anone he yssued out & the man was hole. Than Gyles doubted the peryll of ỹ wozlde and wente secretely to ryuage of ỹ see/ & sawe there maryners in great peryll lyke to perysshe in the see. And he made his prayers and anone ỹ tempest celled and the maryners came to lande/and thāked god almyghty. And he vnderstode by thē that they wente to Rome/ & he desyred to go w̄ them/whō they receyued into theyr shyppe gladly/and sayd they wolde bryn-

ge hym thyder wout ony dreyght or hyre. And thā he came to Arelete / & abode ther .ij. yere wt saynt Celaryen bysshop of that Cyte. And there heled a man that had be syke of ỹ feuers thre yeres. And after he delyred to go into deserte / & departed couertly and dwelled there longe wt an here myte ỹ was an holy mā. And there by his merites he chaced away ỹ sterylyte & bareynes ỹ was in ỹ countre & caused plente of goodes. And whan he had done this myracle / he doubted the peryll of ỹ glory humayne / and lefte that place and entred ferder into deserte / and there he founde a pytte & a lytell well & a fayre hynde whiche without doubte was purueyed of god for to norysche hym & at certayne houres my nystred her mylke to hym. ¶ And on a tyme seruaūtes of the kynge rode on huntynge & moche people & many houndes wt them / it happed that they espyed this hynde / & they thoughte ỹ she was so fayre ỹ they folowed her wt houndes / & whan she was sore constrayned she fledde for socour to ỹ fete of saynt Gyles whō she nourysshed. And than he was moche abasshed whan he same her so chauked more than she was wonte to be / & than he sprange vp & espyed ỹ hūters. And thā he prayed our lorde Jhesu cryste that lyke as he sende her to hym for to be nourysshed by her / that he wolde saue her. Than the houndes durst not approche her by the space of a stones cast / but they howled togyder & retourned to the hunters / & than the nyghte came / & they retourned home agayne and toke no thynge. And whan the kynge herde saye of this thynge / he had suspeccyon what it myght be / & wente & warned ỹ bysshop & bothe wente thyder with a great multytude of hunters. And whan the houndes were on the place where as ỹ hynde was they durst not go forth as they dyd before But than all they enuyronned the busshe for to se what there was / but that busshe was so thycke that no mā ne beest myght enter in for ỹ brembles & thornes ỹ were ther. And thā one of the knyghtes drewe vp another arowe folysshly for to make it aferde & for to sprynge out / but he wounded and hurte the holy mā / whiche ceased not to pray for the fayre hynde. And after this ỹ hunters made a waye with theyr swerdes & wente vnto ỹ pyt / & sawe ther this auncyent man / whiche was clothed in ỹ habyte of a mōke / & of a ryght honourable fygure & prature / & ỹ hynde lyenge by hym. And ỹ kyng & ỹ bysshop wente alone to hym & demaunded hym fro whēs he was & what he was / & why he had taken so great a thyckenesse of deserte / and of whome he was so hurte. And he answered ryght honorably to euery demaunde And whā they had herde hym speke / they thoughte that he was an holy man / and requyred hym humbly of pardone. And they sende to hym maysters & surgyens to hele his wounde / and offered hym many gyftes. But he wold neuer lay medycyne to his woūde / ne receyue theyr gyftes but refused thē. And he prayed our lorde that he myght neuer be hole therof in his lyfe / for he knewe well ỹ vertue sholde prophyte to hym in Jnfynyte. And ỹ kynge bysyed hym oftē & receyued of hym ỹ pasture of helthe. And ỹ kynge offered great ryches / but he refused all. And after he admonested ỹ kynge ỹ he sholde do make a monastery / where as the dysciple of the order of monkes sholde be. And whan he had do make it / Gyles refused many tymes to take the charge & the crose / & at the laste he was vaynquysshed by prayers of the kynge & toke it. And thā kynge Charles herde speke of the renome of hym and Jmpetred that he myght se hym / and he receyued hym moche honourably / and he prayed hym to praye for hym ymonge other thynges / bycause he had done a synne so foule and vylaynous that he durste not be shryuen therof to hym ne to none other And on the sondaye after as saynt Gyles

layd masse/& prayed for the kynge/the angell of our lorde appered to hym and layd a cedule vpon the awter/where ỹ synne of the kynge was wryten in by order/and ỹ it was pardoned hym by the prayer of saynt Gyles so that he were therof repentaunt and abstayned hym fro doynge it ony more. And it was adioyned to the ende that who that requyred saynt Gyles for ony synne that he had done yf he lefte it ỹ it sholde be pardoned to hym. And after the holy man delyuered the cedule to the kynge/and he cõfessed his synne/& requyred humbly pardon. Thã saynt Gyles retourned with honour. And whã he came to the cyte of Uerẽce he reysed the sone of a pryncesse that was deed. And a lytell whyle after he denoũced ỹ his monastery sholde be destroyed of the enemyes of the fayth. And after he wente to Rome & gaue preuyleges of the pope to his chyrche & two dores of cypresse/in the whiche were the ymages of saynt Peter and saynt Poule and threwe thẽ into the Tyber at Rome/ and recommaũded them to god for to gouerne. And whan he retourned to his monastery/he made a lame mã to go & foũde the two dores of cypresse at the gate of his monastery/wherof he thanked god ỹ kepte them without brekynge/in so many aduentures as they had ben. And sythen he sette thẽ at the gates of ỹ chyrche for the beaute of them/and for the grace ỹ the chyrche of Rome hadde done therto. And at the laste our lorde shewed to hym his departynge oute of this worlde. And he sayd to his bredren/& admonested thẽ to praye for hym/and he so slepte and dyed ī our lorde. And many wytnessen that they herde the company of angelles berynge the soule of hym into heuen. And he floured about the yere of our lorde. vij. hondred.

Here foloweth the feest of the natyuyte of our blessed lady saynt Mary.

The natyuyte of the blessed and glorious vyrgyn Marye of ỹ lygnage of Juda and of ỹ ryall kynred of Dauyd toke her origynall begynnynge Mathewe & Luke descryue not the generacyon of Marye/but of Joseph whiche was ferre of ỹ concepcyon of cryst. But the custome of wrytynge was of suche ordynaunce that the generacyon of women was not shewed/but of the mẽ And verely the blessed vyrgyn descended of the lygnage of Dauyd. And it is certayne that Jhesu cryst wes borne of this only vyrgyn. It is certayne that he came of ỹ lygnage of Dauyd and of Nathan. For Dauyd had. ij. sones/Nathan/& salomõ ymonge al his other sones. And as Johã damascene wytnesseth ỹ of Nathan descẽded Leuy/& Leuy engendred Melchy & Panther/Panther engẽdred Barpanter Barpanter engendred Joachym/& Joachym engendred ỹ vyrgyn Mary/whiche was of ỹ lygnage of Salomõ. For nathan had a wyfe of whõ he engẽdred Jacob. And whã Nathan was deed Melche whiche was sone of Leui & broder of Panther wedded ỹ wyfe of Nathan moder of Jacob/& of her he engẽdred Hely/& so Jacob & Hely were bredrẽ of one moder/but not of one fader. For Jacob was of ỹ lygnage of Salomon/& Hely of ỹ lygnage of Nathan/& thã Hely of ỹ lygnage of Nathan dyed wout chyldrẽ/& Jacob his broder whiche was of ỹ lygnage of Salomõ toke a wyfe/& engẽdred & reysed the sede of his broder & engẽdred Joseph. Joseph thã by nature is sone of Jacob by descent of Salomon/ỹ is to wete. Joseph is the sone of Jacob/& after ỹ lawe he is sone of Hely whiche descended of Nathan. For ỹ sone that was borne was by nature his ỹ engendred hym/& by ỹ lawe he was sone

of hȳ ꝑ was deed. Lyke as it is layd in hy ſtoria ſcolaſtica / ⁊ Bede wytneſſeth in his cronycle ꝑ whā all ꝑ bokes of generacyōs of the hebrewes ⁊ other ſtraūgers were kept in ꝑ moſt ſecrete cheſte of the temple / Herode cōmaūded thē to be brēte / wenynge therby to make hym ſelfe noble ymonge ꝑ other yf ꝑ pꝛeues of ꝑ lygnages were layled / he ſholde make thē byleue ꝑ his lygnage apperteyned to ꝑ lygnage of Iſrael. And there were ſome ꝑ were called domynykes / for bycauſe ꝑ they were ſo nygh to Jheſu cryſt / ⁊ were of Nazareth / and they had lerned ꝑ order of the generacion of our lorde / parte of theyꝛ grauntſyers faders / ⁊ a parte by ſome bokes ꝑ they had in theyꝛ houſes and taught them forthe aſmoche as they myght. Joachym ſpouſed Anna / whiche had a ſiſter named Hyſmerie / ⁊ Hiſmerie had a doughter named elyſabeth ⁊ elyud. Elyſabeth was moder to Johan baptyſt / ⁊ Elyud engēdꝛed Emynen / ⁊ of Emynen came layne Seruace / ⁊ his body lyeth in maſtreyght vpon ꝑ ryuer of the Waſe / in the byſſhopꝛyche of Lyege / And Anna had thꝛe huſbandes. Joachym / Cleophe / ⁊ Salome. And of ꝑ fyrſt ſhe had a doughter named Mary ꝑ moder of god / ꝑ whiche was gyuen to Joſeph i maryage / and ſhe chylded our lorde Jheſu cryſte. And whan Joachym was deed / ſhe toke Cleophas ꝑ bꝛoder of Joſeph / ⁊ hadde by hym another doughter named mary alſo / ⁊ ſhe was maryed to Alphee / ⁊ Alphee had by her. iiij. ſones / ꝑ was James ꝑ leſſe / Joſeph ꝑ Juſt / other wyſe named Berſabee / ⁊ Symon ⁊ Jude. Than the ſecōde huſbāde beynge deed Anna maryed ꝑ thyꝛde named Salome / ⁊ had by hym another doughter / whiche yet alſo was called mary / ⁊ ſhe was maryed to zebedee / ⁊ this mary hadde of zebedee two ſones / that is to wete James the moꝛe / and Johan the euangelyſt / ⁊ herof aren made theſe verſes. Anna ſolet dici tres cōcepiſſe marias. Quas genuere viri ioachim cleophas ſalomeqꝫ. Has duxere viri / ioſeph alpheus zebedeus. Pꝛima parit criſtum / iacobūqꝫ ſcām minoꝛē. Et ioſeph iuſtū / peperit cū ſymone Judā. Tertia maioꝛē iacobū / volutremqꝫ iohānem. ¶ But it is merueylous foꝛ to ſe how ꝑ bleſſed vyrgyn mary myghte be coſyn of Elyſabeth as it is afoꝛe ſayd. Jf it certayne that Elyſabeth was zacharyas wyfe / whiche was of ꝑ lygnage of Leuy / ⁊ after ꝑ lawe eche ought to wedde a wyfe of his owne lygnage / ⁊ ſhe was of ꝑ doughters of Aaron as Luke wytneſſeth / and Anna was of Bethleem as ſaynt Jherom ſayth ⁊ was of ꝑ trybe of Juda. And than they of the lygne of Leuy wedded wyues of ꝑ lygne of Juda / ſo ꝑ the lygne royall ⁊ the lygne of ꝑ pꝛeeſtes were alwaye Joyned togyder by coſynage. So that as Bede ſayth / this coſynage myght be made ſyth ꝑ fyrſte tyme ⁊ thus to be nouryſſhed fro lygnage to lygnage. And thus ſholde it be certayne ꝑ ꝑ bleſſed vyrgyn Mary deſcended of hꝭ royall lygne and had coſynage of the pꝛeeſtes. And oure bleſſed lady was of bothe lygnages / and ſo oure lorde wolde that theſe two lygnages ſholde enterſemble togyder foꝛ great myſtery / foꝛ it apperteyneth ꝑ he ſholde be boꝛne and offered foꝛ vs very god ⁊ very kynge and very pꝛeeſt / ⁊ ſholde gouerne his true cryſten men kyghtynge in ꝑ chyualry of this lyfe / ⁊ to crowne thē after theyꝛ victoꝛy / ꝑ whiche thynge appereth in the name of cryſt / foꝛ cryſt is aſmoche to ſay as enoynted. Foꝛ in the olde lawe there was none enoynted but pꝛeeſtes and kynges. And we ben ſayd cryſten of cryſt / ⁊ ben called the lygnage choſen of kynges ⁊ pꝛeeſtes. But bycauſe it is ſayd ꝑ the men toke wyues of theyꝛ lygnage onely / that was bycauſe ꝑ dyſtrybucyon of the ſoꝛtes ſholde not be confounded. Foꝛ the trype of Leuy had not his ſoꝛte with ꝑ other / ⁊ therfoꝛe myght they well mary them with ꝑ women of ꝑ trybe oꝛ where they wolde / lyke

Anna ſolet dici tres conceꝑiſſe marias
quas genuere viri: ioachim: cleophas: ſalomeqꝫ:
has duxere viri: ioſeph: alpheus zebedeus
Prima parit cꝛiſtū iacobūqꝫ ſcām minoꝛē.
Et ioſeph iuſtū peperit cū ſymone Judā
Tertia maioꝛē iacobū / volutremqꝫ iohānem.

as sayntˉ Jherome reherceth in his pro-
logue. Whan he was a chylde he hadde a
lytell boke of ỹ Natyuyte of ỹ blessed vyr-
gyn Mary. But as he remẽbred a longe
tyme after he translated it by the prayer
of some persones. And foũde ỹ Joachym
whiche was of Galyee of ỹ cyte of Naza-
reth espoused saynt Anna of Bethleem/
& they were bothe Just & without repro-
che or reprehencyon in the commaunde-
mentes of our lorde/and deuyded al theyr
substaũce in thre partyes. That one par-
tye was for the Temple/that other they
gaue to ỹ poore & pylgrymes/& ỹ thyrde
was for themselfe & theyr meyne to lyue
with/& thus they lyued twenty yeres in
maryage without hauynge ony lygnage
And than they auowed to our lorde/that
yf he sende to thẽ ony lygnage they sholde
gyue it to hym for to serue hym/for whi-
che thyge they went euery yere into Jhe-
rusalem in ỹ pryncypall feestes/so that in
the feest of Eucenye that was the dedyca
cyon of ỹ Temple. Thã Joachym went
vnto Jherusalem with his kynred/and
came to the awter with the other/& wolde
haue offered his offerynge. And whan ỹ
preest sawe hym/he put hym a parte by
great despyte/& reprcued hym bycause he
came to the awter of god/& sayd to hym ỹ
it was couenable/that a man cursed in ỹ
fayth sholde not offer to our lorde god: Ne
he ỹ was barayne sholde be ymõge them
that had fruyte/as he that hadde none to
encreace of ỹ people of almyghti god. And
thã Joachym all cõfused for this thynge
durst not go home for shame/bycause they
of his lygnage/and his neyghbours whi
che had herde it sholde not reprcue hym.
And than he wente to his herdmen & was
there lõge. And than ỹ angell appered to
hym onely/and he cõforted hym with gre
te clerenes and sayd to hym/that he shol-
de not doubte ne be aferde of his vysyon
& sayd. I am the angell of our lorde sende
to the for to denounce to the that thy pray
ers haue auayled the and ben herde/and
thyne almesses ben mounted tofore oure
lorde. I haue sene thy shame/and herde
the reprochethat thou arte barayne is to
the no reproche by ryght & god is benger
of synne and not of nature. And whan he
closeth ỹ bely or wombe/her werketh so ỹ
he openeth it after moore merueylously.
And ỹ fruyte that shalbe borne sholde not
be sene to come forth by lechery/but that
it be knowen that it is of the gyfte of god.
¶ The fyrste moder of youre people was
Sara/& she was barayne vnto the. lxxxx.
yere and had onely Ysaac/to whome ỹ be-
nedyccyon of all people was promysed.
And was not Rachel longe barayne/and
yet had she after Joseph that had all the
sygnorye of Egypte/whiche was more
stronger thã Sampson/& more holy thã
Samuell/and yet were theyr moders ba
reyne. And thus mayst thou byleue by re
ason/and by ensample/ỹ the chyldynges
longe abydẽ be woned for to be more mer
ueylo⁹. And therfore Anna thy wyfe shall
haue a doughter/and thou shalte call her
Mary. And she as ye haue auowed shalbe
fro her Jnfancye sacred vnto our lorde/&
she shalbe full of the holy ghost sythen the
tyme that she shall departe from the wom
be of her moder/& she shall dwell in ỹ tem-
ple of our lorde. And not without ymõge
the other people/bycause that none cuyll
thynges shalbe had in suspeccyon of her.
And ryght as she shalbe borne of a barey-
ne moder so shalbe borne of her merueylo
usly ỹ sone of a ryght hyghe lorde/of whõ
the name shalbe Jhesus. And by hỹ shall
helthe be gyuen to all the people. And I
gyue to the the sygne/ỹ whan thou shalt
come to the golden gate of Jherusalem
thou shalt mete there Anna thy wyfe/whi
che is moche amoeued of thy longe tary-
enge/& shall haue Joye of thy comynge.
And than the angell whan he had sayde
this/he departed fro hym. And whan as
Anna wepte bytterly & whyste not why-

der her hulbãde was gone/ ỹ ſame angel appered to her and ſayd all ỹ he had ſayd to her hulbande/ and gaue to her a ſygne that ſhe ſholde go into Jheruſalem into the golden gate/ & there ſhe ſholde mete wt̃ her hulbãde whiche was retourned. And thus by the cõmaundement of the angell they mette & were fyrme of ỹ lygnage pro myſed/ and gladde for to ſe eche other/ & honoured our lorde/ and retourned home abydynge Joyouſly the dyuyne promeſſe And Anna conceyued and brought forthe a doughter and named her Mary. And than whan that ſhe hadde accomplyſſhed her tyme of thre yere/ and had lefte ſouk ynge/ they brought her to the temple wt̃ offerynges/ and ther was aboute ỹ Tem ple after the fyftene pſalmes of degrees. xv. ſteppes/ or grees to aſcende vp to the Temple/ bycauſe ỹ tẽple was hyghe ſet. And no body myght go to the awter of ſa cryfyces that was without but by the de grees. And than our lady was ſet on the loweſt ſteppe/ and mounted vp without ony helpe as ſhe hadde be of perfyte aege. And whan they had perfourmed theyr of ſerynge/ they lefte theyr doughter in the temple with the other vyrgyns & they re tourned into theyr place. And the vyrgyn Mary profyted euery day in all holyneſſe & was vyſyted dayly of angelles/ & hadde euery day dyuyne vyſyons. ¶ Jherome ſayth in a pyſtle to Cramacyes/ & to Hely adore/ ỹ the bleſſed vyrgyne Mary hadde ordeyned this cuſtome vnto herſelf/ that fro the morynge vnto the houre of tyerce ſhe was in araiſon and in prayer/ and fro tyerce vnto the noone ſhe entented to her werke. And fro ỹ noone ſhe ceſſed not to praye tyll that the angell came & gaue to her meet. And than the. xiiij. yere of her aege/ ỹ byſſhop cõmaũded in comyn/ that all the vyrgyns ỹ were inſtitued in ỹ tem ple/ & had accomplyſſhed ỹ tyme of aege/ ſholde retourne to theyr houſes/ & ſholde after the lawe be maryed. All the other obeyed his commaundement. But mary anſwered ỹ ſhe myghte not do ſo/ bycau ſe her fader and her moder had gyuen her all to the ſeruyce of our lorde. And than ỹ byſſhoppe was moche angry bycauſe he durſte not make her to breke her auowe a gaynſt the ſcrypture that ſayth/ auowe ye vowes & yelde them to god. And he durſt not breke the cuſtome of the people. And than came the keeſt of the Jewes/ and he called the auncyent Jewes to counſeyle & ſhewed to thẽ this thynge/ and this was all theyr ſentence that in a thyng ſo doub table that counſeyll ſhalbe aſked of oure lorde. And than went they alſo to prayer. And ỹ byſſhop that was gone for to aſke counſeyll of our lorde/ anone there came a voyce out of the oracle & ſayd/ that all they that were of the houſe of Dauyd ỹ were conuenable for to be maryed and had no wyfe that eche of theym ſholde bryng a rodde to the awter/ and ỹ rodde that flou ryſſhed/ and after the ſayenge of ỹ laye ỹ holy ghoſt ſytte in the fourme of a douue vpon it/ and he ſholde be the man ỹ ſholde be deſponſate and maryed to the vyrgyn Mary. And Joſeph of ỹ houſe of Dauyd was there ymõge the other/ and hym ſe med to be a thynge vnconuenable a mã of ſo olde aege as he was for to haue ſo ten dre a mayde/ and where the other brought forth theyr roddes he hydde his. And thã whan nothynge appered accordynge to ỹ voyce of god the byſſhop ordeyned for to aſke counſeyll agayne of our lorde. And he anſwered/ that he onely that ſholde e ſpouſe ỹ vyrgyn hadde not brought forth his rodde. And than Joſeph by ỹ cõmaũ dement of the byſſhop brought forthe his rodde/ & anone it flourrd & a douue deſce ded from heuen therupon/ ſo that it was clerely the aduyſe of euery man as that he ſholde haue the vyrgyn/ and he than e ſpouſed ỹ vyrgyn Mary/ and retourned into his cyte of Bethleem/ for to ordeyne his meyne and his houſe/ and for to fetche

ſuche thynges as were neceſſary/and the
vyrgyn Mary retourned vnto the houſe
of her fader with ſeuen other vyrgynes
her felowes of her aege/whiche had ſene
the demonſtraunce of the myracle. And in
tho dayes the angell of our lorde god ap-
pered to the vyrgyne prayenge/and ſhew-
ed her how the ſone of almyghty god ſhol-
de be borne of her. And the daye of her na-
tyuyte was not knowen in longe tyme of
good and true cryſten men. And as may-
ſter Johan Beleth ſayth ỹ it happened ỹ
a man of good contemplacyon euery yere
in the. vi. yd us of Septẽber was in pray-
er/and herde a company of angelles that
made great ſolempnyte. And than he re-
quyred deuoutely ỹ he myght haue know-
lege/wherfore euery yere onely on ỹ daye
he herd ſuche ſolẽpnite & not on other day-
es. And than he hadde a dyuyne anſwere
that on that daye the bleſſed vyrgyn Ma-
ry was borne into this worlde/and that he
ſholde it do to be knowen to the men of ho-
ly chyrche/ſo that they ſholde be concorda-
ble to the heuenly courte in halowynge
this ſolempnyte. And whan he had tolde
this to the ſouerayne byſſhop the pope &
to other/and had ben in faſtynges and in
prayers and ſought in ſcryptures/& wyt-
nelles of olde wrytynges/they eſtabliſhed
this daye of Natyuyte of the glorious &
bleſſed vyrgyne Mary to be halowed ge-
nerally of all cryſten men. But the vtas
ſomtyme was not halowed ne kept. But
Innocentius the fourth of the nacyon of
Gene ordeyned and Inſtytued the ſayde
vtas for to be obſerued. And ỹ cauſe was
this. After ỹ deth of pope Gregory/anone
the Cytezyns of Rome encloſed all ỹ car-
dynalles into the conclaue bycauſe ỹ they
ſholde purueye lyghtly for the chyrche/
but they myght not accorde in many day-
es/but ſuffered of the Romayns moche
ſorowe. Than they auowed to ỹ quene of
heuen ỹ yf they myghte go quyte fro thẽs/
they ſholde eſtabliſſhe to halowe ỹ octa-
ues of her Natyuyte/whiche they hadde
longe neglygently lette. And they thã by
one accorde chooſe Celeſtyn/& were delyue
red. And than accõpliſſhed they⁹ auowe
by Innocentius/for Celeſtyn lyued but a
lytell tyme/and therfore it myghte not be
accompliſſhedde by hym. ¶ And it is to
wete that the chyrche haloweth thre Na-
tyuytes the Natyuyte of our lorde/ỹ Na-
tyuyte of the bleſſed vyrgyn Mary/and
the natyuyte of ſaynt Johã baptyſt. And
theſe thre ſygnyfyen thre Natyuytes ſpy-
rytuall. For we ben borne agayne wõ ſaynt
Johan baptyſt in the water of baptyſme
And with Mary in penaunce. And with
our lorde Jheſu cryſt in glory. And it be-
houeth that the natyuyte of baptyſme go
tofore contrycyon/and that of Joye alſo.
For they two by reaſon haue vygylles/
but bycauſe that penaunce is accompted
for vygyll/therfore ỹ oure lady behoueth
no vygyll/but they haue all vtas/for all
haſt thẽ vnto ỹ. viij. reſurrecyõ. ¶ There
was a knyght moche noble and deuoute
vnto our bleſſed lady/whiche wente vnto
tournoyenge. And he founde a monaſte-
ry in the waye/whiche was of the bleſſed
vyrgyne Mary & entred into it for to here
maſſe/& there were maſſes one after ano-
ther/and for the honour of the bleſſed la-
dy he wolde leue none/but that he herde
them all. And whan he yſſued out of the
monaſtery he haſted hym appertly. And
they that retourned fro the tournoye met
hym and ſayde vnto hym ỹ he had ryden
ryght nobly/& they ỹ hated hỹ affyrmed
the ſame/and they togyder cryed that he
hadde ryghte nobly tournyed. And ſome
wente to hym & ſayd he hadde taken thẽ.
Than he that was ryght wyſe aduyſed
hym that the curtoys vyrgyn and quene
hadde ſo curtouſly honoured hym/and he
recounted all ỹ was happed. And than re
tourned he to the monaſtery/and euer af-
ter abode in ſeruyce of our lorde the ſone
of the bleſſed vyrgyn. ¶ There was a vyſ

shoppe/whiche hadde the blessed vyrgyne Mary in souerayne honour and deuocyon and there he sawe the vyrgyne of all vyrgynes/whiche came to mete hym/and began to lede hym by souerayne honour to the chyrche that he went to/and two maydens of the companye wente tofore syngynge and sayenge these verses. Cautem⁹ socie domino cãtemus honorem. Dulcis amor christi personet pio. That is to saye. Synge we felowes to our lorde synge we honour. Synge we wt a voyce debonayre þ swete loue whiche oughte to please hym/ and þ other companye of vyrgyns songe & reherced agayne the same. Than þ two fyrst syngers began to synge this that foloweth. Primus ad yma ruit/magna de luce superb⁹. Sic homo cum timuit/prim⁹ ad yma ruit. That is to say. The fyrst pryde fyl lowe fro great lyght. So þ fyrst man for his etynge of the apple fyll lowe also. And so broughte they to the chyrche with procession the sayd by shoppe. And the two tofore begã alwaye/& the other folowed. ¶ There was a wydowe whose husbande was deed/and she had a sone whom she loued tenderly/& that sone was taken with enemyes & putte into pryson fast bounden. And whan she herde therof she wepte without conforte/and prayed to our blessed lady wt tyght deuoute prayers/that she wolde delyuer her sone. And at the laste whan she sawe that her prayers auayled her not/than she entred into þ chyrche where as an ymage of our lady was karuen/and she stode tofore the ymage & areasoned it in this maner sayenge O blessed lady I haue prayed to the often for my sone that thou sholdest delyuer hym & þ hast not helped me his wretched moder. And I pray also thy sone to helpe me and yet I fele no fruyte/& therfore lyke as my sone is taken fro me/so shal I take awaye thyn sone & sette hym in pryson in hostage for myne sone/& in this sayenge she approched nener/and toke awaye fro þ ymage þ childe þ she helde in her lappe & wrapped it in clene clothes & shette it in her cheste/& locked it fast tyght dylygently/& was tyght Joyfull þ she had so good hostage for her sone/and kepte it moche dylygently. And the nyght folowynge the blessed vyrgyne mary came to the sone of the same wydowe/and opened to hym þ dore of þ pryson/and commaunded hym to go thens/and sayd to hym/sone saye to thy moder þ she yelde to me agayne my sone sythen I haue delyuered her sone/& he yssued out and came to his moder/and tolde to her how oure blessed lady had delyueted hym. And she was Joyfull & toke the chylde and came to the chyrche/and delyuered it to our lady sayenge. Lady I thanke you/for ye haue delyuered to me my sone/and here I delyuer to you yours agayne/for I confesse that I haue myne. ¶ There was a theefe þ oftẽ stale/but he hadde alwaye a great deuocyon to the vyrgyn Mary & saiewed her often. It was so that on a tyme he was takẽ & Judged to be hanged. And whan he was hanged/ the blessed vyrgyne Mary susteyned and helde hym vp with her handes thre dayes that he deyed not ne hadde no hurte. And they that hanged hym passed by auẽture therby and fonde hym lyuynge and of gladde chere. And thã they supposed þ the corde had not well be strayned/and so wolde haue slayne hym with a swerde & haue cut his throte. But our blessed lady set on her hande tofore the strokes/so that they myght not slee hym/ne greue hym. And than they knewe by that he tolde to them that the blessed moder of god holpe hym/and they mercyed than and toke hym of and lete hym go in the honour of þ blessed vyrgyn Marye. And than he went and entred into a monastery/and was in the seruyce of the moder of almyghty god as longe as he lyued. ¶ There was a clerke that loued moche the blessed vyrgyne Marye/and sayde his houres euery daye

ententyuely. And whā his fader & moder were deed they had none other heyre/so ỹ he had all the herytage. And than he was constrayned of his frendes/ỹ he sholde take a wyfe/& gouerne his owne heritage And it happed ỹ they entended to holde ỹ feest of his maryage. And as he was goynge to the weddynge/he came to a chyrche/& he remēbred of ỹ seruyce of our blessed lady Mary & entred in & began to say his houres. And than the blessed vyrgyn Mary appered to hym & spake to hym a lytell cruelly. O foole and vnhappy why hast ỹ lefte me ỹ am thy spouse & thy frende/ỹ louest another womā to fore me. Thā he beynge moeued retourned to his felawes/& layned all/& lefte to accōplysshe ỹ sacrament of maryage. And whan ỹ mydnyght came/he lefte all & fledde out of the house & entred into a monastery/& there serued ỹ moder of almyghti god. ¶ Ther was a preest of a paryssh whiche was of a good and honest lyfe/& he coude saye no masse/but masse of our blessed lady Mary ỹ whiche he longe deuoutely in ỹ honour of her/wherfore he was accused to fore the bysshop/& was anone called to fore hym. And the preest confessed ỹ he coude saye none other masse/wherfore ỹ bysshoppe reproued hym sore as vnconnynge & ydeot/and suspended hym of his masse that he sholde no more synge none fro than forthon. And than our blessed lady saynt Mary appered to the bysshop & blamed hym moche bycause he hadde so entreated her chappelayne/and sayd to hym ỹ he sholde deye within .xxx. dayes yf ỹ he restablysshed hym not agayne vnto his offyce accustomed. And the bysshop was aferde & sende for the preest and prayed hym of forgyuenes/and badde hym ỹ he sholde not synge but of our blessed lady Mari. Ther was a clerke whiche was vayne & ryotus/but alwaye he loued moche our lady ỹ moder of almyghty god/and sayde euery daye his houres. And he sawe on a nyght a vysyon that he was in Judgement to fore our lorde. And our lorde sayd to them that were there/what Judgement shall we do of this clerke/deuyse ye it/for lōge haue I suffered hym/and se yet no synge of amendement. Than our lorde gaue vpon hym sentence of dampnacyon/& they all approued it. Than arose ỹ blessed vyrgyn Mary & sayd vnto her sone. I praye ỹ debonayr sone of thy mercy for this mā so ỹ thou aswage vpon hym ỹ sentēce of dampnacyon/and ỹ he maye lyue yet by the grace of me/whiche is cōdempned vnto dethe by his merytes. And oure lorde sayd to her. I delyuer hym at thy requeste for to knowe yf I shall se his correccyon. Thā our lady tourned her toward hym and sayde. Go & synne no more leste it happen worse to the. Than he awoke & chaunged his lyfe/and entred into relygyon/& fynysshed his lyfe in good werkes/ỹ yere of our lorde. v. hondred & .xxxvij. ¶ Ther was a man named Theophyle/whiche was vacarye of a bysshoppe/as Fulbert sayth ỹ was bysshoppe of Chartres. And this Theophyle dyspended all wysely ỹ goodes of ỹ chyrche vnder ỹ bysshoppe. And whan ỹ bysshoppe was deed all the people sayd that this vycary sholde be bysshop/but he sayd the offyce of vycarye sufysed hym/and had leuer that than to be made bysshop. Than was there another bysshop made/and Theophyle was agaynst his wyll put out of his offyce. Than he fyl in despere in suche wyse that he cōseyled a Jewe/whiche Jewe was a magicyen/and called the deuyll/and he came a none. Than Theophyle by ỹ commaūdement of the deuyll renyed god & his moder/and renounced his crysten profession/& wrote an oblygacyon with his owne blode/and sealed it with his rynge/and delyuered it to the deuyll/& thus he was brought into his offyce agayne/and on ỹ morowe Theophyle was receyued into ỹ grace of ỹ bysshop by ỹ procuracion of ỹ

deuyll/ & was restablysshed in ỹ dygnyte of his offyce. And afterwarde whã he aduysed hỹselfe/he repented hym & sorowed sore of this ỹ he had done/& rãne wỹ great deuocyon vnto ỹ vyrgyn Mary wỹ all deuocyon of his thought prayenge her to be his ayde & helpe. And than on a tyme our blessed lady appered to hym in a vysyon/ & rebuked hym of his felony/& cõmaũded hym to forsake ỹ deuyll/& made hym to cõfesse Jhesu cryst to be sone of god/ and to knowlege hymselfe to be in purpose for to be a crysten man. And thus he recouered ỹ grace of her & of her sone/& in ỹ sygne of pardon ỹ she had goten hym she delyuered to hym agayne his obligacyon that he had gyuen to the deuyll and layde it vpon his breest/so ỹ he sholde neuer doubte to be seruaunt of ỹ deuyll. But he enioyed ỹ he was delyuered by our blessed lady. whã Theophyle had herde al this he was moche ioyfull & tolde it to ỹ bysshop & tofore all ỹ people ỹ was befallẽ hym. And al merueyled greatli/& gaue laude & prayfynges vnto the gloryous vyrgyn our lady saynt Mary. And.iij. dayes after he rested in peas. There ben many other myracles/whiche our blessed lady hath shewed for thẽ ỹ call vpon her whiche were ouer longe to wryte here/but as touchyng her natyuyte this suffyseth. Than let vs contynually gyue laude & prayfynge to her almoche as we may. And let vs say wỹ saynt Jherome this response. Sctã et immaculata virginitas. &c. And how ỹ this holy respose was made I purpose vnder correccyon for to wryte it here. It is so ỹ I was at Colayne and herde there reherce by a noble doctour/that the holy and deuoute saynt Jherome hadde a custome to vysyte the chyrches at Rome/and so he came into a chyrche wher that an ymage of oure blessed lady stode in a chapell by the dore as he entred and passed forthe by wỹoute ony salutacyon to our blessed lady/& went forth to euery awter and made his prayers to all ỹ sayntes in ỹ chyrche eche after other/& than retourned agayne by the same ymage without salewynge vnto her. Than our blessed lady called hym & spake to hỹ by ỹ sayd ymage/& demaũded of hym ỹ cause why he made no salutacyon to her sayenge ỹ he had done honour & worshyppe to all the other sayntes of whome ỹ ymages were in ỹ chyrche. And than the blessed saynt Jherome kneled downe and sayd thus. Sancta et immaculata virginitas quib⁹ te laudibus referam nescio. Quia quẽ celi capere non poterant tuo gremio contulisti. Whiche is to saye. Holy and vndefouled vyrgynyte I wote neuer what laude & prayfynges I shall gyue vnto ỹ. For hym ỹ all ỹ heuens myght not take ne cõceyue ỹ hast borne in thi wõbe. So sayth this holi mã thought hymselfe insuffycyẽt to gyue to her laude. Thã what shall synfull wretches do/but put vs hole in her mercy/knowlegynge vs insuffycyẽt for to gyue to her due laude & prayfynge. But let vs mekely beseche her to accepte our good entente and wyll/ & that by her merytes we may attayne after this lyfe to come to her in euerlastynge lyfe in heuen. Amen.

¶ Of saynt Adryan.

Here foloweth ỹ lyfe of saynt Adryan/ and fyrste of his name.

Adryan is sayd of A/whiche is as moche to saye as without. And of ydros ỹ is water/for after ỹ he cõfessed to be crystẽ/he was wout water of synne/or he may be sayd of Andor ỹ is so say lyght & dian ỹ is to say god. For he was enlumyned w̃ lyght diuine by passyon & martyrdome.

Adryan suffered deth vnder Maximyan the Emperour. For whan ỹ sayd Maximyan was in ỹ cyte of nychomedye/wher as he sacrifyed vnto ỹ ydoles. And than by his cõmaũdement they they sought all ỹ crystẽ mẽ & some sought thẽ for drede/& some for loue/& some for promesse of syluer/so that one neyghbour brought ỹ other neyghbour to martyrdome/& ỹ cosyn his cosyn/so ỹ ymõge thẽ all.xxxiij. were taken & were brought to fore the kynge. And than ỹ kynge sayd to thẽ/you wretches haue ye not herd what peyne ỹ there is ordeyned agaynst ỹ crysten mẽ. And thã they answered to hym/ we haue herde ỹ cõmaũdement of thy foly. Than ỹ kynge was angry & cõmaunded ỹ they sholde be beten w̃ rawe synewes/& theyr mouthes beten w̃ stones/& also ỹ eche of theyr tongues sholde be perced w̃ yron/& ỹ they sholde thã be boũden & closed into pryson. And than Adryan/ whiche was the fyrst in ỹ offyce of knyght hode sayde to thẽ. I coniure you by your god ỹ ye tel to me ỹ reward ỹ ye entẽde to haue for these tormẽtes. And ỹ holy man answered ỹ neuer eye sawe/ne eere herde ne herte of man myght thynke tho thynges ỹ our lorde maketh redy for them that loue hym perfytely. And ỹ blessed Adryan lepte in ỹ mydle of thẽ & sayde/ accompte ye me w̃ them here/for I am a crystẽ mã. And whã ỹ emperour Maximyan herde that/& that he wolde do no sacrifyce/he dyd do bynde hym & threwe hym in pryson. And whã Nathalye his wyfe knewe that her husbande was in pryson for the fayth of oure lorde Jhesu cryste she was gladde & ranne to ỹ pryson and kyssed the chaynes ỹ her husbande was bounden w̃ and also of the other/ for she was crysten secretely/but she durst not publysshe it for drede of the persecucyon. And she sayde to her husbande. Blessed arte ỹ my lorde Adryan/for ỹ hast foũden the rychesse/ whiche thy fader & moder neuer lefte to the/ whiche haue nede of thẽ that possede many thyges/& shall haue therof great nede whan they shall haue no tyme to borowe ne to take/whan ỹ one shall not delyuer ỹ other fro peyne/ne the fader ỹ sone/neyther the moder the doughter/ne the seruaũte ỹ mayster/neyther one frende another frende/ne rychesse thẽ that owe thẽ. And whan she had admonested hym that he sholde despyse all worldely glory/& frẽdes & kynred/and ỹ he alway sholde haue his herte vnto celestyall thynges. Adryan than sayd to her/go now my syster the tyme of our passyon hasteth/of whiche ỹ shalt se our ende. And than she recõmaũded her husbande vnto the sayntes ỹ they sholde conforte hym & than she retourned home to her hous. And after Adryan herynge whã the daye of his passyon sholde be/& he gaue gyftes to ỹ kepers of ỹ pryson/and delyuered to thẽ ỹ other sayntes in pledge/& so went home to his houle for to call Nathalye/lyke as he had ꝓmysed by othe ỹ he sholde be presented at theyr passyon. And a mã ỹ sawe hym come ranne tofore hym & sayd. Nathalye Adryan thy husbande is delyuered/ se lo where he cometh. And whan she herde it she byleued it not & sayd. And who may delyuer hym fro his boũdes/ god forbede ỹ he be losed of his boũdes and departed fro ỹ sayntes And as she sayd these wordes a chylde of ỹ meyne came ỹ sayde/certes my lorde is lette go. Than she supposed that he hadde

fledde fro ỹ martyrdome/& wepte bytterly. And whā she sawe hym she shytte hastly ỹ doze agaynst hym. Let hym be ferre from me sayd she ỹ is fallē awaye fro god and god forbede ỹ I speke to the mouthe of hym ỹ hath renyed his lorde. And than she tourned to hym and sayde/thou wretche without god who cōstrayned ỹ to emprise & take whiche ỹ mayst not perfourme/who hathe taken the fro ỹ sayntes/or who hath decepued the for to departe fro them. Saye to me wherfore arte ỹ fledde tofore thou sawest the batayles. How art ỹ hurte/certayne it is of none arowe that was shottē to ỹ/certes I sholde haue merueyled/yf ony of ỹ people of ỹ felons and wout ony had be offered to god and how vnhappy/& how caytyfe am I what shal I do ỹ am Joyned to hym ỹ is one of the lygnage of felons it is not graūted to me to be the wyfe of a martyr but for a tyme. But now I shalbe called the wyfe of a renegate & trāsgressour. My Joye certaynly hath lytell endured/& it shalbe to me a reproche longe tyme. And in herynge this thynge/than the blessed saynt Adryan enioyed hym strongely and merueyled moche of his wyfe the whiche was so yonge & ryght fayre & noble/& maryed but .xiiii. monethes without more/how she myght say this/& therfore he was ỹ more ardant to martyrdome & herde gladly these wordes/but whan he sawe her ouermoche tormented he sayde open the doze to me Nathalye my loue and lady/for I haue not fledde the martyrdome as thou wenest/but I am come for to cal the as I promysed to the. And she byleued it not/but sayd to hym/se how this traytour renegat decepueth me/why lyest thou/ỹ other Judas/flee thou vnhappy fro me/or I shall flee my selfe/and than shalt thou be full sory. And whyle she taryed for to open the doze he sayd open anone/for I muste nedes go/& than shalt thou se me no more/& than shalt thou wepe that ỹ hast not sene me tofore my dethe. I haue layde for me to pledge the holy martyrs/& yf ỹ mynysters seche me & they fynde me not/than they shall cause ỹ sayntes to suffer theyr martyrdome and myne also. And whan she herde that she opened the doore/and than they enbraced/and kyssed eche other & so wente togyder to the pryson/& there Nathalye clensed seuen dayes durynge ỹ woūdes of the sayntes with precyous clothes. And than the emperoure commaūded them for to be broughte vnto hym. And than they were so brought wt ỹ peynes ỹ they myght not go/but were borne as beestes. And Adryan certaynly was bounden his handes behynde hym and spake to Nathalye/& was borne vpon the torment of Eculee/and presented to ỹ emperour/& Nathalye Joyned her to hym and sayd. My lorde bewate ỹ thou tremble not for none auenture whā thou shalt se the tormentes/ỹ shalte not suffer here but a lytell/but ỹ shalt be anone enhaunced with the angelles. And than Adryan wolde not sacrifyce and was betē ryght greuously. And than Nathalye ranne to the sayntes that were in ỹ pryson & sayd/my lorde hath begonne his martyrdome And ỹ kynge warned hym that he sholde not blame his goddes. And he answered yf I be thus tormented that blame them that be no goddes/how shalt thou be tormented that blaphemest hym that is very god. And the kynge sayd to hym/these other traytours haue taughte the these wordes. To whome Adryan sayde. Why callest thou them traytours/whiche ben doctours and ensygne the lyfe perdurable. And Nathalye ranne vnto the other with great Joye/and tolde the wordes ỹ her husbande hadde sayde. And than the kynge dyde hym to be beten with foure stronge men. And anone natalye reported to the other martyrs that were in pryson all the martyrdome and answeres and ỹ peynes of her husbāde. And he was so so-

re beten ꝑ his entrayles spꝛãge out of his bely. And than he was boũden with yron & put in pꝛyson wt the other. And Adꝛyan was a yonge man lusty & moche fayꝛe of. xxviij. yere of aege. And whan Nathalye sawe her husbande lye grouelynge vpon ꝑ erthe & all to bꝛoken/she layde her hãde on his heed in conforꝛtynge hym & sayd/ꝑ arte blessed my lorde/forꝛ thou arte made worthy to be of ꝑ nombꝛe of sayntes/thou arte blessed my lyghte/whan ꝑ sufferest forꝛ hym ꝑ suffered dethe forꝛ the/go than forꝛthe my swete loue/ꝑ thou mayst se his glorꝛy. And whan the emperoure herde ꝑ many womẽ mynystred to the sayntes in pꝛyson/he commaũded ꝑ they sholde no moꝛe be suffered to entre. And whan Nathalye herde that she shaued her heed/& toke ꝑ habyte of a man & serued the sayntes in ꝑ pꝛyson/& made ꝑ other womẽ do so by the ensample of her. And she pꝛayed her husbande whan he sholde be in glorꝛy ꝑ he wolde pꝛaye forꝛ her/that she myghte kepe her vndefoyled in this worlde oꝛ rather to be taken out therof. And whan the kynge herde what ꝑ women had done/he he cõmaũded to bꝛynge forth an anuelde oꝛ a stythye/so ꝑ the holy martyꝛs sholde haue theron theyꝛ legges & armes all to krussched and bꝛoken theron & dye ꝑ soner And thã Nathalye doubted that her husbande sholde be aferde forꝛ ꝑ tormentes of the other/& pꝛayed the mynysters ꝑ they wolde begynne wt hym. Than they hewed of his legges & thyes/& Nathalie pꝛayen hym ꝑ he wolde smyte of his handes to ꝑ ende that he sholde be lyke to the other sayntes ꝑ had suffered moꝛe than he. And whan he had hewen them of/he gaue vp his spꝛyte to god. The other sayntes held forth theyꝛ kete wt theyꝛ free wyll & passed to our lorde god. And ꝑ kynge cõmaũded ꝑ the bodyes sholde be bꝛente. And Nathalye hyd in her bosom the hande of saynt Adꝛyan. And whan the bodyes of the sayntes were throwen into the fyꝛe/Nathalye wolde haue wt them spronge into ꝑ fyꝛe and be bꝛente/& sodaynly anone came a great rayne & quenched the fyꝛe/so that the bodyes of the sayntes had no harme. And the cryſten mẽ toke coũseyle togyder and dyd do bere the bodyes to Constantynople tyll that the peas was gyuen to the chyꝛche that they were kette agayne with honoure. And they suffered dethe aboute the yere of our lorde. CC. & lxxx. Nathalye than abode and dwelled in her house & reteyned the hande of saynt Adꝛyan. And forꝛ to haue therof she keped alway at her beddes heed. And after the Judge sawe Nathalye so fayꝛe/so ryche and so noble/by the leue of the Emperoure he send women to her bycause she sholde consente to hym by maryage. To whome Natalye answered/who is he ꝑ maye do somoche honour/that I maye be Joyned to hym by maryage/but I requyꝛe you ꝑ I may haue terme of thꝛe dayes to araye & make me redy/and this she sayd to ꝑ ende that she myght flee awaye. Than began she to pꝛay our lorde ꝑ he wolde kepe her fro toucheynge of man. And thã sodaynly she fyll a slepe/and one of the martyꝛs appered to her & conforꝛted her swetely/and commaũded her that she sholde go to ꝑ place wher the holy bodyes were/& whan she awoke she toke the hande of Adꝛyan onely wt her/& entred into a shyppe with many cryſtẽ men. And whan the Judge herde it/he folowed after wt many knyghtes. And than the wynde came contrary to them & drowned many/and constrayned the other to retourne. And than in the nyghte ꝑ dyuel appered to them in in lykenesse of a maryner in a shyppe of Fantasme and sayd to them/fro whens come ye. And the cryſten men sayd/we come fro Mychomedye and go vnto Constantynople. And he sayd ye erre/go towarde the lefte syde & ye shall sayle moꝛe ryght. And that he sayd so bycause he wolde haue drowned them in the see. And as they folowed ꝑ sterres/anone

sodeynly Adryan appered to thē in a bote and badde them sayle as they dyd/& tolde to thē that it was a wycked spyryte that had spokē to them/& than he wente tofore them/and shewed them they waye. And whan Nathalye sawe hym go tofore thē she was replenysshed with Joye/so that tofore daye they came to Constantynople And whan Nathalye entred into ỹ hous where the martyrs were/she put ỹ hande of the blessed saynt Adryan to the body/& whan she had made her prayer she slepte. and saynt Adryan appered to her and cōmaūded her that she sholde come w̄ hym ito Joye perdurable. And whā she awoke she tolde them that were there her vysyon/and toke her leue/& after gaue vp her spyryte to almyghty god. And than the good crysten men toke her body and buryed it with the bodyes of the blessed martyrs.

¶ Here folowethe the lyke of saynt Gorgon and Dorothe.

SAynt Gorgon and dorothe were in Nychomedye the chyefe in the palays of Dyoclesyan the emperour/ and renounced theyr chyualry for to folowe the euerlastynge kynge/and they cōfessed w̄ an hyghe voyce ỹ they were crysten. And whā ỹ emperour herde ỹ he was strōgely angred/& it dyd hym moche displeasure & greuaūce for to lese suche.ij. noble mē ỹ whiche he had broughte vp & nourysshed them i his palays/and were noble of maner. And whan he sawe than he myghte not tourne them by menaces ne by fayre wordes/he dyd do strayne and peyne thē in the tourmente of Eculee and dyde all to rende & breke them with scourges and hokes of yron/& to caste in theyr woūdes salte and vyneygre/ whiche entred into theyr entrayles/and they suffered it Joyously. And thā he made them to be rosted vpon a gyrdyron/and they laye therupon as they had layne vpon a bedde ful of flowres & suffred none harme. And after this the Emperour commaūded ỹ they sholde be hanged with cordes/& theyr bodyes to be gyuen to houndes & wolues to be deuoured/& so they yelded vp theyr spyrytes to almyghty god. But theyr bodyes abode vntouched and were taken vp & buryed by good crysten men. And they suffered dethe the yere of oure lorde. CC.lxxx. ¶ Than many yeres after the body of the blessed saynt Gorgon was transported to rome. And ỹ yere of our lorde. viij.hōdred lxxiij. the bysshoppe of Metes neuewe of kynge Pyppyn transported ỹ same body into Fraunce/ and layde it honorably in the monastery of Gorgoyence.

¶ Here folowethe ỹ lyues of the sayntes saynte Prothe and Jacynctes and Eugenne/and fyrst of theyr names.

PRothus is sayd of prothos/that is to saye fyrst/and of panthos/whiche is almoche to saye as presentacyon/ for he was the fyrst of his lygnage presented to god by good werkes and by martyrdome. Jacynctus is almoch to saye as lyenge vīn/or a precyous stone named Jacynte/for he played in ỹ tourmētes & therfore he is in Joye aboue a precyous Jacyncte. Eugēne is sayd of Eu/whiche is almoche to say as well engēdrynge/ for she engēdred to Jhesu cryste good lygnage ỹ was fader & moder & many other/whiche by her were engendred to ỹ crysten fayth.

PRothe and Jacyncte were gentylmen of noble lygnage/and were followes in the study of philosophye of Eugenne the doughter of Philyp of ỹ moost noble lygnage of ỹ Romays/whiche Philyp hadde taken of the Senate the prouostye of Alexandrye/and hadde ladde with hym Claudien his wyfe his.ij. sones Auyce and Serge/ & his doughter Eugenne

whiche was perfyte i all ỹ artes lyberal. Prothe and Jacyncte had studyed w̃ her & were comen to perfeccyon of thoſe ſcyences. And Eugẽne in ỹ .xb. yere of her aege was requyred to be maryed of one Aquylyne ſone of ỹ conſule Aquylyne. And ſhe ſhe anſwered that her behoued to be maryed/& choſe a huſbande full of good maners and not of hyghe lygnage. And than came to her hande the doctryne of ſaynt Poule/& began i her courage to be made cryſten by good maners. And thã at that tyme ỹ cryſten mẽ were ſuffered to dwell beſyde ỹ cyte of Alexandrye. And as ſhe wente playenge & walkynge by ỹ towne/ ſhe herde cryſten men ſynge a verſe of the ſawter whiche ſayth. All the goddes of ỹ myſcreaũtes ben deuylles. Our lorde certaynly made heuen. Thã ſayd ſhe to Prothe & Jacyncte/ỹ had ſtudyed w̃ her in ỹ artes lyberall. We haue ouerpaſſed ỹ argumentes & Syllogyſmes of ỹ phyloſophyes by eſtudye corruptyble. The argumentes of aryſtoteles and ydees of Plato & enſygnementes of Socrates/& ſhortly all ỹ the poete ſonge & made/or ỹ phyloſophye thought it is al cloſed by his ſentẽce Let vs be bredren than and folowe oure lorde Jheſu cryſt/& this coũſeyll pleaſed them/& than ſhe toke the habyte of a mã and came to the monaſtery where Ellen was Abbot/whiche wolde in no wyſe ſuffer ỹ ony womã ſholde come to hym. And this Ellẽ had on a tyme diſputed agaỹſt an heretyke. And whan that he ſawe that he myghte not ſuſteyne the force of the argumentes/than he dyd do make a great brennynge fyre for to preue his fayth and ſayd/we ſhall ſe now whiche is the rycht fayth. And he hymſelfe entred fyrſt into ỹ fyre & came out agayne without ony hurt or greue. But the heretyke wolde not entre into the fyre and was confuſed & put away. And whã Eugenne was gone to hym and ſayd that ſhe was a man. He ſayd to her. Thou layſt truely and well that thou arte a man/for thou werkeſt vertuouſly/ & than the condycyon of her was ſhewed to hym of almyghti god/and ſhe receyued the habyte w̃ Prothus & Jacyncte/& dyd her to be called broder Eugẽne. And whã her fader and her moder ſawe her chayre come home empty and voyde/they dyde do ſeke theyr doughter ouer all/but ſhe coude not be founde. And than went they to dyuynours & ſothſayers & demaunded them where theyr doughter was become And they anſwered that ſhe was rauyſſhed of the goddes ymonge the ſterres/& therfore her fader made an ymage of his doughter & commaunded ỹ all the people ſholde worſhyp her. And ſhe dwelled ymõge the company of bredren in drede of god And whan the prouoſte of ỹ chyrche was deed/ſhe was made prouoſt. And than in Alexandrye was a noble lady & ryche/whiche was named Melancye whome ſaynt Eugenne enoynted with oyle and delyuered her of a quartayne in the name of almyghty god/and ſhe ſende her many gyftes/but Eugenne wolde none receyue of her. And the ſayd lady ſuppoſed that Eugenne hadde be a man & dyſed her often/ and beheelde the greatneſſe and beaute of her body/in ſuche wyſe ỹ ſhe was ſtrongly eſpryſed and chaufed in her loue/and was greatly troubled how ſhe myghte make Eugẽne to haue ado with her. And thã ſhe ſayned her to be ſeke & ſende anone for this broder Eugenne to come & haue pyte on her. And whan Eugenne was come ſhe tolde to her i what maner ſhe was taken in her loue/and how ſhe brenned in deſyrynge her and prayed her ỹ ſhe wolde ly by her & haue to do carnally and kyſſed her/and exhorted her for to do ſynne. And Eugenne had great horrour & abhomynacion of her and ſayd. Thou arte by rycht called Melancye for it is an euyll name & fulfylled of treaſon. Thou art ſaid blacke & derke the doughter of derkeneſſe/frẽde of ỹ deuyl/lycht of pollucyõ/nourryſſhyge

of lechery/anguysshous doughter of sempyternall dethe. And whan she sawe her deceyued of ỹ she coueyted/she doubted ỹ Eugenne sholde dyscouer her felony/and began fyrst to cry ỹ Eugenne wolde there haue enforced her. And than she wente to Whylyp the prouost & cõplayned sayenge ỹ a yonge man a false crysten was come to me bycause of medycyne & toke me and wolde haue enforced me by strengthe for to haue synned with hym yf I had not be holpẽ by a chamberer whiche was in my chãbre. And whan the prouost herde this he was greatly moued & sende for a multytude of people/and made Engenne to bs broughte with the other seruauntes of Jhesu cryste bounden in yron/& establyssched a daye whan they sholde all be delyuered to beestes for to be deuoured. And than were they called tofore the prouost/whiche sayd to Eugenne/saye to me thou cyght cursed wretche/yf ỹ your god hathe taughte you to do suche werkes/as for to corrumpe and defoyle ỹ women forsybly agaynst theyr wyl. And thã Eugenne whiche had ỹ heed enclyned bycause she wolde not be knowen sayd ỹ our lorde taught & ensygned chastyte entyrely/& promysed to thẽ ỹ kepte it the lyfe perdurable. And we may well shewe ỹ Melancye is false & lyeth/but it is better to bs for to suffre thã she sholde be baynquyssched & punyssched/& that the krupte of our pacyẽce perysshe not/but not withstandynge lete her chãberere be brought here tofore bs/bicause she is the wytnesse of our felonye/so that the lesynges of her may be repreued. And than whan she was come she beynge well lerned of her lady appoled agaynste Eugenne/and sayd that he wolde haue takẽ her by force/and also all the other of the same company corrupte by the lady wytnessed that it was so. And thã Eugenne sayd/the tyme is palled of scylence/& the tyme of spekynge is nowe/therfore I wyll not lenger suffer it/ỹ this shamefull creature put more blame gylteles on the seruauntes of our sauyour and redemptour Jhesu cryst/neyther ỹ she glorykye in her malyce/ne in her falsenesse. And bycause that trouth surmounteth lesynges/and that wysedome surmounteth her malyce I shall shewe the trouth for none auauntaũce/but onely for the glory of oure lorde Jhesu cryst. And than incõtynẽt she toke her cote & rent it vnto her gyrdle aboue/& sayd that she was a woman as it appered openly. And than sayd also the prouoste/thou art my fader/and Claudyen is my moder/& they twayne ỹ sytte here with ỹ Auyte and Serge ben my bredren/and I am Eugenne thy doughter/and thele.ii. ben Prothus and Jacyncte. And whã as her fader and her moder herde that/they knewe well that it was theyr doughter/thã he & her moder enbraced her in theyr armes & wepte tẽderly for Joye. And thã they clothed & arayed Eugenne with noble & precyous clothes of golde/and enhaũced her on hye. And anone after this came a fyre frome heuen & brente Melancye & all her meyne. And than Eugenne conuerted to the fayth her fader and moder/and bothe her bredren and all theyr meyne/& therfore her fader lefte his prouostie and was ordeyned for to be bysshop of the crystẽ people. And as he was in his oraysons and prayers he was slayne of ỹ mysbreauntes and paynyms. Thã Claudyen with her two sones and Eugẽne her doughter retourned to Rome/& there conuerted moche people vnto ỹ fayth of oure sauyour Cryste Jhesu. Than by the commaundement of the emperour there was a great stone bounden to ỹ necke of Eugẽne/and so was throwen into Tyber/but the stone brake and she went wout harme vpõ ỹ water. Thã she was throwẽ into a brẽynge fornays/but it was quenched by myracle/and became colde. And than we was putte into a derke pryson/but a great shynynge lyghte made it all clere &

bryght. And whan she hadde ben there .x. dayes wout meet/our lorde Jhesu cryste appered to her/and brought to her a ryght whyte lose/ & sayde to her take this meet of my hande. I am thy sauyoure whome thou hast loued with all thy thought. And on that daye that I descēded into ỹ erthe I shall receyue the. And on the daye of ỹ natyuyte of our lorde ỹ tormentour was sende to her and he smote of her heed. And After that she appered to her moder and sayd to her that she sholde folowe her on the sondaye folowynge. And whan ỹ sonday came Claudien put herselfe to prayer and gaue her spyryte to god. And than Prothus and Jacynete were drawen to the temple for to do sacrifyce. And they by theyr prayers all to brake the ydoll/ & whan they wolde in no wyse do sacrifyce/ they accomplysshed theyr martyrdome in sufferynge theyr heddes to be smyten of/ and suffered dethe vnder Valeryan and Galyen aboute the yere of our lorde. C. & lvij. By whose merytes lette vs praye almyghty god to haue mercy on vs/and brynge vs to his blysse. Amen.

Here foloweth the exaltacyon of the holy crosse.

The exaltacion of the holy crosse is sayd/bycause that on this daye ỹ holy Crosse & sayth were greatly enhaunced/and it is to be vnderstande that tofore the passyon of our lorde Jhesu cryste the tree of the crosse was a tree of fylthe/ for the crosses were made of vyle trees/ & of trees without frute/for all ỹ was plãted on ỹ moũt of Caluary bare no frute. It was a foule place/for it was ỹ place of the torment of theues. It was derke/for it was in a derke place/& without beaute It was the tree of dethe/for men were put there to dethe. It was also the tree of stynke for it was plãted ymõge ỹ caryns And after the passyon the Crosse was moche enhaunced/for the vylete was transported into precyosyte/of the whiche the blessed sayne Andrewe sayth. O precyous holy crosse god saue ỹ/his bareynes was tourned into fruyte/as it is sayd in ỹ cantycles. I shall assende vp into the palme tree. His Ignabylyte or vnworthynesse was tourned into sublymyte and heyght: The crosse that was tourment of theues is now borne in ỹ front of the emperours his derkenesse is tourned into lyghte and clerenesse. Wherof Crysostome sayth the crosse & woundes shalbe more shynynge than the rayes of the sonne at the Judgement. His dethe is conuerted into perdurabylyte of lyfe/wherof it is sayd in ỹ prefface/that fro whens that the dethe grewe fro thens the lyfe resourded/ & the stynke is tourned into sweteness. Canticorum. i. This exaltacõn of ỹ holy crosse is solempnysed & halowed solempnely in ỹ chyrche/ for the fayth is in it moche enhaũced/for the yere of our lorde. vi. hõdred & .xv. our lorde suffered his people moche to be tormẽted by ỹ cruelte of the paynyms. And Cosdre kynge of Perces subdued to his Empyre all the realmes of the worlde/ & he came to Jherusalem and was aferde and adredde of the sepulcre of oure lorde & retourned/but he bare wt hym ỹ parte of the holy crosse that sayne Helene hadde lefte there. And thã wolde he be worshypped of all the people as a god/& dydde do make a toure of golde and syluer wherin precious stones shone/and made therin ỹ ymages of the sonne/and of the moone & of the sterres/& made that by subtyll conduytes water to be hyd & to come downe in maner of rayne/& at the laste stage he made horses to drawe charyotes rounde about lyke as they had moued ỹ toure & made it to seme as it had thondred/& deyuerred his realme to his sone/and thus this cursed man abode in the temple and dydde do sette the crosse of our lorde by hym and commaunded that he sholde be cal

led god of all ỹ people. And as it is redde in libro de mitali officio. The sayd Cosdre resydent in his trone as a fader / sette the tree of ỹ crosse on his ryght syde in stede of ỹ sone / & a cocke on ỹ lyfte syde in stede of ỹ holy ghost / & cõmaunded ỹ he sholde be called fader. And than Heracle the Emperour assembled a great hoost and came forth to fyght wt ỹ sone of Cosdre by ỹ ryuer of Danubye. And thã it pleased to eyther prynce ỹ eche of them sholde fyght one agaynst ỹ other vpon the brydge / & he that sholde be vaynquysshed & ouercomen his aduersary sholde be prynce & ỹ Empyre wout hurtynge eyther of bothe hostes / & so it was ordeyned & sworen. And who so euer sholde helpe his prynce sholde haue forthwt his legges & armes cutte of / & to be plõged & caste into the ryuer. And thã Heracle commaũded hym all to god and to the holy crosse wt all the deuocyon ỹ he myght. And they fought longe & at ỹ last our lorde gaue the victory to Heracle and subdued hym to his empyre. The hoost ỹ was contrary and all the people of Cosdre obeyed them to the cryſten fayth and receyued the holy baptysme. And Cosdre knewe not ỹ ende of ỹ batayll / for he was adoured and worshypped of all the people as a god / soo that no man durste not saye naye to hym. And than Heracle came to hym and foũde hym syttynge in his syege of golde / and sayd to hym. For almoche as after the maner thou haste honoured the tree of the crosse / & yf ỹ wylt receyue baptysme and ỹ fayth of Jhesu cryst / I shall gette it to ỹ / yet shalt ỹ holde thy crowne and realme with lytell hostages / and I shall let ỹ haue thy lyfe / & yf ỹ wylt not I shall slee the with my swerde / and shall smyte of thyn heed. And whan he wolde not accorde therto / he dyd anone do smyte of his heed / and commaunded ỹ he sholde be buryed / bycause he hadde be a kynge. And he founde with hym one his sone of the aege of ten yeres / whome he dyd doo baptyse and lyfte hym fro the fonte / and lefte to hym the realme of his fader. And than dyd do breke that toure & gaue the syluer to them of his hoost / and gaue the golde and precyous stones for to repayre ỹ chyrches that the tyraunt had destroyed. And than toke ỹ holy crosse & brought it agayne to Jherusalẽ. And as he descẽded fro ỹ mout of Olyuete & wolde haue entred by ỹ gate / by whiche our sauyour wente to his passyon on horsbacke aourned as a kynge / sodeinly the stones of the gates descended and Joyned them togyder in the gate lyke a wall / and all the people were greatly abasshed. And than the angell of our lorde appered vpon ỹ gate holdynge the sygne of ỹ holy crosse in his hande and sayd. Whan the kynge of heuẽ went to his passyon by this gate / he was not arayed lyke a kyng / not on horsbacke but came hũbly vpon an asse in shewynge the exemple of humylyte and mekenesse whiche he lefte to them that honour hym. And whan this was sayd he departed & vanysshed awaye. Than the emperour toke of his holen and shone hymselfe in weppynge / & dyspoyled hym of all his clothes into his shyrte / and thã toke ỹ crosse of our lorde god and bare it humbly vnto the gate of the cyte. And anone the hardenesse of the stones felte the celestyall commaundement / and remoeued anone and opened and gaue entre vnto all them that entred. And than the swete odour ỹ was felte that day whan the holy crosse was take fro ỹ toure of Cosdre & was brought agayne to Jherusalem fro so ferre coũtre and so great space of lande retourned into Jherusalem in that moment and replenysshed it with all swetenes. Than the tyght deuoute kynge began to saye the prayesynges of the holy crosse in this wyse O crux splẽdidior. &c. O crosse more shynynge than all the sterres honoured of the worlde tyght holy / & moost amyable to all them whiche onely were worthy to here

the raunsome of the worlde. Swete tree/ swete nayles/swete yron/swete spere bere yng the swete burdens/saue thou this present cõpany ꝑ this daye is assembled in thy laude & prayspynges. And thus was the precious tree of ꝑ holy crosse restablyssched in his place/& the aũcyent myracles renewed. For a deed man was reysed to lyfe/& foure men taken wt the palsey were cured & heled. And .x. lepres were made clene/and .xv. blynde men receyued theyr syght agayne. Deuylles were put out of men and moche people and many were delyuered of dyuers sekenesse & maladyes. Than the Emperour dyd repayre the chyrches/and gaue to them great gyftes & after retourned home to his Empyre. And it is sayd in ꝑ Cronycles ꝑ this was done other whyle. For they sawe ꝑ whan Cosdre had taken many realmes/he toke Jherusalem and zacharye ꝑ patryarke/ & bare awaye the tree of the crosse. And as Heracle wolde make peas wt hym/ ꝑ kynge Cosdre swore a great othe that he wolde neuer make peas wt cryste men & romayns yf they renyed not hym ꝑ was crucyfyed & adoured the sonne. And than Heracle whiche was armed with faythe brought his hoost agaynst hym/ and destroyed and wasted the percyens wt many batayles that he made to them/ & made Cosdre to flee vnto the cyte of Thelyfont And at ꝑ laste Cosdre had the flyxe in his bely/and wolde therfore crowne his sone kyng whiche was named Mendasa. And whan Syroys his eldest sone herde ther of/he made alyaũce with Heracle/& pursued his fader with his noble people and sette hym in boũdes and sustayned hym with breed of trybulacyon and with water of anguyssshe. And at last ꝑ he made to shote arowes at hym bycause he wolde not byleue in god/and so dyed. And after this thynge he sende to Heracle ꝑ Patryarke the tree of the crosse and all the prysoners/& Heracle bare into Jherusalem ꝑ precyous tree of the crosse: And thus it is redde in many Cronycles also. Sybyl sayth thus of ꝑ tree of ꝑ crosse ꝑ the blessed tree of ꝑ crosse was thre tymes wt the paynyms/as it is sayd in hystoria Tripertita O thries blessed tree on whiche god was stratched. Peraventure this is sayd for ꝑ lyfe of nature/of grace/& of glory/whiche came of ꝑ crosse. ¶ At Constantynople a Jewe entred into ꝑ chyrche of saynt Sophye/& he consydered that he was there alone/& sawe an ymage of Jhesu cryst/& toke his swerde & smote the ymage in the throte/& anone ꝑ blode gusshed out and it sprange in the face & heed of ꝑ Jewe. And he than was aferde and toke the ymage and caste it into a pytte/& anone he fledde awaye. And it happened ꝑ a cristen man mette hym and sawe hym all blody/ and sayd to hym/fro whẽs comest thou/thou hast slayne some mã. And he sayd I haue not. The cristen man sayd verely ꝑ haste commysed some homycyde/for ꝑ arte all be spronge with the blode. And the Jewe sayd/verely the god of the cristen men is great and the fayth of hym is fyrme and approued in all thynges. I haue smyten no man/but I haue smyten the ymage of Jhesu cryst/& anone yssued blode oute of his throte. And thã the Jewe brought the cristen man to the pytte/& ther drewe out that holy ymage. And yet it is sene on this daye ꝑ wounde in ꝑ throte of ꝑ same ymage. And anone ꝑ Jewe became a good cristen man & was baptysed. ¶ In Syryen the cyte of Baruth there was a cristen man/whiche had hyred an hous for a yere/and he had sette the ymage of the crucyfyxe by his bed/ to whiche he made dayly his prayers and sayd his deuocyon and at the yeres ende he remoeued & toke an other house and he forgate and lefte ꝑ ymage behynde hym. And it happed that a Jewe hyred the same house. And on a daye he hadde another Jewe one of his neyghbours to dyner/ & as they were at

dyner/it happened hym ỹ was boden in lokynge on the wall to espye this ymage whiche was fyxed to the wall and began to grynne at it for despyte/and agaynste hym ỹ had bydden hym/& also thretened & menaced hȳ/bicause he durst kepe in his house the ymage of Jhesu of Nazareth/ & that other Jewe swore asmoche as he myght/ỹ he neuer had sene it/ne knewe not that it was there. And than ỹ Jewe sayned as he had be pleased/& after went strepght to the prynce of Jewes and accused that Jewe of that whiche he had sene in his hous. Than the Jewes assembled them and came to the hous of hym/and sawe the ymage of our lorde Jhesu cryst/ and they toke that Jewe and bete hym & dyd to hym many iniuryes/and cast hym out halfe deed of theyr synagoge. And anone they defouled ỹ ymage with theyr fete/and renewed it all the tormentes of the passyon of our lorde Jhesu cryst. And whan they perced his syde with the spere anone blode and water yssued out habundauntly/in somoche that they fylled a vessell/whiche they set there vnder. And thā the Jewes were abasshed and bare this blode into theyr synagoge/and all ỹ seke men & maladies that were enoynted ther with were anone guaryssched & made hole And than the Jewes tolde it and recounted all this thynge by order to ỹ bysshop of the countre/and all they with one wyll receyued baptysme in the fayth of Jhesu cryste/and this bysshop put this blode in ampulles of crystall and of glasse for to be kepte. And than dyd call the crysten man that had lefte it in his house/and enquyred of hym who hadde made so fayre an ymage. And he sayd ỹ Nychodemus had made it/and whan he deyed he lefte it to Gamalyell/& Gamalyell to zachee/& zachee to Jaques/and Jaques to Symon and had ben thus in Jherusalem vnto ỹ destruccyon of the cyte. And fro thens it was borne into the realme of of Agryppe of crystē mē. And fro thēs it was brought agayne into the countre/and it was lefte to me by my parentes by ryghtfull heritage. And this was done in ỹ yere of our lorde Jhesu cryste seuen hondred and.l. And than all ỹ Jewes halowed theyr synagoges into chyrches/& therof cometh ỹ custome ỹ the chyrches ben halowed. For tofore tyme ỹ waters were but halowed onely/& for this myracle the chyrche hath ordeyned that the fyfte kalendas of Decēbre/or as it is redde in another place/the fyfte ydus of Nouembre shulde be the memorye of the passyon of oure lorde. Wherfore at Rome the chirche is halowed in the honour of our sauyour/where as is kepte an ampulle with the same blode/& there a solempne feest is kepte & done/and ther is proued ỹ tyght great vertu of the holy crosse vnto the paynyms & to the mysbyleued men in all thynges. And saynt Gregory recordeth in ỹ thyrde boke of his dyalogues/ỹ whan andrewe bysshop of the cyte of Fūdane suffered an holy nonne to dwell with hym the fende of the enemye began to imprynte in his herte ỹ beaute of her/in suche wyse/that he thoughte in his bedde wycked and cursed thynges.

¶ And on a daye a Jewe came to Rome/ & whā he sawe ỹ the daye fayled & myght fynde no lodgynge/he went ỹ nyght and abode in the temple of Appolyn/and bycause he doubted of ỹ sacrylege of ỹ place how be it ỹ he hadde no fayth in the holy crosse/yet he marked and garnysshed hȳ with the sygne of the crosse/than at mydnyght whā he awoke/he sawe a company of euyll spyrytes/whiche went tofore one lyke as he had some auctorite of pusslaunce aboue the other by subiection/ and than he sawe hym sytte in the myddes ymonge the other/and began to enquyre the causes and dedes of euerychē of these euyll spyrytes/whiche obeyed hym & so he wolde knowe what euyll euerychē of them hadde do. But Gregory passeth ỹ

maner of this bysyon bycause of shortnes But we fynde semblable in the lyfe of fadders/ þ as a mã entred in a temple of ydolles/ he sawe the deuyll syttynge/ & all his meyne about hym. And one of these wycked spyrytes came & adoured hym. And he demaunded of hym/ fro whens comest thou. And he sayd I haue ben in suche a prouynce/ & haue moeued great warres/ & made many trybulacyons/ & haue shedde moche blode & am come to tell it to the. And Sathan sayd to hȳ. In what tyme hast þ done this. And he sayd in. xxx. dayes/ & Sathan sayde why haste thou be so longe there aboute/ & sayde to them that stode by hym/ go ye and bete hym and all to lasshe hym. Than came the seconde & worshypped hym & sayd. Syr I haue be in the see & haue moeued great wyndes & tormentes & drowned many shyppes and slayne many mē. And Sathã sayd/ how longe haste thou ben aboute this. And he sayd. xxij. dayes. And Sathan sayd. Hast thou do no more in this tyme & cõmaunded that he sholde be beten. And ỹ thyrde came & sayd I haue be in a cyte and haue moeued stryues & debate in a weddynge & haue shedde moche blode & haue slayne the husbãde and am come to tell the. And Sathan axed i what tyme hast thou done this. And he sayd i. x. dayes. Sathã sayd hast thou done no more in that tyme and commaũded them that were about hym to bete hym. Than came ỹ fourth & sayde I haue be in the wyldernesse. xl. yere/ and haue laboured about a monke & vnneth at the laste I haue throwen & made hym to synne of the flesshe. And whan Sathã herde that/ he arose from his sete and kyssed hym & toke his crowne of his heed/ & sette it on his heed/ & made hym to sytte with hym & sayde/ thou hast done a great thynge & hast laboured more than all the other/ & this maye be the maner of ỹ bysyon ỹ saynt gregory leueth. Whan eche had sayd/ one sterte vp in ỹ myddle of them all & sayd he had moeued Andrewe agaynst the nonne/ & had moeued the fourth parte of his flesshe agaynst her in temptacyon/ & therto that yester day he thought somoche in his mynde on her ỹ in ỹ houre of euensonge he gaue to her in Iapynge a busket & sayd playnly ỹ she myght here it that he wolde synne with her. Thã Sathan commaũded hym that he sholde performe that he hadde begonne/ and for to make hym to synne he sholde haue a synguler bycrory & rewarde ymonge all the other/ and than commaũded he that they sholde go loke who that was ỹ laye in the Temple. And they went and loked/ and anone they were ware ỹ he was marked wȳ the sygne of the crosse/ and they beynge a ferde escryed and sayde/ verely this is an empty vessell/ alas he is marked/ & with this voyce all the company of the wycked spyrytes vanysshed awaye. And thã the Iewe all amoeued came to the bysshoppe & tolde to hȳ al by order what was happened. And whan the bysshop herde this/ he wepte strongely and made to voyde all the women oute of his house/ and than he baptysed the Iewe. ¶ Saynt Gregorye reherceth in his dyalogues that a nonne entred into a gardyne and sawe a letuse/ and coueyted that/ and forgate to make the sygne of the crosse/ and bote it gloteynously/ and anone fyll downe and was rauysshed of a deuyll/ and there came to her saynt Equycyen/ and the deuyll began to crye and to say/ what haue I done I lete vpon the letuse/ and she came & bote me/ and anone the deuyll yssued by the cõmaũdement of the holy man of god. ¶ It is redde in hystoria Scolastica/ that ỹ paynymes had paynted on a wall the armes of Serapys/ and Theodosyen dydde put them out/ and made to be paynted in the same place the sygne of ỹ crosse. And whã the paynyms and prestes of the ydolles sawe that/ anone they dyd thē to be baptysed sayenge that it was gyuen them to

vnderstande of theyr olders ꝑ tho armes sholde endure tyl that suche a sygne were made there ī whiche were lyke. And they haue a letter of whiche they vse that they call holy/ & hadde a forme that they sayde it exposed and sygnifyed lyke perdurable.

Here foloweth the lyfe of sayntJohan Chrysostome.

IOhan Chrysostome was of Anthyoche/and was borne of noble kynred of whome the lyfe/the lygnage/the cōuersacyon/and the persecucyon is more playnly conteyned in hystorya Tripertita. Whan he hadde ben in the study of philosophy he lefte it and gaue hymselfe to ꝑ seruyce of god and was made preest. And for ꝑ loue of chastyte he was reputed olde for he entred more to the brennynge loue of god thā to outwarde debonayre. And for the ryghtwyseneſſe of his lyfe he entēted moost to the thynges to come/ & was demed proude of them that knewe hym not. He was noble in techynge/wyse in expownynge/ & ryght good in refraynynge of vayne maners. Archadyen and Honorpen reygned thanne in the Empyre/ & Damasce sate than in ꝑ see of Rome. And whan Chrysostome was made bysshop of Constantynople he began to correcte hastly the lyfe of clerkes/and therfore all they were moeued & styred to hate/ & eschewed hym as he hadde be a cruell man/ & spake euyll of hym. And bycause he wolde not bydde them to dyne and ete with hym/ne wolde not ete with them/they sayde that he dyd it bycause he ete his meet so foule. And the other sayd that it was for the excellence and noblesse of his meetes. And the trouth was bycause that his stomake was oftē sore greued/wherfore he eschewed the great dyners and the great feestes And the people loued hym moche for the good sermons that he made to them and sette but lytell by that his enemyes sayde Than Chrysostome began for to repreue some of the barons/ and therfore ꝑ enuye was the more agaynst hym. And yet he dyde other thynge that moeued them yet more/for Eutrope prouost of the Empyre whyche hadde the dygnyte of a Consull/ wolde haue auenged hym on some that fledde to the chyrche for socour/and studyed that a lawe sholde be ordeyned by the Emperour/ꝑ none sholde flee to ꝑ chyrche as they that had ben therin tofore sholde be drawen oute. And a lytell whyle after Eutrope had trespaced to the Emperour/ & fledde anone to ꝑ chyrche. And anone whan the bysshop herde therof/ he came to hym/ whiche was hydde vnder ꝑ awter/ & made an Omelye agaynste hym in the whiche he repreued hym ryght sharply/ & therfore many were wrothe bycause he wolde do no mercy to that cursed man and yet he dyde not hynge but chyde hym And whan the Emperoure sawe his wyl he made Eutrope for to be borne out of ꝑ chyrche & dyde do smyte of his heed. And he repreued sharpely many men for dyuerse causes/and therfore he was hateful to many. And Theophyle bysshop of Alexandrye wolde haue deposed Johan Chrysostome/and wolde haue sette ī his syege ysydore ꝑ preest/and therfore he sought dylygently causes to depose hym/ and ꝑ people that were fedde mercyfully w̄ the doctryne of sayntJohan defended hym strongely. And Johan Chrysostome constrayned the preestes to lyue after the holy ordynaunces of holy chyrche/and sayd that they sholde not vse the honour of the preesthode/for they despysed the lyfe of a preest and wolde not folowe it. And Johā Crystome gouerned not onely ꝑ bysshopryche of Cōstantynople/ but he ordeyned to other prouynces by auctorite of ꝑ Emperoure suche lawes as were moche profytable. And than whā he knewe that yet the people sacrifyed aboute ꝑ other prouynces to the deuylles/ he sende thyder

monkes and clerkes/ & made them to dest-
troye al the Temples of ꝑ Idolles. ¶ In
that same tyme was a man whiche was
made mayster of the chyualrye/and was
named Ganas and of the lygnage of Ce-
lysque Barbaryen/whiche strōgely was
lykte vp/ and by studye of tyrannye was
corrupte of the hereſye Arryenne. And ꝑ
same Ganas prayed the emperoure that
he wolde gyue to hym a chyrche within ꝑ
Cytee for hym and his to make in theyr
prayers. And whan the emperour hadde
graunted hym he came to Johan Chryſo-
tome for to haue a chirche as was gran-
ted to hym by the Emperour. But Johñ
whiche was stronge in vertue/and al en-
braced in the loue of god sayd to ꝑ Empe-
roure. Syr promyse not ne gyue no suche
thynges ne holy thynges vnto dogges/ &
drede ye nothyge of these Barbaryēs/but
cōmaunde that we bothe two be called to
fore the. And take good hede what shal be
sayd bytwene vs bothe softely/for I shall
so refrayne hym that he shall no more de-
maūde suche thynges. And whan ꝑ Em-
perour herde this he was gladde/ and ꝑ
nexte daye after he dyd docalle that one &
that other/ & as an oratour requyred for
hym. And Johā sayd/ the hous of god is
open in euery place to ꝑ/ where as no mā
is warned for to adoure and to pray. And
he sayde I am of another lawe/ make re-
quest that I maye haue a temple for my
self/for I haue employed many trauayles
for the comyn profyte of Rome/ & therfore
I ought not to be warned of my peticyō
And Johan sayd to hym/thou hast recey
ued many rewardes whiche amoūte mo-
re than thy peyne and hast ben mayster of
the knyghtes/ and cladde with the aour-
nementes of consull/ & it behoueth the to
consydere what thou were late/and what
thou art now/ and thy rather pouerte/ &
thy rychesse now/ & what clothynge thou
vsed to fore/ and what araye thou weresi
now. And bycause ꝑ a lytell labour hath
gyuen to the so great rewardes/ but not
now dysagreable to hym ꝑ hath so moche
honoured the/ & by suche maner wordes
he stopped his mouth & constrayned him
to be stylle. And as sayntˉ Johā gouerned
nobly ꝑ cyte of Cōstantynople/ this same
Ganas coueyted ꝑ Empyre/ & bycause he
myght do nothynge by daye he sende by
nyght his Barbaryns for to brenne ꝑ pa
lays/ & thā it was wel shewed how sayntˉ
Johan kept ꝑ cyte/for a great cōpanye of
angelles whiche had great bodyes & we-
re armed appered to ꝑ Barbaryns & tha
ced them awaye anone. And whan they
had tolde to theyr lord ꝑ whiche was hap
ped he merueyled strongely/for he knewe
well that ꝑ hooste of other knyghtes were
spredde in other cytees. And than he sen-
de them the seconde tyme/and they were
rachaced agayne by the bysyon of the an
gelles. And at the last he yssued out hym
selfe with them and he sawe the myracle
and sledde/ & he supposed that they had
ben knyghtes ꝑ had by daye tyme haue
ben within and had watched by nyght.
And than he went to Tharse with great
strength and wasted and destroyed al the
countree/soo that all the people drede the
cruelte of ꝑ Barbaryns. And than ꝑ em-
perour cōmysed to sayntˉ Johan ꝑ charge
of his lygacyon. And he not remembryge
the ennemytye be twene them went forth
Joyously. And thā Ganas whiche knew
ꝑ trouth of hym came for to mete hym on
the waye/for he knewe well that he came
for pyte/and he toke hym by ꝑ hande and
kyssed his mouth and his eyen & cōmaū-
ded his sones ꝑ they sholde kysse his ho-
ly knees. And he was of suche a vertue &
so holy that he cōstrayned the moost cruel
men for to drede hy. ¶ In this tyme whā
all these thynges were done & sayntˉ Jo-
han floured in Cōstantynople by doctry-
ne/ & was holden merueylous of all them
of the secte of the Aryens whiche thā en-
creased greately/and they had a chyrche

without the cyte. And in the saturdaye and sondaye they wolde synge without ỹ gates in the nyght ympnes & anthems and on ỹ morowe they wolde go through the cyte syngynge anthems / & yssued out by ỹ gates and entred into theyr chyrche and ceased not to do thus in despyte of crysten men / & songe often this songe. Where ben they ỹ saye one onely to be thre thynges by his vertue. And than saynt Johã doubted that by this songe symple men myght be deceyued / and he ordeyned that the good crystẽ people sholde go by nyght with tapers / torches / and lanteernes syngynge glorious ympnes of the chirche ỹ the euyll werkes of the other myght be destroyed / and that ỹ sayth of the good men myght be affyrmed / & dyd do make crosses of golde and syluer / whiche were borne with tapers brennynge. And than the secte of ỹ Aryens enbraced with enuye rebelled vnto the dethe, So that Arysen on a nyght whiche was chamberlayne of ỹ emperour was smyten with a stone / who was ordeyned by saynt Johan Chrysostome for to go with the ympnes / and of the people were many slayne on that one parte and on that other. Than ỹ emperour moeued by these thynges defended ỹ the Aryens sholde synge nomore ympnes in comyn. And after this holy man suffered great persecucyõ for his ryghtwysnes & trewe doctryne and was exyled / and after repeled agayne. And yet after for enuye he was exyled agayne / & so after many a great labour / & noble doctryne he ended his lyfe beynge in exyle / the .xiiij. daye of September. And whan he was passed / a stronge hayle fyll in Cõstantynople vpon the cyte & vpon the subarbes whiche dyd moche harme. And than all ỹ people sayd that it was done by the wrathe of god / for the wrongful exylynge & condempnynge of ỹ holy man saynt Johan Chrysostome / and that was shewed well by the dethe of ỹ empresse his greatest enemye / whiche deyed the fourth daye after ỹ hayle. And whã this noble doctour of ỹ chyrche was passed out of this worlde / the bysshoppes of the west wolde in no wyse commyne ne haue adoo with the bysshoppes of ỹ east / tyll that the name of that holy man saynt Johan Chrysostome were set ymonge the bysshops his predecessours. Thã Theodocyen a tyght good crystẽ man sone of ỹ sayd Emperour / whiche helde ỹ name & partye of his graunt syre dyd do bryngе the holy relyques of this doctoure into ỹ Ryall cyte with tarers and lyghtes. Thã Theodosyen dyd do put & burye the sayd body of saynt Johã Chrysostome / in ỹ chirche of saynt Sophye in ỹ moneth of Januer. And all the people wente to mete with it and accompanyed it with torches and lyghtes. And thanne Theodosyen worshypped deuoutly the holy relyques and bysyred often his sepulcre prayenge the holy saynt to pardone Archadyen his fader and Eudoxia his moder / and to forgyue them that they had done Ignorauntly agaynst hym / and they were deed longe tofore. This Emperour was of so grete debonayre that he Judged no man to dethe that had offended hym / and sayde that his wyll was to call the deed men to lyfe yf he myght. It semed that his court was a monasterye / for therin were sayde contynually matyns / and laudes / he redde the bokes dyuyne / and his wyfe was called Eudacye / he hadde also a doughter named Eudoxia / whome he gaue to wyfe to Valentynyen whome he made Emperour. ¶ And all these thynges ben wrytẽ more playnly in hystoria Tripertita. And this holy man saynt Johan Chrysostome passed about the yere of our lorde. CCC. and.lxxx.

¶ Here foloweth the lyfe of saynt Cornelys the pope and martyr. And fyrst of the Interpretacyõ of his name. And of saynt Cypryan.

Of saynt Cornelys.

Cornely is expowned & is as moche to saye as entendynge in prayer and the garde in abydynge thynges outrageous/or Cornely is sayde of cornu/whiche is asmoche to saye as stronge/& of leos/ŷ is people/ŷ is the strength of people. Cyprian is sayd of cipris ŷ is ovnture/& ana/ŷ is hyghe/than Cyprianne is asmoche to saye as ovnture of heyght. For he had ovnture of ŷ grace souerayne & of vertues/or Cyprianne is sayd of Cypris/ŷ is to say heupnes or heritage/for he had heupnes of his synnes & heritage of the heuenly Joyes.

Saynt Cornely succeded Fabian in the papacye/& was sende in exyle of Decyan Cezar & his clerkes with hym & there he receyued letters of confort fro Cyprianne bysshop of Cartage. And at ŷ laste he was brought agayne from exyle & presented to Decyan. And whā he sawe hym faste in the fayth/he cōmaūded that he sholde be beten w̄ plomettes of leed/& that he sholde be brought vnto the temple of Mars for to do sacrifyce/orels to haue his heed smyten of. And as he was ledde a knyght prayed hym ŷ he wolde retourne to his house bycause of Salust his wyfe whiche had layne fore seke fyue yere of ŷ palsye/and she was heled by his prayers And than anone.xxi.knyghtes with her byleued in god/& were all brought to the temple of Mars by the cōmaundement of Decyan for to do sacrifyce/and they all spyte agaynst it and were all martyred w̄ Cornely. And they suffered dethe aboute the yere of our lorde.CC.& .liij. And than

Of saynt Eufemye.

Cyprianne bysshop of Cartage was presented in the same cyte/and was brought tofore Paterne the Consull. And whan he coude not tourne hym in nowyse fro ŷ fayth of Jhesu cryste/than he sende hym in exyle. And fro thens he was called agayne of Galeryen Consull/whiche came after Paterne/and so receyued martyrdome by smytynge of his heed. And so whan the sentēce was gyuen on hym/he sayd graces & thākynges be gyuē to god. And than whā he came to the place of his martyrdome/he cōmaūded his seruauntes to gyue to hȳ that sholde smyte of his heed.xxb. pyeces of golde. And than he toke a lynnen clothe & bounde his eyen w̄ his owne handes. And thus he receyued the crowne of martyrdome/ŷ yere of our lorde.CC.and.lvi.

Here foloweth the lyfe of saynt Eufemye. And fyrste of the interpretacyon of her name.

Eufemia is sayd of eu/that is good & femme that is a woman/as who sayth/a good woman/ŷ is for to wete/a profytable/honest/& delectable. For ī this treble maner she is said good/she was profytable to other by her cōuersacyon/honest by her ordynaūce of maners/and delectable to god/or Eufemye is sayd thus/as swetenes of sowne/swete sowne is made in thre maners/ŷ is to wete by voyce/as in syngynge/by touchynge/as in an harpe/and by blowynge/as in pypes & organes. Thus was ŷ blessed Eufemye swete sowne to god in voyce of her prebycacyon/in touchynge of her good werke/and in blowynge of her deuocyon.

Eufemye was doughter of a Senatour and sawe crysten men in ŷ tyme of Dyoclesyan the Emperour so sore tormented and all to rente by dyuerse tormentes/she came to the Judge and cōfes

ſed her to be cryſten / & ſhe cõforted by enſample the courages of other men & by cõſtaunce. And whan ỹ Judge ſawe ỹ cryſten men the one tofore another / & made other to be preſent bycauſe they ſholde be aferde of ỹ they ſawe ỹ other ſo cruelly tormẽted & broken & ỹ they ſholde ſacrifyce forthe & fere. And whã Eufemye ſawe thus hewen tofore her ỹ holy ſayntes / ſhe was more conſtaunt by ſtedfaſtneſſe of ỹ holy martyrs & ſayde to the Judge ỹ ſhe ſuffered great wronge of hym. Than the Judge was gladde wenynge ỹ ſhe wolde haue conſented for to do ſacrifyce. And whan he demaũded her what wronge he hadde done to her. She ſayd to hym / for ſyth I am of a noble lygnage why putteſt ỹ tofore me the straũgers & vnknowen / & makeſt thé to go to cryſte tofore me. For it were my pleaſure to go thyder by martyrdome tofore them. And ỹ Judge ſayd vnto her. I hadde ſuppoſed ỹ thou woldeſt haue retourned in thy thoughte / and I was glad that ỹ haddeſt remembred thy nobleſſe. And than ſhe was encloſed in the pryſon & tho brought tofore ỹ Judge. And than ſhe complayned ryght greuouſly why agaynſt the lawes of ỹ emperoures ſhe was alone ſpared for to be out of boũdes. And than ſhe was longe beten wt̃ kyſtes & afterwarde ſende agayne into pryſon. And the Judge folowed her & wolde haue takẽ her by force for to haue accompliſſhed his foule luſte. But ſhe defended her forcybly / & the vertue dyuyne made the handes of the Judge to be lame And than the Judge wende to haue ben enchaunted & ſende to her the prouoſte of his houſe for to promyſe to her many thynges for to make her to cõſent to hym / but he myght neuer open the pryſon whiche was ſhytte / neyther with ỹ keye ne with axes tyll he was rauyſſhed wt̃ a deuyll cryenge & treatynge hymſelf that vnneth he eſcaped. And than ſhe was drawen oute & ſette vpon a whele ful of brennynge coles And the artyllour ỹ was mayſter of ỹ tormentes had gyuen a token to them for to tourne it / ỹ whan he ſholde made a ſowne that they all ſholde tourne it / & than the fyre ſholde ſprynge oute therof and all to breke and to rende the body of ỹ bygyne. But ỹ by ordynaũce of god the yron that the artyllour & mayſter had in his hãde fyll to ỹ erth & made ỹ ſowne / & they thã tourned haſtely / ſo ỹ the whele brente the mayſter of ỹ werke / and kepte Eufemye without hurte ſyttynge vpon the whele. And the parentes of the artyllour wepte and put the fyre vnder the whele & wolde haue brent Eufemye with ỹ whele. But the whele was brent / and Eufemye was vnbounden and ſaued by ỹ angell of god and was ſene ſtande all hole without hurte in an hyghe place. And than Appulyen ſayde vnto the Judge. The vertue of the cryſten people may not be ouercomẽ / but by yron / therfore I counſeyle the for to do ſmyte of her heed. And than they ſette vp ladders / & as one wolde haue ſette hande on her / he was anone ſmyten with a paſſye & ſo was borne thens halke deed. And thanne another named Boſtnes and he went vpon hygh / but he was anone chaũged in his courage / and repẽted hym and requyred her humbly of pardonne. And whan he hadde his ſwerde drawen / he cryed to the Judge / that he hadde leuer flee hymſelfe than touche her whome the angell defended. At the laſte whan ſhe was taken thens / the Judge ſayd to his chaũceler that he ſholde ſende to her all ỹ yõge men that were Joly for to enforce and to make her to do theyr wylles tyll ſhe ſholde fayle and deye. And thanne he entred in and ſawe with her many fayre bygynes prayenge with her / & ſhe made hym to be cryſtened with her admoneſtemẽtes. And than the Judge dyd do take the bygyne by the heer and hanged her therby / and ſhe euer abode cõſtaũt and vnmoeuable. And than he dyde do ſhytte her in pryſon

without meet. viij. dayes/and pressed her ther bytwene two stones/as who sholde presse olyues/but she was euery daye fed ẅ an angell. And whā she was bytwene these. ij. harde stones/she made her prayer/& the stones were cōuerted into tyght softe asshes. Than the Judge was ashamed for to be baynquysshed of a mayde & made her to be throwen into a pyt where as cruell bestes were whiche deuoured euery man ỹ came therin. And anone they came to this holy byrgyne in fawnynge her & Joyned theyr tayles togyder & made of thē a chayre for her to sytte on. And whā the Judge sawe ỹ she was moche cōfoūded so ỹ he almost dyed for anguysshe and sorowe. Than ỹ bocher came for to auenge ỹ Iniure of his lorde & smote his swerde into her syde & all to hewe her/& was made a martyr of Jhesu cryste. And ỹ Judge cladde hym ẅ clothes of syluer & hāged on hym owches & brooches of golde but whan she sholde haue yssued out of ỹ pytte/he was raupysshed of the bestes & al deuoured anone. And thā his people sought hym & vnneth founde they a lytell of his bones ẅ his clothe of sylke & his owches of golde. And than ỹ Judge ete hym selfe for madnes & was foūde deed wretchedly. And Eufempe was buryed in Calcedonye. And by her merytes al ỹ Jewes & paynyms of calcedonie byleued in Jhesu cryst. And she suffered dethe aboute ỹ yere of oure lorde. CC. & lxxx. And saynt Ambrose sayth of this byrgyn thus. The holy byrgyn tryūphaūt in byrgynyte receyuynge ỹ mytre deserued to be cladde ẅ the crowne by whole merytes the wycked enemy is baynquysshed. And ỹ cruel her aduersary & Judge is ouercomē/the byrgyn is saued fro the fornayse or fyre/harde stones ben conuerted into pouder/wylde bestes bē made meke & tame/& enclyne downe theyr neckes. And all maner of peynes & tormentes by her oraysons & prayers ben ouercomen. And at the laste smytē ẅ a swerde she left ỹ cloyster of her flesshe/& is Joyned to ỹ celestyall company glad & Joyous. And blessed lorde this blessed byrgyne commaundeth to the thy chyrche. And good lorde lete her praye to ỹ for vs synners. And this byrgyne wout corrupcyon flourysshynge gete vnto vs ỹ our desyres may be graūted of the.

¶ Here folowe th ỹ lyfe of saynt Lambert & fyrst the interpretacyon of his name.

LAmberte is sayde of lampos in greke/whiche is as moche to saye as brēnynge/& of thus that is encence/ỹ is to saye encence brennynge to god or he may be sayd of lambas/a lampe whiche gyueth lyght in ỹ chyrche. He was encence brennynge to god by dystresse of cōscyence & for to kepe obedyēce/and he was lyght in the chyrche by noble predycacyon/and by exemple of good operacyon.

LAmbert was of a noble lygnage/but he was more noble by holines & was informed in lecture i his fyrst aege So for his holynesse he was loued of all ỹ people i suche wyse & after his mayster Theobarde he deserued to be promoted for to be bysshop of Trecht/whome Chyldebryke kynge of Fraūce loued moche and had hym alway dere tofore other bysshopes. But whan the malyce of the Jewes grewe the felons putte hym out of his honour wout cause/and sette Ferramunde in his sete. And Lābert entred into a monastery and was there and conuersed. vij. yere goodly. ¶ On a nyght whā he arose

fro prayer/he lete wynde goo behynde by Ignorauce. And whā ỹ abbot herde it he sayd/he ỹ hath done ỹ let hym go out to ỹ crosse bare fote. And anone Lāberte wēt out to ỹ crosse bare fote in his hayre/ and was ther & went into ỹ snowe & in ỹ frost Whan the bredren chaffed them after matynes/the abbot demaūded where Lambert was/& a broder sayd ỹ he was gone to ỹ crosse by his cōmaūdement. He dyde do call hym/& than ỹ abbot & his mōkes requyred hym to pardone thē. But he not onely pardoned them but also preched to thē the vertue of pacyence. And after. viij yere Freramūde was put out & sayt Lābert was brought agayne by ỹ cōmaūdement of Pyppyn to his fyrst see/& there he shone by worde & by exemple in al vertue Than two wycked men adressed thē agaynst hym & began to rebuke & blame hym strongely/& the frendes of the same bysshop slewe thē. ¶ In ỹ tyme Lāberte began to blame strōgely Pepyn for a comyn woman ỹ he helde. And Dono a colyn of them ỹ had be slayne & broder of ỹ same comyn woman & officer of ỹ kynges hall assembled a great felawshyp & assyged al aboute ỹ bysshops place/& wolde auēge the dethe of his colyn on saynt Lambert. And whan a chylde came to saynt Lambert whiche was in his prayers and tolde hym hereof/he trustynge wel in our lorde thought he wolde well vaynquysshe thē & tooke a swerde/& as he had remēbred hȳ selfe/he threwe awaye his swerde & Judged hȳselfe to vaynquysshe in sufferynge of dethe/than to laye his holy handes in blode of ỹ felons/& this holy mā warned his people ỹ they sholde cōfesse theyr synnes & suffer pacyently deth. And anone ỹ felons came vpon thē & slewe forthewith saynt Lambert whome they foūde in oryson & prayer. And whan they were gone/ some of his men that escaped bare ỹ body to the Cathedrall chyrche secretely by water in a bote and buryed it with great heuynes of them of the cyte. In the yere of our lorde foure hondred &.x.

¶ Here folowe th ỹ lyfe of sayt Mathew and fyrst of his name.

MAthew was named by two names that was Mathew & Leuy. Mathew is expowned as a hasty gyft/or a gyuer of counseylle. Or it is sayd Mathew of magn^{9}/and theos/ỹ is god/as it were a great god/or of manus/ỹ is an hāde/& theos/ỹ is god as it were ỹ hāde of god. He was a gyfte of hastynesse by hasty cōuersyon/a gyuer of coūseyll by holsome predycacyō/ greate to god by pfeccyon of lyfe & thōder of god by wrytynge of the holy gospelles of god. Leuy is interpreted assūpte/or applyed/ or put to/or set. He was assumpte & take away fro gaderynge of tolles. He was applied to ỹ nōbre of ỹ apostles. And he was put to ỹ cōpany of ỹ euangelystes/& sette to the cathaloge of ỹ martyrs.

MAthewe the apostle prechynge in Ethyope in ỹ cyte ỹ is sayd Nadaber foūde ther two enchaūtours named Zaroes & Arphaxat/whiche enchaunted ỹ mē by theyr arte/so ỹ whom ỹ they wolde sholde seme ỹ they were pryued of ỹ helth & office of theyr mēbres/ whiche were so eleuate in pryde ỹ they made thē to be honoured as goddes. Thā Mathewe ỹ apostle entred into ỹ cyte/& was lodged with ỹ Ennuche of Candace the quene whome Philyppe baptysed. Than he dysconered the faytes and dedes of the enchaūtours in this maner/that all that they dyde to men into hurte/that tourned Mathew in

into helthe. Than this Eunuche demaũ ded of saynt Mathewe how he had & vn/ derstode so many tongues. And thã Ma/ thewe tolde hym how ỹ holy ghost descen ded & had gyuẽ ỹ apostles all scyences of tongues/ ỹ lyke as they had enpryscd by theyr pryde to make the toure vnto heuẽ/ whiche cessed by confusyon of tongues ỹ were chaunged. All in lyke wyse the apo/ stles made a toure of scyences of tongues and nothynge of stones but of vertues/ by the whiche all that byleue shall moũte vp into heuen. Than came before them a mã ỹ sayd ỹ the enchaũtours were come wt two dragõs whiche kest fyre & sulphur by theyr mouthes & nosethyrlles & slewe all ỹ mẽ. Thã ỹ apostle garnysshed hym wt the sygne of the crosse & went out sure/ ly to them. And anone as these dragons sawe hym/ anone they came & slepte at his fete. Than sayd Mathewe to ỹ enchaũ/ tours/ where is your crafte awake ye thẽ yf ye may/ & yf I wolde prayer our lorde ỹ whiche he wolde haue cõmysed in me/ I sholde soone execute on you. And whan ỹ people were assembled he cõmaũded the dragons ỹ they sholde departe wout hur tynge of ony/ & they went anone. And the apostle made a great sermon of ỹ glory of paradyse terrestre sayenge ỹ it appered a bone all ỹ moũtaynes/ & was nyght vnto heuen/ & ỹ there were neyther thornes ne roches/ & ỹ lylyes & roses flourysshed al/ waye & wexed neuer more/ but ỹ people were there alway ponge. And ỹ sowne of angelles sowned there alwaye/ & the byr des came anone as they were called. And sayd ỹ out of this paradyse was mã cast/ but he was called to ỹ paradyse of heuen by ỹ natiuite of our lorde. And as he sayd these wordes to ỹ people/ anone arose a great noyse & a great wepyge made for ỹ sone of the kynge whiche was deed. And whã these enchaũtours myght not reyse hym/ they made the kynge to byleue ỹ he was rauisshed into ỹ cõpany of ỹ goddes And he sholde make to hym a temple & an ymage. And than ỹ forsayd Eunuche ỹ keper of ỹ quene Candace made ỹ enchaũ tours to be kepte/ & sende for the apostle. And whã the apostle was come/ he made his prayer & reysed ỹ kynges sone anone. And than the kynge whiche was named Egyppe sende for all ỹ mẽ in his prouyn/ ces/ sayenge to thẽ. Come & se ye god in ỹ lykenes of a mã. And than ỹ people came wt crownes of golde/ & dyuers maners of sacrysyces & wold haue sacrysyed to hym. And than saynt Mathewe beheldc them & sayd/ what do ye men. I am not god/ but am seruaunte of our lorde. And by ỹ com/ maundement of hym they made a great chyrche of ỹ golde & syluer ỹ they hadde brought/ whiche by ỹ space of. xxx. dayes was edyfied & achyued/ i whiche chyrche ỹ apostle sate. xxxiij. yeres/ & cõuerted all Ethyope to ỹ layth of cryst. And thã the kynge Egelyppe wt his wyfe & his dough ter & all ỹ people were baptysed. And thã the apostle halowed to god Ephygene ỹ kynges doughter & made her mayster es & gouernes of moo than two hondred vyr gynes. And after this Hyrtake succeded to the kynge & couepted ỹ sayde vyrgyne Ephygens & promysed to ỹ apostle halfe his realme yf he wolde make her consent to be his wyfe. And ỹ apostle sayd to hym ỹ after ỹ custome of his predecessour/ he sholde on ỹ sondaye come to ỹ chyrche/ & Ephygene beynge present wt ỹ other vyr/ gynes/ & he sholde here what he sholde saye of the goodnesse of lawfull maryage And ỹ kynge departed wt great Joy/ and supposed ỹ he sholde haue styred Ephyge ne to his maryage. And whan the vyrgy nes and al the people were assembled/ he spake lõge of good and lawfull matrymo/ ny/ and was moche alowed of ỹ kynge/ whiche supposed ỹ he had sayde for to ha/ ue Joyned with the vyrgyn to hym for to consent the maryage. Than scylẽce was made/ and he made rehersayle of his ser/

mon sayenge/that maryage is good yf it be truely holden by good alyaūce. But ye ȳ ben here knowe ye wel ȳ yf ony seruaūt wolde take ȳ wyfe of a kynge wedded/he sholde not onely renne to ȳ kynge/but aboue ȳ he sholde deserue dethe and not for to wedde her/but for ȳ he so in takynge ȳ spouse of his lorde sholde corrupte ȳ maryage Joyned. And thus the kynge that knewe ȳ Ephygene was made spouse vnto the kynge perdurable/& is sacred with the holy vayle. How mayst thou take the wyfe of a more puyssaūt kynge/and couple her to the by maryage. And whan the kynge herde this he began to enrage/& departed all wood & frantyke. And the apostle without drede and constant/confyrmed all the other in pacyence. And Ephygene lyēge tofore hym for drede he blessed her and all the other vyrgynes also. And after the solempnytes of ȳ masse/ȳ kynge sende a tourmentour whiche slewe Mathewe w a swerde behynde hym/whiche was standynge by ȳ awter holdynge his handes into heuen/& so was consecrate a martyr. And thā all ȳ people wolde haue gone to the palays for to haue slayne the kynge. And with great peyne were they holden of the preestes & dekens/& halowed with great Joye the martyrdome of ȳ apostle. And than ȳ kynge sende to Ephygene matrones & enchauntresses/but for all thē whan he sawe that he myght not tourne her courage ne drawe her to hym in no maner/he enuyronned and sette the hous of her with a ryght great fyre for to brenne her and the other vyrgynes. And than the holy apostle apered at the fyre/& put out the fyre aboute the house/and it toke the palays of the kynge/so ȳ it brent and consumed all that was therin ȳ none escaped sauf the kynge & his sone onely. And the sone was rauysshed of the deuyll and began to crye and confesse his faders synnes/and went to the sepulcre of the apostle/and ȳ fader was made a foule messell. And whā he sawe that he myght not be cured/he slewe hymself with his owne hande with a swerde. And than ȳ people establysshed for to be kynge the broder of Ephygene whome the apostle had baptysed/& reygned. lxx. yeres/& establysshed his sone for to be kynge after hym/& encreaced moche honour of cristen mē/and replenysshed all Ethyope with noble chirches of our lorde. And than zaroes and Arphaxat fledde into Perce fro the day that the apostle reysed the sone of the kynge. But saynt Symon and Jude vaynquysshed theym there. And knowe ye ȳ foure thynges prynceypally ben consydered in ȳ blessed saynt Mathew. The fyrst is ȳ hastynesse of obedyence/for as soone as our lorde called hym he lefte all and doubted nothynge the lordes/& lefte the rekenynges of his receptes Imperfyte/and Joyned hȳ perfytely to our lorde Jhesu cryst And for this hasty obedyence some toke occasyon of errour in theymselfe/lyke as saynt Jherome recordeth in the ozygynal vpon the forsayd place/sayenge in that place. Porphyrye and Julyan august repreued in the same place the holy of ȳ story lyenge sayenge that as the story sayth Lyke as they folowed sodaynly the sauyour/that they wolde as hastely folowe an other man that had called thē. For there were shewed so many vertues and so many tokens tofore/that the apostles of our lorde bileued verely without doubte. And certaynly this resplendysshour of ȳ presuy mageste shone in his blessed face at ȳ fyrst to thē that sawe hym. And he myght by that syghte and wyll drawe them to hym/yf suche vertues as men saye were in a precyous stone whiche is named Magnete/whiche drawyth to hȳ festues and strawes. How moche more the creature of all thynge maye drawe to hym whom he wyll/this sayd Jherome. The seconde is larges or his lyberalyte/for anone he made to hym a great feest in his house ȳ whi

the was not great by apparey of metes/ but it was moche great onely by reason of great delyre/for he receyued hȳ w̄ ryght great wyll & ryght great delyre/& also it was great by reason of serupce. For this feest was a demonstraunce of great myste ry/whiche mystery the glose expowneth vpon saynt Luke sayenge/he that recey ued our lorde Jhesu cryst to his hous was fedde w̄inforth plētuously of greater thȳ ges than the other/ȳ is to wete of delecta cyons/of good maners/& of good delytes. And after he was great by reason of his enlygnementes/for he shewed great te chynges & doctrynes/& this was of great mercy by delyre & not by sacrylyce as he sayd. Misericordiam volo et non sacrifi cium. &c. And also they ȳ ben hole nede no leche/& so it was great/for ther was Jhe su cryst & his dyscyples. The thyrde is hu mylyte/whiche appereth to hym in two thynges. Fyrste he shewed hym a publy cane/the other euangelystes as the glose sayth/bycause of shame/& for ȳ honour of ȳ euangelyst they sette not theyr comune name/but it is wryten ȳ Juste is fyrst ac cuser to hymselfe. And Mathewe named hymselfe publycane fyrst bycause that he shewed ȳ none conuerted ought not myl trust of helthe/lyke as he was made of a publycane an apostle and euangelyst. Se condly bycause he was pacyent in his In iures/for whā ȳ pharyses murmured ȳ Jhesu cryst was descended to a man syn der/Mathewe myght haue answered/ye bē more wycked & more synfull that wene they ben Just & refuse ȳ leche/for I may no more be sayd synner ȳ am gone to the leche of helth/and hydde not my synne ne woūde. The fourth is ȳ great solempnyte of hym in ȳ chyrche of his gospelles/his gospelles ben oft & more vsed in ȳ chyrche than other euangelystes/lyke as ȳ psal mes of Daupd/& ȳ epystles of Poule ben rehersed before other scryptures whiche ben more ofter recyted in the chirche. And this is the reason ȳ James wytnesseth/ ȳ there ben thre maner of synnes/ȳ is to wete/the synne of pryde/of lechery/and of auaryce. In ȳ synne of pryde syned Sau lus/for Saule by ȳ synne of pryde perse cuted ȳ chyrche ouer proudly. Dauyd syn ned in lechery/for he made auoutry/& for his aduoutetry he slewe Uryas his true knyght. And Mathewe syned in ȳ synne of auarice/for couetous he medled hym of vylaynous gayns/for he was in a porte of ȳ see wher he receyued ȳ toll & custome of shyppes & marchaundyses. And how be it ȳ they were synners/yet alway oure lorde toke theyr penaunce in gree & was pleased therwith/so that he pardoned not them onely theyr synnes but multyplyed in them his gyftes of grace. For hym that was a ryght cruell persecutour/he made a ryght true precher. And hym that hadde be a bouterer & hompeyde he made a pro phete. And hym ȳ coueited so vylaynous gayns he made apostle & euangelyst. And therfore these forsayd thre ben ofte rehet ced/that no man ȳ wolde be cōuerted shol de haue despere of pardon/whan suche ȳ were i so great syne he beholdeth to haue ben in so great grace. And it is to be consy dered that after saynt Ambrose some thȳ ges ought to be noted in ȳ conuersyon of saynt Mathewe/ȳ is to wete somwhat of the party of the leche/and some of the par tye of ȳ seke to be heled. In ȳ leche were thre thynges/that is to wete wysedome by whiche he knewe the rote of the mala dy and ȳ bounte by whiche he mynystred the medycyne/& the power by whiche he heled hym so soone. Of these thre sayth sa ynt Ambrose in the persone of ȳ sayd Ma thewe. This mayster maye take awaye the sorowe of myne herte/and the drede of the soule whiche knoweth the thynges hydde & prpuy. And this is as touchynge the fyrst. And as the seconde I haue fou de a leche that dwelleth in heuen and she deth i erthe his medycyne. And as to the

thyrde he sayd/he may well hele my wou̇des that knoweth not his owne. In this blessed seke mā that was heled/that is to saye saynt Mathewe thre thynges are to be cō̄sydered after saynt Ambrose. He toke awaye fyrst his malady/he was alwaye agreable to his leche/and he was alwaye clene and hole after that he had receyued his helthe. Than he sayde. Mathewe folowe now thy leche merely & gladly. And he Joynynge sayd/now I am no publycane/ne am not leuy/I haue put awaye Leuy sythen I haue receyued cryste and folowe hym/and this is the fyrst. And as to the seconde I hate my lygnage and se my lyfe/and folowe the onely Jhesu crysti And as to the thyrde he sayde. Who shall departe me fro the charyte of oure lorde god whiche is in me. Trybulacyon or anguysshe or hunger or who sayth nothynge And the maner of helynge as saynt Ambrose sayth was treble. Fyrste Jhesu crysti bounde hym with boundes. Secondly he he Imprynted in hym charyte. And thyrdly he clensed hym from all rotynnes. And Ambrose sayth in ỳ persone of Mathewe. I am bounden with ỳ nayles of keythe: & good lyfe of charyte. Secōdly I shal kepe thy cōmaūdement as I inprynted in me by charite. And as to ỳ thyrde/good lorde come soone and open my woundes/leest ony noyfull humours corrupte ne rotte ỳ hyd passyons/& washe thē ỳ ben foule & clense thē. His gospell ỳ he had wryten w̄ his owne hande was foūden w̄ the bones of saynt Bernabe/the whiche gospelles Bernabe bare with hym/& layde thē vpon thē ỳ were seke/& anone they were heled by ỳ merytes of ỳ martyr. And were foūden in ỳ pere of our lorde fyue hōdred.

Here folowyth the lyfe of saynt Mauryce/and fyrst of his name.

Mauryce is sayde of mare/ỳ is bytter/and cis/that is to saye bompynge odour/or harde/or of us/that is to saye counseylour or hasty/or it is sayde of mauron/whiche after ỳ lydore in greke is sayd blacke/he had bytternes for his euyll ydolatry/and dylacyon of his coūtree/he was bompynge by couetyse of superflue thynges harde & fyrme to suffer tormētes/coūseylour by admonestment of knyghtes his felawes/hasty by ardour and multyplienge of good werkes blacke by despysynge hymselfe. And the blessed Euthere wrote and ordeyned his passyon whan he was Archebysshop of Lyon.

Mauryce or Morys was duke of ỳ ryght holi legyon of Thebās/they were named Thebans of Thebes theyr cyte. And ỳ regyō is in ỳ partyes of ỳ est beyonde ỳ partes of Arabye/& it is full of ryches/plentuous of fruyte delectable of trees. The indwellers of ỳ regyon ben of great bodyes/& noble in armes/stronge in batayll/subtyll in engyne/& ryght habundaūt in wysedome. And this cyte had an hondred gates/of whiche is sayde in this verse. Ecce vetus Teba. centum tacet obruta portis. That is to say ỳ towne of Thebes w̄ an hondred gates is now ouerthrowen ryght strōge. To thē James ỳ broder of oure lorde preched ỳ gospel of our lorde. ¶ In that tyme Dyocelyan & Maximyan emperoures wolde haue vtterly destroyed ỳ fayth of our lorde Jhesu crysti/& sende suche epystles to all ỳ prouynces where all crysten men dwelled/yf ony thynge behoued to be determyned or to be knowen. And all the worlde were assembled on that one party/& Rome alone were of ỳ other party/all ỳ worlde sholde be as vainquysshed & ouercomen/& rome onely sholde abyde in ỳ hyenes of scyence. And wherfore than ye ỳ ben not but a lytell people and contrary to ỳ commaunde ment of her/& refuse so folyly ỳ establysshmentes of that cyte of Rome. Wherfore receyue ye the fayth of ỳ goddes immortall

orels sentence yrrcuocable of dampnacyon shalbe pronounced agaynst you. And than the crysten people receyued these letters/and send agayne theyr messangers home agayne all voyde wout an answere. And thā Dyoclesyan & Maxymyan were moeued by great yre & wrath/sende vnto all the prouynces/and commaunded ỹ they sholde come to Rome redy in armes of batayll for to dyscomfyte all the rebelles of the empyre. Than the Letters of ỹ Emperours were sende and dyrected to ỹ Thebans/whiche people after the commaundement of god/they rendred to god ỹ was due to hym/& to the Cezar ỹ was longynge to hȳ. And than assembled this cholen legyon of knyghtes/ỹ is to wete. vi. thousande. vi. hondred & .lxvi. knyghtes and were sende to the Emperoure for to helpe in theyr Iuste & lawfull batayles & not to bere armes agaynst ỹ crystē mē/but rather to defende them. And a noble man Mauryce was duke of this holy legyon. And they that gouerned vnder hȳ whiche bare ỹ baners were named sayne Candidus/saynt Innocent/saynt Exuperie/saynt Victor/and saynt Constancien/all these were capytaynes. Than Dyoclesyan sende agaynst the Frenshe men Maxymyan whiche he had made felawe with hym in the empyre/& delyuered to hym a great strength without nombre/& adioyned to hym the legyon of Thebans. And they had ben exorted of saynt Marcell ỹ pope/that they sholde rather suffer dethe than to corrumpe the fayth of Ihesu cryst. And whan this greatest host wout nombre had passed the mountaynes & came bynethe/the Emperour cōmaunded ỹ all they that were with hym sholde do sacrifyce to the ydolles/& on them that wolde not sholde be ronnen on as rebelles to be destroyed & specyally on crysten mē. And whan the knyghtes herde that/they departed fro ỹ hoost. viij. myle ferre/and toke there a certayne place delectable by the ryuer of Rhone/whiche was named Aganon. And whan Maxymyan knewe it/he sende knyghtes to them and cōmaunded ỹ they sholde come hastely vnto the sacrifyces of the goddes with ỹ other. And they answered that they myght not do so/bycause they helde ỹ fayth of Ihesu cryst And than the emperonre enbraced with yre sayde/ỹ Iniure celestyall is medled with my despyte/and ỹ relygyon Romayne is despysed with me. Now shall ỹ constymax knyght fele/not onely for me/but for to auenge my goddes. Than Cezar cōmaunded his knyghtes that they sholde go and constrayne them to do sacrifyce to his goddes/orels they sholde alwaye slee the tenth mā. Than the holy sayntes strached out theyr hedes with Ioye and hasted that one tofore that other to come to the deth. And after saynt Mauryce arose vp and sayd vnto his felawes ymonge other thynges. Enioye ye with vs/and I thanke you for we ben all redy to depe for the fayth of Ihesu cryste/we haue sufered our felawes knyghtes to be all slayne/and I haue suffered your felawes to sufferdethe for Ihesu cryste/and I haue kepte the cōmaundement of god/whiche sayd to Peter/putte thy swerde into thy shethe. But now bycause we ben enclosed wt the bodyes of the knyghtes our felawes/& haue our clothes reed of theyr blode/than let vs folowe them by martyrdome/& yf it please you let vs sende this answere to Cezar. We ben the knyghtes syr emperoure and haue taken armes to ỹ defence of ỹ comune wele. In vs is ne treason ne drede/but in no wyse we wyll forsake the lawe ne fayth of Ihesu cryste. And whā the emperour herde that he cōmaunded for to byheed yet the .x. man of them. And whan that was done/one of ỹ baneres named Exuperye toke the baner & stode ymonge them and sayde. Oure glorious duke Mauryce hathe spoken of the glory of our felawes knyghtes. Me thynke not

that I take armes for to reſiſte ſuche thyn-
ges/but leſt our tyght handes caſt awaye
ſuche ſtedfaſtely armes & let vs arme vs w̄
vertues/& yf it pleaſe you let vs remaūde
vnto the emperoure ſuche wordes. We b̄e
knyghtes of thyn empyre/but we cōfeſſe
vs for to be the ſeruauntes of Jheſu cryſt
we owe vnto the chyualry/and vnto hym
Innocency/and of the we attende the re-
warde of our labour/and of hym we haue
the begynnyge of lyfe/and we ben redy
to receyue for hym all tormētes/and ſhall
not departe from his fayth. Than Cezar
commaunded that his hooſt ſholde enuy-
ronne all ỹ legyon of the knyghtes ſo that
none ſholde eſcape. Than were enuyron-
ned the knyghtes of Jheſu cryſt w̄ knygh
tes of the deuyll that one of them ſholde
not eſcape and were all to hewen/& were
ſmyten of hedes and handes/and troden
vnder the fete of the horſes/and were ſa-
cred martyrs of cryſte. And they ſuffered
dethe in the yere of our lorde. CC.C.lxxx.
Neuertheleſſe there eſcaped ſome by the
wyll of our lorde and came vnto other re-
gyons & preched the name of cryſte/& had
in other places victory of martyrdome.
And it is ſayd that Solutor and Auentor
and Octauus went vnto Thauryne/and
Alyſander to Byrgame/Secōde to Vyn-
remylye/and Victor Conſtancyen & Ur-
ſyn and other that eſcaped. And whan the
bochers deuyded the praye ymonge thē &
ete togyder/than they ſawe an olde man
named Victor paſſe forthe by/and they
bade hym come and ete with them. And
Victor began to demaunde of them how
they myght ete with Joye ymonge ſo ma
ny men ſlayne and deed/and whan that
he had herde that they were all cryſtē mē
he ſyghynge wayled greatly and ſayd/he
had ben well bleſſed yf he had ben ſlayne
with them. And whan they apperceyued
ỹ he was a cryſten man they anone ranne
vpon hym and ſlewe hym. And after this
Maxymyan beynge at Melane/and Dy-
oclesyan at Nychomedye in one daye for-
ſoke theyr purpure clothynge and layde it
downe for to lede a more ſymple lyfe. And
they ỹ were yonge as Conſtancyen/Max-
imien and Galeryen whome they had or-
deyned Cezaryens ſholde gouerne ỹ Em-
pyre. And as Maxymyan wolde agayne
reygne & cōmaunde as a tyraūte/he was
purſewed of Conſtancyen his ſtepſone/&
fynyſſhed his lyfe by hāgynge. And after
this the holy body of Innocent one of that
legyon whiche had bē caſt in the ryuer of
Rhone was founden by Damaryen of
Genauence & Grato of Auguſtodonence/
& Prothaſe of ỹ ſame byſſhoppes in theyr
chyrche is honourably buryed. And there
was a paynym a werke man ỹ wrought
to make the chyrche with other/but he
wrought not but on the ſondayes in the
tyme whan men ſange & made ſolempny-
te of maſſes in ỹ chyrche. And there came
to hym a cōpany of ſayntes whiche rayſ
ſhed hym & bete hym. And alſo repreued
hym bycauſe he wrought i maſonry whā
other dyd the dyuyne ſeruyce & offyce in ỹ
chyrche. And thā he ſo corrected ranne to
the chyrche to the byſſhop/& requyred to
be cryſtened. ¶ And Ambroſe ſayth thus
of theſe martyrs in his preface/the com-
pany of theſe true cryſten mē enlumyned
with dyuyne lyght compyne fro the fer-
ther endes of the worlde/whiche were ar-
med w̄ ſpyrytuall armes & hydde to theyr
martyrdome with ſtable fayth and dyly-
gent conſtaūce/whome the cruell tyraūt
for to fere them tythed two tymes by the
ſlaughter of the ſwerde/& after he ſeynge
them cōſtant in the fayth of Jheſu cryſte
commaunded them all to haue theyr he-
des ſmytē of. But they brēned in ſo great
charyte that they caſt and threwe awaye
theyr armes and harneys/and knelynge
on theyr knees receyued ſufferably with a
ioyous herte ỹ ſwerdes of them that mar
tyred them/ymōge whome Maurice em-
braced in the loue and in the fayth of Jhe-

su cryste receyued the crowne of martyrdome. Her Ambrosi⁹. ¶ There was a wo mā whiche delyuered her sone to lerne vn to the abbot of the chyrche / in the whiche the holy sayntes lye in. And the sone deyed in a shorte tyme after / wherfore moder wepte without remedy. Than saynt Maurice appered to her & enquyred why she wepte so for her sone. And she answered / ꝑ as lōge as she sholde lyue she sholde wepe for hym. And he sayd to her / wepe no more for hym as he were deed / for knowe thou for certayne he is with vs. And yf ꝑ wylt preue it aryse to morowe & euery day of thy lyfe come to matyns and thou shalt here his voyce ymonge the monkes syngynge. And euery day after durynge her lyfe she came euery daye and herde the voyce of her sone syngynge ymonge ꝑ mōkes. ¶ Whā the kynge Guturanyche had gyuen all that he hadde vnto poore men / and to the chyrche / he sende a preest to fetche vnto hym of the relyques of this holy company. And as he retourned with the relyques a tempest arose in ꝑ lake of Lason / in suche wyse that the shyppe was in great peryll / he sette the case with the relyques agaynst the wawes of the water / & anone the tempest ceased / & the wawes of ꝑ water were appeased. ¶ It happed in the yere of our lorde. ix. hondred. & .lxiij. that some monkes by the accorde of Charles had Impetred & goten of Nycholas ꝑ pope the body of saynt Urbane pope and of saynt Tyburce martyr. And in retournynge they vysyted the chyrche of the holy martyrs / and gate of the abbot and mōkes that they transported the body of saynt Maurice and the heed of saynt Innocent vnto Ancerre / into the chyrche that saynt Germayne had dedyed in the name of these martyrs and broughte it thyder. ¶ Peter of Amyens reherceth ꝑ in Burgoyne was a proude clerke & ambycyous whiche had goten a chyrche of saynt Maurice / & blurped it by force agaynst a mygty knyght wiche was contrary & agaynst hym. And on a tyme was songe a masse in the ende of the gospell is sayd ꝑ they that enhaūced them shall be meked / and they that meke them shall be enhaunced. This sayd malycyous & cursed clerke lawghed and sayd that it was false / for yf I hadde humbled & meked my selfe I had not had this daye somoche rychesses as I haue in the chyrche. And as soone as he had sayde that / anone came a thonder and a lyghtynge fro heuen in maner of a swerde & entred into his mouthe / out of whiche yssued the blaphemyes / and anone he was extyncte and deed sodaynly. Than let vs deuoutely beseche almyghty god / that by ꝑ merytes of this holy martyr saynt maurice & the legyon of all his felawshyppe / whiche is. vi. thousande. vi. hondred and. lxvi. that suffered martyrdome / as here to fore is reherced / that we maye after this transytory lyfe come to the euerlastynge blysse in heuē / where he reygneth worlde without ende. Amen.

¶ Here foloweth the lyfe of saynt Justyne. And fyrst of the interpretacyon of her name.

Justyne is sayde of Justyce / for by Justyce she rendred to euerychē ꝑ was his / ꝑ is to wyte / to god obedyēce / vn to her superyoure prelate reuerence / to her lyke & semblable concorde / to thē ꝑ were byneth and Inferyour dyscyplyne / to her enemyes pacyence / vnto wretches and to them in dystresse cōpassyon and werkes of pyte / and of herselfe holynesse.

Justyne the vyrgyne was of ꝑ cytee of Anthyoche doughter of a preest of the ydolles. And euery daye she sate at a wyndowe by a preest whiche redde a gospell / of whome at the last she was conuerted. And whan the moder of her had tolde it vnto her fader in his bedde / Jhesu cryst

appered to thē with his angelles sayenge Come to me & I shal gyue to you ỹ kyngdome of heuen. And whā he awoke anone they dyd thē to be baptised w̄ theyr doughter/& this byrgyne was strongely greued & vexed of Cypryane. And at ỹ laste she cōuerted hȳ to ỹ fayth of Jhesu cryste. And Cypryane from his chyldehode had be an enchaūtour. For fro ỹ tyme ỹ he was. vii. yere olde he was consecrate by his parentes to the deuyll/& he vsed crafte of Nygromancye/and made women to tourne into Jumentes & beestes as them semed/ and many other thynges semblable/& he was coueytous of the loue of Justyne & brente in the cōcupyscence of her/& he resorted vnto his arte magyke ỹ he myghte haue her vnto hymselfe/or for a man named Acladye whiche also brēte in her loue Than he called a deuyll to hym/to ỹ ende that he by hȳ myght haue Justyne. And whan ỹ deuyll came he sayd to hȳ. wherfore hast ỹ called me. And Cyprian sayde to hym. I loue a byrgyne/canst thou not somoche that I maye haue my pleasure of her. And the deuyll answered. I that myght caste man out of paradyse/and procured ỹ Cayn slewe his broder/& made ỹ Jewes to slee cryste/& haue troubled the men/trowest thou I maye not do that ỹ haue a mayde with the and vse her at thy pleasure. Take this oyntment & enoynte with all her house without forth/& I shall come kyndle her herte in thy loue/that I shall compell her to assente to the. And the nexte nyght folowynge the deuyll wente and enforced hym to moeue her herte vnto vnlawfull loue. Whan she felte it/she cōmaunded her selfe to god/and garnysshed her with the sygne of the crosse/and ỹ deuyll all afrayde of the crosse fledde awaye from her/and came agayne to Cyprian and stode before hȳ. And Cypryane sayde to hym. Why hast thou not brought to me the byrgyne. And the deuyll sayd. I se in her a sygne whiche fereth me/ỹ all strēgth is fayled i me. Than Cypryane lefte hym & called another deuyll more strōger than he was. And ỹ deuyll sayde I haue herde thy commaundemente and haue sene the none power of hym/but I shall amende it and accomplysshe thy wyll. Than the deuyll went to her & enforced hym to moeue her herte in loue/& enflamme her courage in thynges not honeste. And she cōmaunded her to god deuoutely & put fro her ỹ temptacyon by the sygne of the crosse/& blewe on the deuyll and threwe hym awaye anone fro her/and fledde all confused and came tofore Cypryane. And Cypryane sayde to hym. Where is ỹ mayde that I sende the for. And ỹ deuyll sayde. I knowlege that I am ouercomen & am redouted/& I shall saye how. For I sawe in her a sygne horryble/and lost anone all my vertue. Than Cyprian lefte hym & blamed hym/and called the pryce of ỹ deuylles. And whā he was comen he sayde. Where is your strengthe so lytell that is ouercomen of a mayde. Than the prynce sayde to hym. I shall go and vexe her w̄ feuers/& I shall enflamme more ardantly her herte/and I shall arouse & bydewe her body with so ardaunt desyre of ỹ/that she shalbe all frantyke. And I shall offer to her so many thynges ỹ I shall bryngе her to the at mydnyght. Than the deuyll transfygured hȳselfe in the lykenesse of a mayde and came vnto this holy byrgyne and sayde. I am come to the for to lyue w̄ the in chastite/and I praye the that thou saye what rewarde shall we haue for to kepe vs so. And the byrgyne answered/ỹ rewarde is great/and the labour is small. And the deuyll sayde to her what is that than that god commaūded whan he sayde growe and multyply and replenysshe the erthe. Thā sayre syster I doubte that yf we abyde in byrgynyte than we shall make the worde of god vayne and also despysynge and inobedyent/by whiche we shal fall into a greurus Judgemente/where

we shall haue no hope of rewarde / but shall renne in great torment & peyne / thā by the aduysement of the deuyll ỹ herte of the vyrgyne was smyten w̄ euyll thoughtes & was greatly enflammed in desyre of the synne of ỹ flesshe / so ỹ she wolde haue gone therto. But than the vyrgyne came to her selfe & consydered who that it was ỹ spake to her. And anone she blessed her with the sygne of the crosse and blewe agaynst the deuyll / & anone he vanysshed awaye & melted lyke waxe / & incontynent she was delyuered from all temptacyons. A lytell whyle after the deuyll transfygured hym in lykenes of a fayre yōge womā / and entred into her chambre and founde her alone in her bedde / & without shame sprange into her bedde and enbraced her and wolde haue hadde ado with her. And whan she sawe this she knewe well that it was a wycked spyryte / and blessed her as she had done tofore / and he melted awaye lyke waxe. And than by the sufferaūce of god she was vexed with axes and feuers. And the deuyll slewe many men & beestes and / made to be sayd by them that were demonyakes / that a ryght great mortalyte sholde be thorugh all Anthyoche / but yt Justyne wolde consente vnto wedlocke & haue Cypryane. Wherfore all they ỹ were seke and languysshynge in malady in maladyes laye at the gate of Justynes fader and frendes / cryenge that they sholde mary her and delyuer the Cyte of that great peryll. Justyne than wolde not consente in no wyse / and therfore euery body menaced her. And in the. bi. yere of that mortalite she prayed for thē and chaced & droue thens awaye all that pestylence. And whā the deuyll sawe that he profyted nothyng he transmued and transfygured hymselfe in the fourme of Justyne / for to defoule ỹ fame of the holy Justyne / & in mockynge Cypryane he auaūced hym and sayd that he hadde brought to hym Justyne and came vnto hym in lykenesse of her and wolde haue kyssed hym as yf she had ben languysshed for his loue. And whan Cyprya sawe hym and supposed that it hadde bē Justyne / he was replenysshed w̄ great Joye and sayd / thou arte welcome Justyne the fayrest of all women. And anone as Cyprya named Justyne / the deuyll myght not suffer ỹ name / but alsoone as he herde it he vanysshed awaye as a fume or smoke. And whan Cyprya sawe hym decepued / he was all heuy and sorowfull / and than was he more brennynge and desyrous in the loue of Justyne / and woke longe at the dore of the vyrgyne / and hym semed he chaunged hym somtyme into a byrde by his arte magyke and somtyme into a woman / but whan he came to the dore of the vyrgyne / he was neyther lyke woman ne byrde / but appered Cyprya lyke as he was. Acladye by the deuylles crafte was anone tourned into a sparowe And whanne he came to the wyndowe of Justyne / and as soone as the vyrgyne beheld hym he was not a sparowe / but he shewed hymselfe Acladye / and begane to haue angysshe and drede for he myght neyther flee ne lepe. And Justyne dredde lest he sholde fall and breke hymselfe / and dyde do set a ladder by the whiche he went downe / warnynge hym to cesse of his wodnesse lest he sholde be pupysshed as a malefactour by the lawe. And than the deuyll beynge vaynquysshed in all thynges retourned vnto Cyprya and helde hym all confused tofore hym. And thanne Cyprya sayde vnto hym / and how arte thou ouercomē / what vnhappy is your vertue that ye may not ouercome a mayde / haue ye no might ouer her / but she ouercometh you & breketh you all to peyces. Tell me I praye the in whome she hathe all this great myght and strengthe. And ỹ deuyll sayd / yf thou wylt swere to me / that thou wylte not departe fro me ne forsake me / I shall shewe to the her strengthe & her vyctory. And Cyprya sayde / by what othe

shall I swere. And than the deuyll sayde/ swere in my great vertues that thou shalt neuer departe fro me. And Cypriane sayd I swere to the by thy great vertues that I neuer shall departe fro the. Than the deuyll sayd to hym wenynge for to be sure of hym/ this mayde maketh the sygne of the crosse/ and anone we were sore feble & lose all our myght & vertue/ & flee frome her lyke as waxe fleeth fro the face of fyre And than sayd Cypryane to hym/ than ỹ crucyfyed god is more greater than thou arte. And the deuyll sayd/ ye certaynly he is greater than all other. And all thē that we here decepue/ he Judgeth them for to be tormented with fyre Inextyngupble. And Cypryane sayde/ than ought I to be made frende of hym that was crucyfyed/ lest I kal hereafter into suche peynes. To whome ỹ deuyll sayd/ ỹ hast swore by ỹ myght & vertues of my strengthes ỹ whiche no mā maye forswere that thou shalt neuer departe fro me. To whome thā Cypryan sayd. I despyse and forsake the and all thy power/ & renounce the and all the deuylles/ and garnysshe and marke me wt the sygne of the crosse. And anone the deuyll departed all confused. Than Cypryane went to the bysshop/ and whan ỹ bysshop sawe hym/ he wende ỹ he were come to put the crysten men in errour & sayde/ lette it suffyse vnto the Cypryane them ỹ ben wout forth/ for thou mayst nothynge preuayle agaynst the chyrche of god/ for ỹ vertue of Jhesu cryst is Joyned therto & it is not ouercomen. And Cypryane sayde I am certayne that the vertu of our lorde Jhesu cryst is not ouercomen/ and than he recounted all that was happened and dyd hym to be baptysed of hym. And after he profyted moche/ as well in scyence as lyke. And whan the bysshop was deed Cypryan was ordeyned bysshop/ and profelsed the blessed vyrgyne Justyne wt many vyrgynes in a monastery/ and made her abbesse ouer many holy vyrgynes. Than saynt Cyprypane send epystles to martyrs and confortes them in theyr martyrdome The Erle of that countre herde of the fame and renome of Cypryan and Justyne he made them to be presented tofore hym and demaunded them yf they wolde do sacrifyce. And whan he sawe ỹ they abode stedfastly in the fayth of Jhesu cryste/ he commaunded that they sholde be put in a cawdron full of waxe/ pytche & grece brēnynge and boylyge. And all this gaue to them meruelous refreshyge and dyd to them no greke ne peyne: And the preest of the ydolles sayde to the prouoste of that place. Commaunde me syr to stande and to be tofore the Cawdron & I shall anone ouercome all theyr vertue. And than he came tofore the cawdron and sayd. Great is the god Hercules/ and Jupyter the fader of goddes/ and anone the great fyre yssued out from vnder the cawdran & anone consumed and brente hym. Than Cypryane and Justyne were taken oute of the cawdron/ & sentence was gyuen agaynst them and they were bothe byheded togyder/ & theyr bodyes were throwen to houndes and were there seuē dayes. And after they were taken vp & translated to Rome/ and as it is sayde they resten now at Placence. And they suffered dethe the seuenth kalendas of Octobre aboute ỹ yere of our lorde two hondreth and foure score vnder Dyocleslyan.

Here foloweth the lyfe of saynt Cosme and Damyan/ and fyrst the interpretacyon of her names.

COsmas is sayd of cosmos/ whiche is to saye a fourme sharpe or ornacyon. Or after ysydorus Cosmos i greke is sayde clene in latyn. He was to other a fourme i exemple. He was ornate in good vertues/ and clene of all vyces. Dampne is sayde of Dama/ whiche is a beest humble and meke/ or Damianus is sayde of

dogma whiche is doctryne/and ana that is aboue/or of Daminum/that is sacrifyce/or Daminus is sayde as it were the hande of our lorde. He hadde mekenes in conuersacyon/supernall doctryne in predicacyon/his sacrifyce was in mortyfycacyon of his flesshe. And he was the hande of our lorde in medycynall curacyon and helynge.

COlme and Damyan were bredrē germaynes/that is of one fader & of one moder/and were of the cyte Egee/& borne of a relyous moder named Theodota. They were lerned in the arte of medycyne and of lechecrafte/and receyued so great grace of god that they heled all maladyes and lāgours/not onely of mē/but also cured and heled beestes/and dyd it all for the loue of god without the takynge of ony rewarde. ¶ Ther was a lady whiche hadde spende all her goodes in medycynes and came to these sayntes/and anone was heled of her sekenes. And than she offered a lytell gyfte to saynt Damian/but he wolde not receyue it. And she wore & conjured hym by terryble othes that he graunted to receyue it/and not for couetyse of the gyfte/but for to obeye to the deuocyon of her that offered it/and that he wolde not be sene to despyse ỹ name of our lorde by whiche he had be conjured. And whan saynt Colme knewe it/he commaūded that his body sholde not be layde after his deth with his broders. And the nyght folowynge our lorde appered to saynt Colme and excused his broder. And whā Lysyas herde theyr renome/he made thē to be called before hym and demaūded theyr names and theyr countre. And than the holy martyrs sayd our names bē Colme and Damyane/& we haue thre oder brederne whiche ben named Antyne/Leone and Euprepye/our coūtre is Arabye/but crysten men knowe not fortune. Thā the preconsule or Judge commaunded them that they sholde bringe forth theyr bredrē & that they sholde all together do sacrifyce to the ydolles. And whan they in no wyse wolde do sacrifyce/but despysed the ydolles/he cōmaūded ỹ they sholde be sore tormented in the handes & fete. And whan they despyled theyr tormentes/he cōmaūded them to be boūden with a chayne and to be drawen into ỹ see. But they were anone delyuered by ỹ angelles of our lorde & taken out of ỹ see/& came agayne tofore the Judge. And whan ỹ Judge sawe thē he sayde/ye ouercome oure great goddes by your enchaūtementes/ye despyse the tormētes/& make the see pesyble. Teche ye me your wytchecrafte and in the name of god Adryan I shall folowe you. And anone as he had sayd this/there came two deuylles & bete hym greatly in ỹ byssage. And he cryenge sayde. O ye good men I praye you that ye pray for me to our lorde And thā they prayed for hym/and anone the deuylles departed. Than the Judge sayd/lo ye may see how the goddes hadde indygnacōn agayst me bycause I thought to haue forsakē them/but I shall not suffer my goddes to be blasphemed. And thā he cōmaūded them to be cast into a great fyre. But anone the flamme spradde ferre frome them and slewe many of them that stode by. And than they were commaūded to be put on a torment named Eculee/but they were kepte by the angell of our lorde and the tormentours tormented them aboue all men. And yet were they taken of without hurte or greke/& so came all hole tofore the Judge. Than they thre bredrē were put in prysōn/& made Colme & Damyane to be crucyfyed and to be stoned of the people/but ỹ stones retourned to thē that threwe them/and hurted and wounded many of them. Than ỹ Judge replenysshed with wodenesse made theyr thre bredren to stande by the crosse/& commaūded that four knyghtes sholde shote arowes to Colme and Damyan/but the arowes

es retourned and hurted many/and dyde no harme to the martyrs. And whan the Judge sawe that he was confused in all thynges he was angupssyous vnto the dethe/and than dyde do byheed all fyue bredern togyder. Thā ꝑ crysten mē doubted of ꝑ worde ꝑ saynt Cosme hadde sayde ꝑ his broder sholde not be buryed with hȳ And as they thought theron/there came a voyce whiche cryed & sayd/they ben all of one substaūce/bury them all togyder in one place. And they suffered dethe vnder Dyocletyan aboute the yere of our lorde. CC.x.lxxxbis. ¶ It happened that a husbande man after that he had laboured in the felde aboute the reppynge of his corne/he slepte with opē mouth in the felde and a serpent entred in by his mouthe into his body/than he awoke and felte nothynge/& after retourned into his house. And at euen he began for to be tormented & cryed pyteously/and called vnto his helpe the holy sayntes of god Cosme and Damyan. And so whan ꝑ peyne & angupssthe encreaced/he went to ꝑ chyrche of ꝑ sayntes/& fyll sodaynly a slepe. And than the serpent yssued out of his mouthe lyke as it hadde entred. Ther was a mā that sholde haue gone a longe vyage/and recōmended his wyfe to Cosme and Damyan/& he lefte a token with her/ꝑ yf he sende for her by ꝑ token that she sholde come to hym. And ꝑ deuyll knewe well the token and transfygured hymselfe in the fourme of a man & brought to ꝑ woman the sygne of ꝑ husbande & sayd thyne husbande hath sende me fro that cyte vnto the for to lede ꝑ vnto hym. And yet she doubted for to go with hym & sayd. I knowe well the token/but bycause he left me in the keppynge of sayntes Cosme and Damyan/swere to me vpon theyr awter that thou shalt brynge me surely/and than I shall go with the. And thā he swore lyke as she had sayd/thā she folowed hym. And whan she came in a secrete place/ꝑ deuyll wolde haue throwen her downe of her horse for to haue slayne her. And whan she felte that/she cryed to god and to the sayntes Cosme and Damiane for helpe. And anone these sayntes were there wȳ a great multytude clothed in whyte & delyuered her/and the deuyll banysshed awaye. And than they sayde to her/we ben Cosme & Damyane/to whose othe ꝑ byleuedest/therfore we haue hyed vs for to come vnto thy helpe. Felix ꝑ. viii pope after saynt Gregory dyde to make a noble chirche at Rome of saynt Cosme and Damyan. And there was a man whiche deuoutely serued the holy martyrs in that chyrche/whome a Canker hadde consumed all his thye/and as he slepte the holy martyrs Cosme and Damian appered vnto hym theyr deuoute seruaunte/brynge ynge with them an instrument and oynte ment/of whome that one sayd to ꝑ other. Where shal we haue flesshe whā we haue cutte awaye the roten flesshe for to fyll the voyde place. Than that other sayd to hȳ/ there is an Ethyoppen that this day is buryed in the chircheyerde of saynt Peter ad vincula/whiche is yet freshe/let vs here this thyder and take we out that Ethyoppens flesshe and fyll the place wȳ all. And so they fette the thye of this deed mā/and cut of the thyghe of the sayde seke man/& so they chaunged that one for that other. And whan the seke man awoke and felte no peyne/he putte forthe his hande and felte his legge without hurte. And thā he toke a candell and sawe well that it was not his thye/but that it was another. And whan he was well comen to hymselfe/he sprange oute of his bedde for Joye/and recounted to all ꝑ people how it was happened to hym/and that whiche he hadde sene in his slepe & how he was heled. And they sende hastely vnto the tombe of the deed man/and founde the thye of hym cut of/and that other thye in the tombe in ꝑ stede of his thye. Than lette vs deuoutely praye to these holy martyrs for to be oure

socoure & helpe in all our hurtes/blechoures & sores/and that by theyr merytes after this lyfe we may come to euerlastynge blysse in heuen. Amen.

Here foloweth the lyfe of saynt Fortyn/and fyrste of his name.

Hortyn is sayde of forma/that is ye rule of vertue to other by exemple/or he may be sayd Fortyn lyke as lyghtynge out of paradyse as longe as the batayle of angelles and deuylles dured for hym/or he is sayd of fors/whiche is clerete and of sedeo sedis to sytte/for he sytteth in ye clerenes perdurable.

Hortyn was a bysshop/& Beda wytnesseth the hystorye of hym. And lyke as he shone in all bounte and vertue/so at his laste ende he yelded vp his spyryte. And whan that he passed he sawe two angelles comynge to hym ye whiche bare his soule vp into heuen/and the thyrde angel came with a whyte shelde shynynge & he wente before/and after he sawe the deuylles cryenge & herde how they sayd. Lette vs go tofore & make a batayle tofore hym. And whan they were gone tofore hym/they retourned agaynst hym & threwe to hym brennynge dartes/but the angell ye went before receyued the wt his shelde. And tha the deuylles set the agaynst ye angelles & sayd/ye he had alwaye ydle wordes/& therfore he ought not woute peyne to vse the blessed lyfe. And the angell sayd to them/yf ye purpose not agaynst hym the prynycypall vyces he shall not perysshe for ye smal And than the deuyll sayd/yf god be ryght wyse this man shall not be saued. For it is wryten yf he be not conuerted and made lyke as one of my lytell chyldren/ye shall not entre into the kyngdome of heue. To whome the angell excusynge hym sayd he had Indulgence in his herte/but he obteyned the custome and vsage. And the deuyll sayde/lyke as he had taken euyll custome so lette hym receyue vengeaūce by the souerayne Judge. And ye holy angell sayde we shall be Judged tofore god. Tha the deuyll was styll/yet he arose agayne & sayde/vnto now we trowed that god had be true/for all those synnes that ben not purged in erthe he promysed ye they sholde euerlastynge be punysshed. This man receyued a vesture of an vsurer & was not therof punysshed/wher is than the ryght wysenes of god. To whome ye angell sayd holde your peas/for ye knowe not the secrete Judgementes of god/as longe as a man hopeth to do his penaunce/so longe the mercy of god is redy to the man. The deuyll answered/here is no place of penaunce. To whome the angell sayde/ye knowe not the profoundenesse of ye Judgmentes of god. Than the deuyll smote hym so greuously/that after whan he was restablysshed to lyfe/the token and trace of the stroke abode euer after. Than the deuylles toke one that was tormented in the fyre and threwe hym on Fortyn so that he went his sholder. And than Fortyn sawe well that it was the vsurer of whome he hadde receyued ye vestyment. And receyuedest it therfore he bathe brente the/yf thou haddest not receyued ye gylte of hym that is deed in synnes/thy peyne sholde not haue brente the/and thou haste this peyne of brennynge bycause thou receyuedest the vestymēt of hym. And that other deuyll than sayde/yet must he passe by ye strayte gate/where as we may surmount and ouercome hym/& sayde to the angell. God cōmaūded to loue his neyghbour as hymselfe. And the angell sayde/this man hath done good werkes to his neyghbours. And ye aduersary sayde/it suffyseth not/but yf he hath loued thē as hymselfe. To whome ye angell sayd/ye fruyte of loue is to do well. For god shall rewarde euery man after his werkes. And ye enemy sayd bycause he bathe not fulfylled the wor-

de of loue he shalbe dampned. Than the deuyuylles fyght ꝯge were ouercomen of ꝑ angelles. And yet ꝑ deuyll sayd / yf god be not wycked this mā shall not escape wꝫ out peyne / for he promysed to renounce & forsake ꝑ worlde / & hath not done it. Thā the angell answered / he loued not those thynges that ben of the worlde / but he loued well to dyspense them vnto them that had nede. And the deuyll answered. In what someuer maner he loued thē it was agaynst the commaūdement of god. And these aduersaryes thus vaynquysshed / yet ꝑ deuyll began agayne malycyous accusacyons sayenge. It is wryten yf thou shewe not to the wycked mā his wyckednes / I shall requyre his blode of thyn hāde / and this mā hathe not shewed worthely penaunce to the synners. And ꝑ angell sayd / whan the synners despyse ꝑ worde that they here / than ꝑ tonge of the doctours is letted to speke / whan he seeth that his predycacyon is herde & despysed / than it apperteyneth well to a wyse man to be styll whā it is not tyme to speke. And this batayle was ryght stronge / in somoche ꝑ they came tofore the angell of god / & that the good hadde ouercome the aduersary. Than this holy man was enuyronned wꝫ great clerenes. And as Bede sayth / one of the angelles sayd to hym / beholde ꝑ worlde. Than he tourned hym and sawe a vaste derke & tenebrose / & foure fyres in the ayre aboue whiche were ferre ꝑ one fro ꝑ other. And than ꝑ angell sayd to hym / these ben the foure fyres ꝑ brenne / ꝑ one is the fyre of lesynges. For in baptysme is promysed to renoūce the deuyll & all his werkes / and they accomplysshe it not. The seconde is of couetyse / ꝑ whan the rychesse of the worlde is sette tofore heuenly thynges. The thyrde is of dyscencyon / ꝑ whan men dare not offende their neyghbours for vylanous & vycyous thynges. And the fourth is wykednesse and of felony whan they dyspoyle them that ben feble & poore by fraude and deceyte / as by extorcyon & tyrāny for nought. And after these fyres assembled togyder in one / and he approched to it / and doubted and was aferde / & sayd to the angell. Syr this fyre approcheth to me. And than ꝑ angell answered to hym / this that thou haste not sette on fyre shall not brenne the. For this fyre examyneth the people after their merytes / and lyke as the bodyes brēne by wyll not couenable / ryght so brenneth the fyre by due peyne. And at the laste the soule was brought agayne to his proper body / and his neyghbours wepte whiche hadde supposed that he had be deed. And after this he lyued a certayne tyme & fynysshed his lyfe laudably in good werkes.

Here foloweth the feest of saynt Mychaell the archangell. And fyrste the Interpretacyon of his name.

Mychaell is expowned somtymes as Saynt Gregory sayth whan a thynge of merueylous vertue is doone Mychael is send forth so that by the dede and ꝑ name be gyuen to vnderstande that none may do ꝑ god may do. And therfore ben attrybued to hym many thynges of merueylous great vertue. For lyke as Danyell wytnesseth / he shall aryse and aduesse in the tyme of Antecryst agaynst hym / and shall stande as a defender and keper of them that ben chosen. He faught also ryght potencyally with the dragon and his angelles / and cassynge theym oute of heuen hadde a great victory. He also hadde a great plee and altrycacyon with the deuyll for the body of Moy-

les/bycause he wolde not shewe it/for the chyldren of ysraell sholde haue adoured & worshypped it. He receyued the soules of sayntes & brought thē into ꝑ paradyse of exultacyon & Joye. He was prynce of Synagoge of the Jewes/but now he is estabylyshed of our lorde prynce of the chyrche of Jhesu cryste. And as it is sayd he made ꝑ plaghes of Egypte/he departed and deuyded the reed see/he ladde the people of Jsrael by the deserte & set thē in ꝑ lande of promyssyon. He is hadde ymonge the holy company of angelles as banerer/& berynge ꝑ sygne of our lorde/he shall slee by ꝑ cōmaūdement of god ryght puyssaūtly Antecryste/ꝑ shalbe in the moūt of Olyuete/& deed men shall aryse at ꝑ voyce of this same archangell/& he shall shewe at the daye of Judgement the crosse/ꝑ spere ꝑ nayles//& ꝑ crowne of ꝑ thrones of Jhesu cryste.

The solempnyte & feest of saynt Mychaell is sayd apperynge/dedycacyon/byctory & memory. The apparycyon of this angell is many folde. The fyrste is whan he appered in ꝑ moūt of Gargan this moūtayne is in Neaples whiche is named Gargan/& is by ꝑ cyte of Cyponte And in the yere of our lorde. CCC.lxxxx. was in ꝑ same Cyte of Syponte a man/whiche was named Garganus/whiche after some bokes had taken ꝑ name of the mountayne/orels ꝑ mountayne toke the name of the man/& was ryght ryche and had a great multytude of shepe & beestes. And as they pastured aboute the sydes of the moūtayne/it happened ꝑ a bull lefte ꝑ other beestes & went vpon hyghe on the moūtayne/& retourned not home agayne with the other beestes. Than this ryche man the owner toke a great multytude of seruauntes and than dydde do seche this bull all aboute. And at ꝑ laste he was foūden on hyghe on the mountayne by ꝑ entre of an hole or caue. And than ꝑ mayster was wrothe bycause ꝑ he hadde strayed alone frome other beestes/and made one of his seruauntes for to shote an arowe at hym. And anone the arowe retourned wt the wynde and smote hym ꝑ hadde shotte it/wherwith they of the Cyte were troubled with this thynge/and wente to the bysshop/and requyred of hym what was for to be done in this thynge that was so wonderfull. And than he commaunded them to faste thre dayes and praye vnto god. And whan this was done saynt Mychaell appered to the bysshoppe sayenge. Knowe ye that the ylke man is so hurted by my wyll. I am Mychaell the archangell whiche wyll that this place be worshypped in erthe/and wyll haue it surely kepte. And therfore I haue proued that I am keper of this place by ꝑ demōstraūce and shewynge of this thynge. And than anone the bysshoppe and they of the Cyte went with procellyon solempnely vnto ꝑ place and durst not entre into it/but made theyr prayers woutforth. ¶ The seconde apparycyon was in the yere of oure lorde vij.hondred and.x. in a place whiche is named Tumbaby by the see syde syxe myle fro the cyte Dauarances/saynt Mychaell appered to the bysshop of the cyte & cōmaunded hym to make a chyrche in the forsayde place/lyke as it was made in ꝑ mounte of Gargan. And in lykewyse sholde halowe the memory of saynt Mychaell there. And the bysshop doubted in what place it sholde be made. And saynt Mychaell sayd to hym/in a place where he sholde fynde a bul hydde of theues/& yet he doubted the largenesse of the place. And saynt Mychaell appered to hym and sayde that he sholde make it the brede that he sholde fynde that the bull had troden and traced with his fete. And there was.ij.roches ꝑ whiche no mānes power myght remoeue And than saynt Mychaell appered to a man and commaūded hym that he sholde go to the place and take awaye the two roches. And whan he came he remoeued ꝑ

two roches as lyghty as they had weyed nothynge. And whan ỹ chyrche was edyfyed/there Mychael sette a pece of a stone of marble therupon the awter and a parte of the pall that he hadde layde on the awter of ỹ other chyrche he brought thyder to this chyrche. And bycause they hadde great penury & nede of water/they made by the admonestment of ỹ angell an hole in a stone of marble/& anone there flowed out somoche water/ỹ vnto this daye they ben susteyned by the benefyte therof. And this apparycyon is halowed the.xvij.kalendas of the moneth of Nouēbre in that place. ¶ And there happened in the same place a myracle worthy for to be put in remembraunce. This mountayne is enuyronned aboute w̄ the see Ocean/but on saynt Mychaelles daye it auoydeth twyes & gyueth waye to the people. And as a great company of people went to the chyrche/it happened ỹ a womā great w̄ chylde nyghe her tyme of delyueraunce was in ỹ company. And whā they retourned homewarde/the wawes and water came with great force/so that the company for drede fledde to the ryuage/and the womā great with chylde myght not flee/but was taken and wrapped in the floodes of the see But the holy archangell kepte the wyfe all hole/and she was delyuered and chylded ymonge the wawes in the myddell of the see/and she toke ỹ chylde betwene her armes and gaue it souke. And than after whan the see was withdrawen/she went alone all hole with her chylde. ¶ The.iij. apparycyon happed in the tyme of saynt Gregory the pope. For whan ỹ sayd pope had establysshed the Letanyes for the pestylence that was in that tyme/and prayed denoutely for the people. He sawe vpon the castell/whiche was sayd somtyme the memory of Adryan/the angell of god whiche wyped and made clene a blody swerde and put it into a shethe. And therby he vnderstode that his prayers were herde. And than he dyde do make there a chyrche in the honour of saynt Mychaell/and that castell is yet named the castel angell. ¶ And yet another apparycyon was in the mounte of Gargan whan he appered and gaue victory to theym of Syponte/whiche is halowed ỹ.viij.ydus of July. ¶ The fourth apparycyon is that whiche is in the Jerarchye of the same angeles. For the fyrst apparacyon is sayd Eppyphanye/ỹ is ỹ apparycyon of soueraynes The seconde is sayde yperphanye/that is the meane apparycyon. And that other is sayd ypophanye/that is the moost lowe apparycyon. And Jerarchye is sayde of Jeror/that is holy/and of archos/that is a prynce/and so Jerarchye is to say an holy prynceppate/and euery Jerarchye conteyneth thre orders of angelles. For the souerayne Jerarchye after ỹ allygnacyon of saynt Denys cōteyneth Cherubyn Seraphyn and the Thrones. The myddle cōteyneth the Dompnacyons/the Vertues/and the Potestates. The laste conteyneth Prynceppates/Angelles/and Archāgelles. And the ordynaunce and dyspolycyon of them maye be sene by semblable & lyke in erthly prynceppates. For of the mysterpes that ben aboute the kynge/some werke Immedyatly aboue ỹ persone of the kynge/as cubyculers/counseylours/and the assystentes/and they ben lyke vnto the order of the fyrste Jerarchie. Some there bē that haue the rule of the Realme/some in one prouynce and some in another/as ben lyeutenauntes/capptaynes of chyualry/and Judges/and they ben lyke vnto the seconde Jerarchye. And other ben assygned to pertyculer offyces in dyuers partyes of ỹ realme/as mayres/shreues/baylles/and suche other lesse offyces/and they ben lyke to the order of the thyrde Jerarchye. The thre orders of the fyrst Jerarchye ben taken in asmoche as they assyste god/and ben conuerted to hym. And therto ben thre thynges very necessary/

ꝑ is to wete soueraynе loue / & ꝑ is as touchynge ꝑ order of Seraphyn whiche ben sayd fyry. Perfyte knowlege / that is touchynge Cherubyn / whiche is almoche to saye as plenytude of scyence / & perpetual fruycyon or vlaūce / as touchynge ꝑ Thrones whiche bē sayd syttynge / for god sytteth & resteth in thē. The thre orders of ꝑ myddle Jerarchye ben taken & had in as moche as the domyne & gouerne the vnyuersyte of ꝑ people in comune. This gouernynge & seygnourye is in thre thynges The fyrst is seygnourye & cōmaūdynge / & that apperteyneth to the order of domynacyon whiche seygnouryeth aboue other that ben lower / & adresse them in all ꝑ mynystres dyuyne / & cōmaūdeth to them all thynge. And ꝑ sayth zacharye in ꝑ. v. chapytre / ꝑ one angell sayth to another / rēne & speke to ꝑ chylde. Secondly in doynge / and that apperteyneth to the order of vertues / to whom nothynge is impossyble to execute whiche is commaūded to them / for to them is gyuen power to do all thynges dyffycyle whiche ben perteynynge to dyuyne mystery / and therfore it is attrybued to them to do myracles. Thyrdely in constraynynge / for to constrayne ꝑ Jmpedymentes and troubles / and this apperteyneth to ꝑ order of the potestates / & this is sygnyfyed in Thobye where Raphaell boūde ꝑ deuyll in the ouereste deserte. The thre orders of ꝑ laste Jerarchye ben takē after ꝑ they haue gouernemēt & lymyted. Some of them seygnourye & gouerne in one prouynce / & that ben they of the order of the prynсypates / lyke as ꝑ prynces seygnouryen vpon ꝑ Persyās. Lyke as it is redde in Danyell in the. x. chappytre. And some bē deputed to gouernaunce of a multytude of a cyte / & they ben sayd archangelles. And the other ben cōmysed to ꝑ gouernaunce of one persone / & they bē sayd angelles / & ben sayd to shewe ꝑ small thynges and lytel bycause that their seruyce & mynystery is lymyted vnto one man. Archangelles bē sayd more and greater / for the wele of a multytude is better & more worthy than the wele of one man. In the assygnacyon of the orders of the fyrste Jerarchye Gregory accordeth wt Dyonyse & Bernarde also / which is takē about theyr fruycyon / whiche i brēnynge loue / as touchynge to Seraphyn. In profounde cognycyon as to Cherubyn / & in perpetuall retēcyon / as touchynge the Thrones / but they dyscorde in the assygnacyon of ꝑ myddell and laste two orders / that is prynсypates and vertues. Gregory & Bernarde haue an other consyderacyon / that is to wyte that the myddell Jerarchye is in his seygnoury or prelacye. And the last is taken in his pyte or mynystracyon. And the prelacy in angelles is treble / for angelles domyne ouer spyrytes angelyke / & they ben sayde dompnacyons / & they domyne also ouer good werkes / and they bē sayd prynсypates. And they ꝑ domyne ouer deuylles / and they ben sayde potestates. And ꝑ order and ꝑ degrees of theyr dygnyte appereth in these thynges. The mysterye of them is threfolde / some standeth in werkynge / some in techynge / and in techynge some more and some lesse. The fyrst apperteyneth to vertues / the seconde to archangelles / and the thyrde to angelles. ¶ The fyfth apparycyon is whiche is redde in ꝑ hystory Tripertita. There is a place besyde Constantynople / where as somtyme the goddes Uesta was worshypped / but now there is buylded a chyrche in the honour of saynt Mychaell / & is named Mychaelles place. For a mā that was named Aquylyne was taken with a merualyous and tyght great feuer moeued of reed colour. And the physycyens gaue to hym in an ague so brennynge a drȳke / whiche he anone vomyted oute at his mouthe / and also what he ete or dranke alwaye he vomyted and casted oute / so ꝑ he was nyghe deed therof. And he dyde hym to be borne to that place / and he supposed there for

to be soone deed or heled. And than saynt Mychaell appered to hym & sayde to hym ꝑ he sholde make a confeccyon of hony and wyne & peper / and what soeuer he ete he sholde wete it therin and so sholde he haue playnly helthe / whiche thynge he dyde / & anone he was delyuered fro his malady / how well ꝑ after the Judgement of ꝑ phy sycyens / ꝑ drynke or medycyne was contrary to thē that ben colerike. And this is had in ꝑ hystory Tripertita. ¶ Secondely this solempnyte of saynt Mychaell is sayd victory. And ꝑ victory of saynt Mychaell is manyfolde / & also of other angeles. ¶ The fyrst is ꝑ saynt Mychael gaue to thē of Syponte in this maner. After a certayne tyme ꝑ ꝑ place was soūde / they of Neaples were yet paynyms / & ordeyned they hoost for to fyght agaynst them of Syponte & of Bonyuent. And by ꝑ cōseyle of ꝑ bysshop ꝑ crysten men toke trewes for thre dayes / that they myght faste in those thre dayes & to requyre they patrone saynt Mychaell vnto they ayde & helpe. In the thyrde nyght the holy sayn Mychaell appered to the sayde bysshop & sayd that they prayers were herde / and promysed them to haue victory / and commaunded them to renne on they enemyes at the fourth houre of the daye without more taryenge. And whan they ranne agaynst them the moūtayne of Gargan began strongely to tremble / & a great tempest arose / so ꝑ lyght tayngs fleyght about / and a derke clowde couered ꝑ moūtayne / so that. vi. hondred of they aduersaryes deyed of they fyry arowes whiche came fro the ayre. And the relydue of them that were not slayne lefte they ydolatry / and submytted thē anone to the crysten fayth ¶ The seconde victory of saynt Mychaell was whan he putte oute of heuen the dragon Lucyfer with all his felawes. Of whiche is sayd in the Apocalypse. Factū est prelium magnuz. Apocalipsis. xii. For whan Lucyfer coueyted for to be lyke vnto god / the archangell whiche bare ꝑ baner of the celestyall hoost came and chaced Lucyfer out of heuen with all them that folowed hym / and he hath enclosed them in derke ayre vnto ꝑ day of dome for they ben not suffered for to do dwell in heuen / neyther in the vpper parte of ꝑ ayre / bycause ꝑ place is clere & delectable / ne yet for to be in erthe wt vs / to ꝑ ende that they sholde not ouermoche tempte ne torment vs. But they ben in the ayre bytwene heuen & erthe / so ꝑ whā they loke vpwarde they maye beholde ꝑ Joy that they haue lost / & haue therof great sorowe / and whā they loke downewarde they may se ꝑ mē moūte vp into heuen fro whens they fyll. Not withstandynge by the dyuyne dyspēsacyon they descende oftē vnto vs in erthly lyke as it hath be shewed to some holy mē they flee aboute vs as flyes / they fyll the ayre without nombre. wherof sayth Hamo as ꝑ Philosophers saydē & doctours haue opynyon. This ayre is also full of deuylles & wycked spyrytes / as ꝑ sonne beme is full of motes / whiche is small duste or pouder / & how well that they ben so many / neuertheles after the sentence of Origene / they power ne strēgth is but tyght lytell / & that we may ouercome thē here. And yf ony of them be ouercomen of ony holy man / he maye neuer after tempte a man of that vyce of whiche he is ouercomen. ¶ The thyrde victory is / that angeles haue euery daye of the deuylles whā they fyght for vs agaynst them & delyuer vs from they temptacyons / and they delyuer vs in thre maners. Fyrste in refraynynge the power of the deuyll / lyke as it is sayde Apocalipsis. xx. of the angell that boūde the deuyll & sende hym into Abysme / ꝑ is a pytte of hell. And Thobye whiche sayth ꝑ the angell bounde the deuyll in the ouereste deserte / and this byndynge is none other thynge but his refraynynge of puyssaunce and myght. Secondely he delyuered vs in refraynynge oure cou-

tyse/whiche thyrge is sayd Genesis.xxviij. there where he sayth ꝑ the angell toke ꝑ synewe of Jacob and anone it dryed vp. Thyrdely in Impressynge in oure hertes ꝑ memory of ꝑ passyon of our lorde/this is sygnifyed Apocal.viij. where it is sayd/ ne wyll ye not greue ne nope in ꝑ erthe/ne in ꝑ see/ne ꝑ trees tyl we haue marked thē Ezechyell sayth/the sygne of thau be in ꝑ forehedes of ꝑ people. Thau is made lyke an heedles crosse ✠ & they ꝑ ben marked therwith drede not ꝑ angell smytynge/ wherof is sayd. Upon whome ye se Thau slee thē not. ¶ The fourthe dyctory is ꝑ the archangell mychaell shall haue of Antecryst whā he shall slee hym. Than Mychaell the great prynce shall aryse as it is say Danielis.xij. He shall aryse for them ꝑ ben chosen as an helper & protectour & shall strongely stande agaynst Antecryst. And after as ꝑ glose sayth. Antecryst shal seyne hym to be deed & shall hyde hȳ.iij. dayes/& after he shal appere sayenge ꝑ he is rysen fro dethe to lyfe. And ꝑ deuyl shal bere hym by arte magyke & shal moūt vp into ꝑ ayre/& all ꝑ people shal merueyle & worshyp hym/& at ꝑ laste he shall moūte vpon the moūte of Olyuete. And whā he shalbe in a pauylion in his syege entred in to ꝑ place where oure lorde ascended. Mychaell shall come & shall slee hȳ/of whiche dyctory is vnderstonden after saynt Gregory ꝑ whiche is sayde in thapocalypsis/ ꝑ batayle is made in heuē. This worde of ꝑ treble batayle in heuē is expowned of ꝑ batayll ꝑ he had w̄ Lucyfer/whā he expulsed hym out of heuen/& of ꝑ batayll ꝑ he had of ꝑ deuyls ꝑ tormēt vs. And of this last solēpnyte is sayd dedicacyon bycause on this day ꝑ sayd place in ꝑ moūte Gargan was dedicate & halowed of hym by reuelacyon. For whā they of Sypōte were retourned fro ꝑ occasyon of theyr aduersaryes & had so noble dyctory yet doubted they to entre into ꝑ sayd place & halowed to ꝑ archangell. Than ꝑ bysshop wente & asked counseyl of pope Pelagyen. And he answered/yf ꝑ chyrche ought to be dedycate/ꝑ ought to be on that daye ꝑ dyctory was done/& yf it please otherwyse to sayn Mychaell men ought to requyre his wyll therof. And than ꝑ pope/ꝑ bysshop/and men of the cyte fasted thre dayes/& saynt Mychaell appered to ꝑ bysshoppe & sayd. It is no nede to you to dedye & halowe ꝑ I haue halowed/and cōmaunded that he sholde entre into a place the nexte daye w̄ the people/& sholde frequent it with prayers/and they sholde fele that he sholde be a specyall patrone to them. And he gaue vnto them a sygne of consecracyon/that was that they sholde go vp therto by a posterne towarde the eest/and they sholde synde there the steppes of a man Imprest sed in a marble stone. Than the bysshop on ꝑ morowe & moche great people came to the place and entred in/and founde a great caue & thre awters/of whiche two were set towarde the southe/and ꝑ thyrde towarde the eest moche honourably/and was couered all about w̄ a reed mantell. And whan the solempnytes of the masses were done/and the people had taken holy cōmunyon/all retourned to theyr proper places. And the bysshoppes lefte there prestes and clerkes/for to synge and to say goodly the dyuyne office. And within the sayd chyrche sourdeth clere water & swete the comune people drynken & ben heled therby of many dyuers maladyes. And whan ꝑ pope herde these thynges/he establysshed to halowe this day in the honour of saynt Mychaell and of all the holy angelles/and to be kepte holyly thrugh all the worlde. ¶ Fourthly this solempnyte is sayde the memorye of saynt Mychaell/how well that we all solempnyse this feest in the honour of the archangelles of our lorde/we do the memorye & the honours generally. And it appertayneth & is behouefull to vs to gyue vnto them laude & prayse synges and honour by manyfold

de reasons except/that is to wyte for they ben oure kepers/our mynysters/our bre-
dren/our neyghbours/the berers of our
soules into heuen/and presenters of oure
prayers to god. Ryght noble knyghtes of
the kynge of heuen/and perdurable con-
fortes of theym that ben in heuenesse and
trybulacyons. And fyrst we ought to ho-
nour them/for they bē our kepers/wher-
fore we ought to worshyp thē. To euery
man ben gyuen two angelles/one for too
styre hym to ylle/& one good to kepe him.
The good angelles ben deputed to the ke-
pynge of men in theyr byrth/and after ỹ
natyuyte also/and ben alway with them
whan they be ful growen. And these thre
estates is in an angel necessarye to a man
For whā he is yet lytell in the wombe/he
may be deed & be dāpned/whan he is out
of ỹ wombe tofore he is growen/he may
be let fro baptysme/& whā he is growen
he may be drawen to dyuerse syñes. The
deuyll decepueth thē ỹ ben growen by fal
lace & herkenynge/he flatereth thē by de-
yces & blaūdyses/& oppresseth vertue by
vyolence/therfore it is nede ỹ a good an-
gell be deputed to the keppynge of a man/
to ỹ ende that he adresse & enduce man a-
gaynst ỹ fallace that he exhorteth/& somo
ned to ỹ good agaynst flaterynge & blaū-
dyses. And that he defend hym fromc op-
pressyon agaynste vyolence. And the pro-
fyte of the keppynge of the angell to a man
may be assygned i.iiij.maners. The fyrst
that the soule may profyte in the wel and
good of grace/and this doth the angell to
the soule in thre maners. And ỹ fyrst is in
to remoeuynge all lettynge to do wel and
good/and that is sygnyfyed in Exodi.xij.
where the angell smote all the fyrst bego-
ten in Egypte. Secondly in a wakynge or
excytynge frome slouth/& that is sygny-
fyed zacharie.iiij. The angell of oure lor-
de hath areysed me as a man that is wa-
ked out of his slepe. Thyrdly in ledynge a
man in the way of penaūce & bryngynge
agayne/and this is sygnyfyed i Thobye
the.v.chappytre in the angell ỹ ladde hym
& brought hym agayne. The secōde pro-
fyte that the angell dothe/is that he falle
not into synne/and this doth the angel in
thre maners. Fyrst in lettynge ỹ euyll to
be done that it be not done/& this is syg-
nyfyed in ỹ boke of Nombres ỹ.xxij.cha-
pytre/for Balaam whiche went for to cur
se Israhell was left of the angell. Secon
dely in blamynge the syñe passed/ỹ man
departe fro it/and this is sygnyfyed in ỹ
boke of Judges ỹ.ij.chappytre/how ỹ an-
gelles blamed the chyldren of Israell for
brekynge of ỹ lawe/wherfore they wept.
Thyrdly in brekynge strength for to take
awaye the synne present/& this is sygny
fyed in both. Thobye whan he was ladde
out by force he his wyfe & his doughters
fro ỹ cyte of Sodome/that is to wete fro
custommaūce of synne. The thyrde effect
& profyte is/yt that he falle that he aryse
anone agayne/& this doo the angelles in
thre maners. Fyrst in meuynge a man to
cōtrycyon/& this is sygnyfyed in Thobye
ỹ.xij.chappytre/where as he taught Tho
bye to enoynte the eyen of his fader with
galle/that is to vnderstande cōtrycyon of
the herte enoynted the eyen of his herte.
Secondely in purgynge lyppes by confes
syon/& that is sygnyfyed in ysaye/the.v.
chappytre/where ỹ angell purged the lyp
pes of ysaye. Thyrdely in enoyntynge to
satysfaccyon/& that is sygnyfyed in Luke
the.xv.chappytre/ỹ sayth ỹ greater Joye
is in heuē of a synner doynge penaūce thā
of.lxxxxix.ryghtfull men whiche nede no
penaunce. The fourthe profyte is ỹ man
falle not soo often into synne as the deuyll
encyteth hym therto/& this doth he in thre
maners. That is to wete in refraynynge
the puyssaūce and myght of the deuyll in
affeblynge the couetyse & desyre of synne/
and enprayntynge in our myndes the pas
syon of our lorde Jhesu crysste/of whiche
thynges it is sayd tofore. We ought to ho-

noure them secondely / for they ben oure
administratours / lyke as ỹ apostle sayth
ad Hebreos. x. They bē spyrytes of admy
nystracyon / all spyrytes ben send for vs.
The superyours ben send to the moyens
The moyens ben send to the lowest. And
the lowest bē send to vs / & this sendynge
cometh of the dyuyne boūte / & in this sen
dynge appereth how moche ỹ bounte dy
uyne apperteyneth to ỹ loue of our helth
Secondely of the charyte of the angell.
For this sendynge apperteyneth ỹ it be of
ardaūt charyte / specyally to delyre ỹ hel
the of other. Wherfore ysaye sayth / loo I
am here lorde / send me forth. And ỹ angel
les may helpe vs bycause they se that we
haue nede of thē & maye well ouercome ỹ
euyll spyrytes & angelles / & therfore ỹ la
we of charyte angelyke requyreth ỹ they
be send to vs. Thyrdely this sendynge is
nedeful to ỹ nede of man. For they bē send
to enlūmyne our affeccyō to loue / wherof in
sygne herof it is redde ỹ they were send i
a fyrye chare. Secondely they bē sende to
enlumyne to vnderstādynge vnto knowe
lege / & this is sygnyfyed. Apocalyps. x.
in ỹ angel whiche had a boke open in his
hāde. Thyrdly they be send for to strēgth
in vs all our perfeccyon vnto the ende / &
that is sygnyfyed. iij. Regū. xix. where ỹ
angell brought to Helye a lofe of breed ba
ken vnder alhen & a vessell of water / & he
ete & walked in the strength of ỹ meet vn
to ỹ moūt of god Oreb. Thyrdely they ou
ghte to be honoured / for they bē oure bre
dren & our neyghbours. For all they ỹ bē
chosen bē taken to ỹ orders of angelles / ỹ
some vnto the ouereste / & some of ỹ lowest
& some of the myddle for the dyuersyte of
theyr merytes. And how be it ỹ ỹ blessed
byrgyne be aboue all / lyke as saynt Gre
gorye sheweth i his Omelie. For he sayth
there ben some ỹ take the small thynges /
but yet they leue not to shewe it to the bre
dren / and they renne in the nomble of an
gelles. And these ben they that may take
the soueraynte[illegible] ỹ secretes celestyall &
shewe it to other / & these ben the archaun
gelles celestyall / and shewe it to other / &
these ben ỹ archaūgelles / & ben they that
make meruey lous sygnes & werkes puyl
sauntly / these bē that with vertues werke.
And some there bē that chace awaye ỹ
wycked spyrytes by the vertue of prayer /
and by strength of theyr power receyued
of god / & these haue theyr merytes with
the potestates. And there bē some that by
theyr vertues moūte aboue ỹ merytes of
them that ben chosen / & domyne ouer the
bredren and sorte theyr merytes with the
prīcypates. And there bē some that ouer
come & domyne ouer all vyces in hymself
and they by ryght ben called of ỹ worlde
goddes ymonge men. Lyke as god sayde
to Moyses. Lo I haue establysshed ỹ god
of Pharao & these ben w ỹ domynacyons
And there bē some that syt in the throne
lyke prelydētes / and examyne the werke
and dedes of other / by whom whan holy
chirche is gouerned / all they that ben cho
sen ben Judged / & these ben w thre thro
nes / & ben they that with charyte & loue
of god & theyr neyghbours before other
bē full / & these by theyr merytes haue ta
ken theyr sorte in the nombre of cherubyn
for cherubyn is sayd ỹ plentytude of scyē
ce. And as Poule sayth / ỹ plenytude of ỹ
lawe is lowe & charyte / and these bē they
that ben enbraced in ỹ brennynge loue of
supernall cōtemplacyon / whiche onely bē
in the delyre of theyr maker. They delyre
noothynge of this worlde / but onely ben
fedde in ỹ soule perdurable / they eschewe
al erthly thyngs / & ouerpasse by thought
all tēporall thynges / they loue / the brēne
& rest in that brēnynge loue / they brenne
in louynge & bē enflammed in spekynge
And all that euer they touche in ony ma
ner by worde / they make theym anone to
brenne in the loue of god / and where shall
these take theyr sorte but ymonge ỹ nom
bre of seraphyn. Yet Gregori / this sayth

sayt Gregory. Fourthly they ought to be honoured bycause ỹ they be berers of our soules into paradyse/ and this done they in thre maners. The fyrst in makynge redy the waye as Mychael sayth in the.iij. chappytre. Lo here I send my angell whiche shall make redy thy way tofore thy face. Secondely in berynge thē to heuen by the waye make redy/ lyke as it is sayd in Exodi .xxiiij. I sende to the myne angell whiche shall kepe ỹ in thy waye and shall brynge the to ỹ lande whiche I haue promysed to thy faders. Thyrdly in settynge thē in heuen/ & herof sayth Lucas Luce. xv. It was done whan the beggar deyed his soule was borne of angelles into Abrahams bosome. Fyfthly they ought to be honoured bycause they ben presenters of our soules tofore god. And this representacyon is in.iij. maners/ fyrst they represente our prayers tofore god/ and this sayth Thobye ỹ.xij.chappytre. And whā ỹ praydest wt teeres/ & buryedest deed men I offer thy prayer to our lorde. Secondly they alledge for vs to rere our lorde/ and herof sayth Job ỹ.xxxiij.chappytre. yf there were an angell spekynge for hym/ & sayd one oflyke thynges/ that he shewe ỹ equyte of the man/ our lorde sholde haue mercy & pyte of hym. Also zachee primo/ & the angell of our lorde answered & sayd. O lorde of al strengthes shalt not thou haue pyte of Jherusalem and of the cytees of Juda to whom thou art wroth/ this is the.lxx. yere. Thyrdly they shewe the sentence of god as it is sayd in Danyell syth ỹ begynnynge of ỹ prayers ỹ worlde yssued out/ that is to wete the sentence of god/ and I am comen for to shewe it to the/ for ỹ arte a man of desyres. Of these thre thynges sayth Bernarde vpon ỹ Cantycles. The angell ought moyen betwene the loue & the louer of offerynge ỹ desyres and brynge gyftes/ and moeued her & pleased hy. Syxtely they ought to be honoured for they ben ỹ tyght noble knyghtes of ỹ kynge perdurable. After that Job sayth in the.xxv.chappytre. Is not this ỹ noble nombre of hys knyghtes/ for as we se in ỹ knyghtes of some kynge/ ỹ some of them dwelle alway in ỹ halle of the kynge and accōpanye ỹ kynge/ and coueyte honoure and solace to ỹ kynge/ and some other kepe the cytees and castelles of the kynge/ & other fyght agaynste the enemyes of the kynge. Thus it is of ỹ knyghtes of crystsome bē in ỹ hall royall/ that is to saye in the heuen Imperyall/ and accōpanye alwaye the kynge of kynges. And synge alway songes and gladnesse to his honour and glorye sayenge Sanctus/ sanct9/ sanctus/ blessyge and clerenes and wysdome And the other kept ỹ cytees/ the townes the castelles/ & the fawbourghes/ they bē deputed to ỹ keppynge of vs/ keppynge the state of virgynes/ of contynentes/ of maryed people/ and the castelles of relygyō. Wherof ysaye sayth. Upon the walles of Jherusalem I haue establyssyed kepers Other ther bē that fyght & vaynquysshe the ennemyes of god of whome it is sayd in the Apocalipsis. There is a batayl made in heuen that is after some exposycyō. In ỹ thyrde mylytaūte Mychaell & the angelles foughten with ỹ dragon. The seuenth & the last they ought to be honoured bycause they ben cōforters of them that ben in trybulacyon. And herof sayth zacharye in the fyrste chappytre. The angell that spake to me good wordes of conforte/ and this doo they in thre maners. Fyrst in conforteynge & strengthynge Danielis.x. For where as Danyel fylle ỹ angell of our lorde touched him and sayd/ be not afrde ne drede nothynge/ peas be to the/ cōforte thy selfe and be boystous. Secondly in kepynge fro Inpacyence/ & this sayth Dauyd. He hath cōmaūded his angelles to kepe the in all thy wayes. Thirly in refresshynge & mynysshynge ỹ trybulacyon/ & that is sygnyfyed in Danyel the.iij.chappytre. There where as ỹ an-

gell of our lorde descended in the fornays with thre chyldren and made the myddel of the fornays as it had ben a wynde blo-wynge with a soft dewe. By these ensam-ples we may vnderstande that we ought to gyue honour to the holy cõpanye of an-gelles/ and to praye them for to kepe vs in this wretched lyfe from our enemyes the deuyll/the worlde/and the flesshe/that af-ter whã we shall departe they present our soules vnto almyghty god in heuẽ/there to dwelle and abyde sempyternally with thẽ. Quod ipse prestatur. qui sine fine vi-uith et regnat in secula seculorꝝ Amen.

Here folowdeth the lyfe of saynt Jhero-me/ and fyrst of ꝑ Interpretacyon of his name.

Jherome is said of Jhera that is holy/ & of nemus/ ꝑ is for to say a wode or it is sayd of nor-ma that is to saye lawe. Wherof it is sayde in this legẽde that Jhe-rome is Interpreted an holy lawe. He was ferforthe holy/that is to saye fyrme or clene or deed of blode/or de-puted to holy vsage lyke as vessels of the Temple ben sayd holy for they ben ordey-ned vnto holy vsage. He was holy/ ꝑ is to saye stedfaste in holy werke by longe per-seueraũce/he was clene in mynde by pure-te/he was deed in blode by thynkynge of ꝑ passyõ of our lorde Jhesu cryst/he was deputed to holy vsage by ꝑ exposycyon of holy scrypture. He was said an holy wode by ꝑ conuersacyon ꝑ he somtyme dyd and abode in ꝑ wode. And he was sayde lawe for ꝑ rule of his dysciples whiche he tau-ghte to his monkes/or bycause he expow-ned & Interpreted ꝑ holy lawe & scrypture. Jherome is also Interpreted ꝑ bysyõ of beaute/or Judgynge wordes/there is beaute many folde. Fyrste in spyrytuall whiche is in ꝑ soule/ Secõde moral whi-che is honeste of maners. The thyrde is Intellectual whiche is in ꝑ angelles. The fourth is substancyall whiche is dyuyne. The fyfth is heuenly whiche is in ꝑ coũ-tre of saȳtes. This fyue folde beaute had saynt Jherome in hymselfe. For he had ꝑ spyrytuall in dyuersyte of vertues. The moral he had in ꝑ honeste of his lyfe. He had ꝑ Intellectuall in ꝑ excellence of pu-rete. He had ꝑ substancyall in brennynge charyte. He had ꝑ celestyall in ꝑ perdura-ble & excellent clerenesse or cleryte. He iud-ged ꝑ speches & wordes/his owne wel ex-amyned in clerely pronounsynge. The o-ther beynne trewe in confyrmynge and ꝑ doubtefull in expownynge.

Jherome was a sone of a noble man named Eusebe borne of the towne Strydone/whiche is in the vtterest ende of Dalmase and of Panonye/ he beynge yet a chylde went to Rome and was there taught in letters of greke/latyn/& hebrew He had for his techer in gramer Donate/ in Rethorike Victorynꝑ orator/and he was daye and nyght occupyed & exercy-sed hymselfe in dyuyne scryptures/whiche he drewe coueytously/ and after shedde it out haboundaũtly. And as he wryteth in an epystle to Eustochyum/that on a tyme as he redde in a daye Plato & in ꝑ nyght Tulye deliroully bycause that ꝑ boke of the prophetes pleased hym not/he was a bout mydlente taken with asodayn & bren-nynge feuer ꝑ all his body was colde/in su-che wyse ꝑ there was no hete in all his bo-dy sauf a lytel whiche he felt in his brest/ and as ꝑ exequyes for his deth mas ma-kynge redy/he was sodaynly brought to ꝑ Judgemẽt of god. And there he was de-maũded of what condycyon he was. And he answered boldely that he was a cryste

man. And ỹ Judge sayd / thou lyest thou arte a Cyceronyan & not a crysten man / where as thy tresour is there is thy herte And than saynt Jherome was stylle and sayd nothynge. And than anone the Judge commaunded ỹ he wolde be sore beten Than he cryed and sayd / haue mercy on me good lorde haue mercy on me. Than they that were assystynge to oure lorde / prayed hym that he sholde forgyue this ponge man his trespace. And than he began to swere and sayd / good lorde yf euer I rede or here more seculer bokes I shall forsake the. And w̄ the wordes of this promesse and othe / he was let go and anone he reuyued / & than he sawe hymselfe all bewepte / and of the strokes of the betynges that he receyued tofore the Throne of our lorde the tokens of the strokes and lasshes were sene on his sholders ryghte horryble & great. And fro than forthon he became good / & redde dyuyne bokes with a great studye as euer he hadde redde ỹ bokes of poetrye & of paynyms. And whā he was. xxix. yere olde / he was ordeyned Cardynall preest in the chyrche of Rome / and than Lyberius was deed / and al the people cryed for to haue saynt Jherome soueravne preest. And whan he began to blame the Jolyte and lauays lyfe of some clerkes and monkes / they had Jndygnacyon and despyte of hym & laye in awayte for to hurte and sclaunder hym. And as Johan Beleth sayth / they scorned & mocked hym by ỹ clothynge of a woman. For on a nyght whan he arose to matyns as he was accustomed / & founde a womans clothynge lyenge by his heed / whiche his ennemyes hadde lyed therto. And he wenyge that they hadde ben his owne dyd them on and so clothed came into the chirche / and this dydde they that had enuye at him bycause other sholde wene that he had a woman in his chambre. And whā he sawe that he eschewed theyr wodenes and went vnto Gregorye Nazazenne byschoppe of Constantynople. And whan he had lerned of hym the holy scrypture and holy letters he went into deserte / where / what / & how moche he suffered for crystes sake he recounted to Eustochium & sayd / that whan he was in that great deserte & wast wyldernes whiche is so brente by the sonne that he gaue to the monkes a ryght dere habytacle. Jsuppose me than to be at Rome ymonge the delyces / & my mēbres scalded brent made dry & blacke lyke to ỹ skynne of a morayne or an ethyope. And Jwas alwaye in teeres and wepynges / and whā ỹ very slepe came and oppressed me / agaynst whiche Jokē repugned / than Jlayde my dryed bones on ỹ bare erthe / of meetes & drynkes Jspeke not. For they that were seke vsed onely colde water / and for to take ony other thynge boyled or rosted it was to them lechery / & yet neuertheles Jwas often felawe vnto scorpyons & wylde beestes / and yet ỹ carolles of maydens & the enbracemētes of lecherye grewe in my colde body & in my flesshe / wherfore Jwepte cōtynually and for to adaūt & subdue my proude flesshe Jrose at mydnyght all the weke longe Joynynge often the nyght with the daye / & Jceased not to bete my breste prayenge oure lorde to rendre to me the pealyble peas of my flesshe. And Jalso doubted my propre celle as ferynge my cōsaytes & thoughtes wherfore Jwente & departed wroth & reuengynge my self passed alone through ỹ sharpe & thycke desertes. And as our lord wytnesseth after many wyppynges & teres it semed me ỹ Jwas ymonge the compayne of angelles / this durynge four yere / Than his penaūce thus done / he retourned to ỹ towne of Bethleem / where as a wyse & a prudēt beest offered hymselfe to abyde by ỹ crybbe of our lorde. And than this holy Byble whiche w̄ studye he had trāslated & other bokes he redde / & ladde ỹ daye w̄ fastynge vnto euen. And there he assembled many dysceyples vnto hym for

to labour there in his holy purpose/ and abode therin ỹ translacyon of holy scrypture. lv. yere & .vi. monethes. And remayned a pure vyrgyn vnto ỹ ende of his lyf. And how wel ỹ it be sayd i his legẽde ỹ he was euer a vyrgyn. yet neuertheles he wrote of hymselfe to Palmacyen. I here vyrgynyte into heuẽ/ not for ỹ I haue virgynyte/ but for I merueyl more ỹ I haue it not. Thã at ỹ last he beynge wery for to trauayle laye downe in his bedde/ wherouer hanged a corde on a beame/ wheron he leyed & helde his handes for to lyft vp hymselfe ỹ he myght do ỹ seruyce of god asmoche as he might. ¶ On a day towarde euen Jherome sate vỹ his bredren for to here ỹ holy lesson/ & a lyon came haltynge sodaynly into ỹ monasterye/ & whan ỹ bredren sawe him anone they fledde/ and Jherome came agaynst hym as he shold come agaynst his ghest. And than ỹ lyon shewed to hỹ his fote beynge hurt. Than he called his bredren & cõmaunded them to wasshe his fete/ and dylygently to seche and serche for the wounde. And that done the plante of the fote of the lyon was sore hurte & prycked with a thorne. Thã this holy man put thereto dylygent cure & healed hym/ & he abode euer after as a tame best with them. Thanne saynt Jherome sawe that god had sende hym to theym/ not onely for the helth of his fote but also for theyr profyte/ & Joyned to the lyon an offyce by the accorde of his bredren/ and that offyce was that he sholde cõdupte & lede an asse to his pasture whiche brought home wode/ and sholde kepe hym goynge & compynge/ and so he dyd/ for he dyd that whiche he was cõmaũded and ladde ỹ asse thus as an herde man & kept hym wysely goynge & compynge/ & was to hym a ryghte sure keper & defender/ & alwaye at the houre accustomed he and ỹ asse came for to haue theyr refeccyon/ and for to make the asse to do the werke accustomed ¶ On a tyme it happed that the asse was in his pasture/ & the lyon slepte fast/ & certayne marchaũtes passed by with camelles and sawe ỹ asse alone & stale hym and ladde hym away. And anone after the lyon awoke/ & whã he foũde not his felawe he ranne gronynge hyder and thyder/ & whan he sawe ỹ he coude not fynde hym/ he was moche sorowfull & durst not come in but abode at ỹ gate of ỹ chyrche of the monasterye/ & was ashamed that he came wout the asse. And whan the bredren sawe that he was comen more late thã he was wont and without the asse/ they supposed that by cõstraynt of hunger he had eten ỹ asse/ & wolde not gyue to hym his porcyon accustomed and sayd to hym/ go and ete that other parte of the asse that ỹ haste deuoured & fylle thy glotonye. And bycause they doubted/ they wolde wete yf he had so eten/ they went to the pastures of the towne to se yf they coude haue ony demonstraũce of the dethe of the asse/ and they foũde nothynge & retourned & tolde it to Jherome. And than he commaũded them to enoyne hym the offyce of ỹ asse. Thã they hewed downe busshes & bowes & layde theron vpon hym/ & he suffered it peasybly. And on a daye whã he had done his offyce/ he went out to the feldes & began to renne hyder and thyder desyrynge to knowe what was done to his felawe/ & sawe fro ferre marchauntes that came wỹ camelles charged and laden & the asse goynge before them. It was the maner of ỹ Regyon that whan the people went ferre wỹ camelles/ they had an asse or an horse goynge before with a corde about his necke for to condupte the better ỹ camelles. And so whan the lyon knewe ỹ asse/ with a great rorynge he rãne vnto them so terribly that all ỹ marchaũtes fledde. And he so fered the camelles with betynge the erthe with his tayle/ that he constrayned them to go streyght vnto the monasterye with all theyr charges & ladynges. And whan ỹ bredred sawe this they tolde it to

Jherome. And he sayd brethren walshe ỹ fete of our ghestes & gyue them meet and abyde ye the wyll of oure lorde herupon. And thā ỹ lyon began to renne Joyously throughout all ỹ monasterye as he was woned to do/ & kneled downe at euery brother and fawned them with his tayle lyke as he had demaūded pardone of the trespas ỹ he had done. And saynt Jherome whiche knew wel what was to come said to his brethrē/ go and make redy all thynges necessarye for ghestes ỹ be compynge to vs. And as he thus said/ there came to hym a messāger sayenge to hȳ ỹ there were ghestes at the gate ỹ wolde speke with ỹ abbot. And alsoone as they were come they kneled to the Abbot and requyred of hym pardone. And he reysed & made thē for to stande vp goodly/ and commaūded them to take theyr owne good & not to take other mennes. And thā they prayed ỹ holy saynt that he wolde take the halfe of theyr oyle/ & he refused it. And at the last he cōmaunded to take the mesure of oyle. And than they promysed that they sholde bryngе euery yere a mesure of oyle to that chyrche and theyr heyres after thē. ¶ It was aūcyently ỹ custome/ that who someuer wolde mypght synge in the chirche/ so that Theodosyan the Emperour/ as Johan beleth sayth requyred & prayed Damase the pope/ that he wolde commyse to some good man of ỹ chyrche to ordeyne ỹ office & ordynall of ỹ chyrche. And than he knewe well that Jherome was a man that knewe the langages of greke/ latyn and hebrewe/ and in all scyēces and commysed to hym the sayd soueraynе office. Than Jherome deuyded ỹ sawter by Feryes/ and to euery Ferye a Nocturne prope/ he allygned and establysshed in ỹ ende of euery psalme to be sayd Gloria patri And after he ordeyned resonably to be songen the epystles & gospelles/ and al other thynges appertynaūt sauf ỹ longe whiche he sende fro Bethleem vnto the pope/ whiche all approued and ratyfyed of him and of the Cardynalles for to be vsed perpetually and so cōfyrmed. ¶ After this in the mouth of the spelunke or caue in whiche our lorde laye he dyd do make his monument or sepulture. And whā he hadde accōplysshed. lxxxviij. yere and. vi. monethes he was there buryed. In what reuerence saynt Austyn had hym in. It appered in his epystle that he send to him. In one of the whiche he wrote in this maner To his ryght dere frende/ moost beest beloued/ and moost clene in obseruynge and enbracynge of charyte vnto Jherome Austyn &c. And in another place he writheth thus of hym/ sayt Jherome preest lerned in letters of greke/ latyn/ and hebrewe/ & in holy wrytynges approued vnto his last aege. Of whome ỹ nobles of his fayr eloquence/ that resplended from ỹ eest vnto the west lyke vnto ỹ clerenes of the sonne ¶ Prosper sayth also of him in his Cronycles. Jherome preest was in Bethlem sōtyme clere to all ỹ worlde of noble engyne and lyued in translatynge and wrytynge of holy scrypture/ and with hyghe and noble studye serued the vnyuersall chyrche. ¶ He sayd also of hymself to Inbygen. I neuer enforced me somoche fro myne enfancye as for to eschewe a swellynge courage & enhaūced heed/ and called agaynst hym ỹ hate of god. And euer haue dredde ỹ sure thynges and haue entred with all my herte to the monasterye & to ỹ holspytalyte/ & haue receyued gladly al comers sauf heretykes & haue walshē theyr fete. ¶ Isydore sayth thus in ỹ boke of Ethymologye. Jherome was wyse in thre langages/ whose Interpretacyō is taken to fore other. For it is more holdynge & clere by wordes/ & it is interpreted of a very erysten. ¶ It is wryte also of Jherome in ỹ dyalogue of Seuere disciple of sayt martyn whiche was in his tyme. Jherome wout the meryte of the fayth & dowayre of vertues is not onely Instructe in letters

of latyn/but in greke & hebrewe/soo that none ought to be compared to hym in euery scyence/the whiche had warre perpetuall agaynst ỹ wycked men. The heretykes hated hym/for he left neuer to Impugne agaynst thē. The clerkes hated hym for he repreued theyr lymmes & theyr lyfe/but playnly good men loued hym & merueylled of hym/for they ỹ demed hym an heretyke were madde. He was all i lessōs all i bokes/he ne rested daye ne nyght but alwaye redde or wrote. her Seuer⁹. And lyke as it appered by these wordes/& also he wytnesseth hymself/he suffered many persecutours & detractours whiche plecucyons he suffered patyētly & goodly/as it appereth in an epystly ỹ he send to Allelle I gyue thankynges to oure lorde god/ỹ I am worthy ỹ the world hate me/and ỹ wycked men and Iangelers holde me for eupll. For I knowe well ỹ men come to heuen by ỹ dyffame of wycked men more than by good renomme. And I wolde ỹ the companye of myscreaũtes sholde pursue & persecute me for the name & ryghte of our lorde. My wyll is that ỹ repreue of the worlde aryse more feruently agaynst me/so ỹ I myght deserue to be praysed of our lorde/and ỹ I maye hope the rewarde of his promesse. Temptacyon is desyrous and agreable/whose meryte in resystynge is to be hopen rewarde of Ihesu cryste in heuen. Ne ỹ cursynge ne ỹ male dyccyon is not greuous whiche is chaunged into dyuyne laude and prayenge. He deyed about the yere of our lorde thre hondred four score and eyght.

Here foloweth the lyfe of saynt Remyge. And fyrst of his name.

REmyge is sayd of Remyge/that is a bote man or a rower/or it is sayd of Remis/whiche be instrumētes by whiche the shyppe is rowed & conduyted & ofgyon/that is to saye wrastlyng. He gouerned the chyrche & kept it fro peryll of wrake & brought it to the porte of heuen. And for ỹ chyrche he wrastled agaynst the assautes of the deuyll.

SAynt Remyge conuerted vntō the fayth the kynge and the people of Fraunce. The kynge had a wyfe named Clotylde whiche was crysten/& she enforced her moche to cōuerte her husbande to the crystē fayth/but she myght not. And whā she had a chylde she wolde haue crystened hym/but the kynge defended it to her. And she rested not/tyll at the last the kynge graunted ỹ it sholde be crystened/& after ỹ it was crystened it deyed anone. Than sayde the kynge/now it appereth well that cryste is a dyle god/for bycause he may not kepe hym whiche i his fayth sholde haue be enhaũced in my kyngdom after me. And she sayde to hym. Now fele I well that I am loued of my god/bycause he hath receyued the fyrst fruyte of my wombe/he hath enhaunced my sone to a better kyngdom/& to reygne perpetually wout ende/whiche is moche better than thy kyngdome is. And soone after she conceyued agayne & had a fayre sone/whom wt̄ great prayers she baptysed as she dyd the fyrste/but anone after he was seke so ỹ they had no hope of his lyfe. And than ỹ kynge sayd to his wyfe/certaynly this is a feble god whiche may not cōserue ne kepe none that is baptysed in his name/& yf ỹ haddest a thoulande & dydest them to be baptysed all sholde perysshe. yet neuertheles ỹ chylde reuyued & was al hole so that he reygned after his fader. And ỹ faythful quene enforced her to brynge her husbande to ỹ fayth/but he refused it in all maners. It is sayd in ỹ other feest whiche is after ỹ epyphanye/how ỹ kynge was cōuerted vnto ỹ fayth. And ỹ forsayd kynge Clouys whā he was crystened sayd that he wold gyue to saynt Remyge for to endowe his chyrche/asmoche lande as he myght go about whyles he slept a

myddaye / and so it was done. But there was a man whiche had a myle within ỹ cyrcuyte whiche saynt Remyge hadde closed. And as saynt Remyge wente aboute it / ỹ myllar put hym out with Indygnacyon & great despyte. And saynt Remyge sayd to hym / frende haue no dysdayne / & let it not be to harde yf we haue also this myle with ỹ other / neuertheles ỹ myllar put hym oute. And anone the whele of ỹ myle began to tourne cõtrarye. And than the myllar cryed after saynt Remege & sayd. Seruaunt of god come & let vs haue the mylle togyder. And saynt Remyge sayde nay it shall neyther be myne nyther thyne. And anone the erthe opened & swalowed in all ỹ mylle. And saynt Remyge knewe by ỹ spyryte of prophecye & by the wyll of god that a great fampne sholde come / & assembled in a towne great plente of whete. And the dronken bylaynes of ỹ towne mocked and scorned hym of his prouydẽce / & sette the garners a fyre. And whã he knewe it he came thyder / & bycause he was colde for age / and his last tyme approched fast he sate downe by the fyre & warmed hym and sayd with a peacyble herte / ỹ fyre is alwaye good. Neuertheles they that made the fyre & all the men of theyr lygnage were broken in theyr membres / & ỹ wymmen gowty. And this endured in ỹ same towne vnto the tyme of Charles / whiche chaced & made theym go theyr waye / & so dysperpled them. ¶ And it is to be knowẽ that ỹ feest of saynt Remyge that is halowed in Janyuer is the feest of his blessed deth & deposycyon. And this is ỹ feest of the trãslacyon of his blessed body. For whan after his deth the holy body sholde be brought to ỹ chyrche of saynt Thymothee & Appollynare with the shryne / & came nyghe vnto the chirche of saynt Crystofre / it began for to weye somoche that they myght not moeue it fro thens in no maner. At the laste they prayed our lorde that he wolde vouchesauf to shewe them yf it were his wyll that the body sholde be buryed in that chirche / where as no relyques were. And than anone they toke vp ỹ body lyghtly ynough and buryed hym there honourably / & many myracles were shewed / so ỹ they enlarged & made the chirche more ample & large. And thã they made an oratorye behynde ỹ a wter & wolde haue doluen for to haue layde the body in that oratorye / but they coude not meue it in no maner. Than they watched & prayed vnto oure lorde / & at mydnyght they fylle all a slepe / & on the morowe they foũde the sepulture with the body in ỹ place whiche angelles had borne thyder whyle they slepte. And this was the kalẽdas of October whiche afterwarde by longe tyme on ỹ same daye it was translated into a fercte or shryne of syluer. He floured aboutỹ yere of our lord. CCCC.&. lxxxx.

¶ Here folowyth the lyfe of saynt Logyer and fyrst of his name.

LOgyer is sayde of leos / that is to saye people / & of ganos / that is to saye angell. Logyer was angell to ỹ people / for an angel is properly lyght / and is a messãger for to shewe ỹ people good werkes. And so he shewed to the people tofore the dede how he and Ebronyen sholde fynysshe theyr lyues.

SAynt Logyer whan he shone & resplended in all vertue / he deserued to be bysshop of Aduense. Clotayre was deed. He was moche greued for the cure & charge of the Realme. And by the wyll of god and counseyll of the prynces he crowned Chyldryke yet yonge to be kynge. But Ebronyen wold haue made Theodorike broder of Chyldryke kynge / not for ỹ profyte of ỹ Realme / but bycause he was put out of his power and was hated of all the people & doubted ỹ Ire of the kynge & of the prynces / & therfore he requyred of the

kynge lycence for to entre into relygyon/ & the kynge graunted it to hym. Than ỹ kynge dyd holde his broder Theodoryke in garde ỹ he sholde magyne nothynge agaynst ỹ realme. And by ỹ holynes & prouydence of ỹ good bysshop Logyer al the people were in Joye & in peas/ & soone after ỹ kynge beynge enpayred by euyll cõseyll was meued in wrathe agaynst this holy bysshop seruaũt of god. And sought meanes entẽtyuely how he myght conuenably put hym to deth. But Logyer suffered it al goodly/ & reputed his enemyes lyke as his frendes/ & dyd do somoche towarde the kynge that on ester day he shold synge masse in that cyte wherof that he was bysshop. And that daye it was tolde vnto hym ỹ the kynge sholde perfourme that nyght all that he had treated for his dethe. But he doubted nothynge/ but dyned that day with the kynge at his owne table/ and thã he fledde his persecutours in suche a maner that he went to the monasterye of Lucon and there seruẽge our lorde/ in whiche Ebronyen was hydde in ỹ habyte of a monke/ & also serued hym in great charyte. And in a whyle after ỹ kynge deyed/ & Theodoryke was enhaunced into ỹ reygne. For the whiche thynge the blessed saynt/ saynt Logyre meued by ỹ wepynges and teeres of ỹ people/ & constrayned by the commaũdement of ỹ abbot retourned vnto his see i his cyte. But Ebronyen anone renoũced his relygyõ & was ordeyned stewarde of ỹ kynge. And how be it ỹ he was euyl tofore yet he was werse afterwarde/ & studyed how he myght bringe Logyer to deth/ & send knyghtes for to take hym. And whan the blessed Logyer knewe it/ he wolde haue escaped fro theyr wodenes and malyce. And as he yssued out of the towne in the habyte of a bysshop/ he was taken of the knyghtes/ whiche anone put out his eyen. And thã two yeres after saynt Logyer w̃ Guyzyn his broder whome Ebronyen had exyled were brought to the palays of the kynge And as Ebronyẽ mocked ỹ bysshop/ they answered wysely & peasybly/ notwithstãdynge that wycked man Ebronyen sende Guyzyn for to be stoned to dethe with stones/ & made the bysshop to be ladde al the nyght bare fote vpon sharpe stones/ on whiche ỹ water rãne kaste. And whan he herde ỹ he praysed god in his tormentes he made to be cut out ỹ tonge of his heed and after to be kepte in pryson for to make hym suffer newe tormẽtes. But for all that he lost neuer his speche/ but entẽded to preche and to exhortacyõ as well as he myght/ and sayd tofore how he and Ebronyen sholde deye and Uban. Thã a great lyghte in maner of a crowne enuyronned his heed/ whiche moche people sawe/ and some demaũded hym what thynge is was And he kneled downe & made his prayers yeldynge graces to god/ and admonested all them that were there that they sholde chaũge theyr lyf into a better. And whan Ebronyen herde ỹ he had great enuye at hym & sende foure men for to smyte of his heed. And whan they ledde hym forth he sayd to theym. It is no nede to you to labour ony more/ but fulfyl ye here ỹ delyre of hym ỹ send you. And than thre of them had so great pyte of him that they kneled downe & requyred pardone/ & the fourth smote of his heed/ whiche anone was rauysshed of the deuyl & throwen in the fyre & ended his lyfe myserably. Than. ij. yere after Ebronyẽ herde ỹ god shewed many myracles for his blessed saynt/ and there nomme of it shone ouer all/ and was tormented w̃ cursed enuye & sende thyder a knyght to wete ỹ trouthe & to retourne & telle to hym. And whan the knyght came thyder proudely he smote the tombe with his fote and sayd/ an euyll deth myght he haue ỹ sayth & byleueth ỹ this deed body may do myracles. And anone he was rauysshed of the deuyll & deyed sodaynly & the sayt was more worshypped by his

deth. And whā Ebronyen herde this thā he was more tormented w̄ malyce of enuye & enforced hym to quenche ꝑ fame of the holy saynt. But after ꝑ sayenge tofore ꝑ saynt he felonously slewe hymselfe with a swerde. And this holy bysshop saynt Ioyer suffered deth about ꝑ yere of our lorde. vi. hondred & lxxx. In the tyme of Cōstantyne the fourth.

Here foloweth the lyfe of saynt Fraunceys fyrst begynner of the frere mynours And fyrst of his name.

HRaūceys was fyrste named johā/ but afterward his name was chaūged & he was called fraūceys. The cause of the chaūgynge of his name was many folde. The fyrst is for ꝑ reason of his merueylous chaūge/ for it is knowē ꝑ he receyued of god by myracle the Frenshe tongue. And it is sayd in his legende ꝑ whan he was replenysshed with the grace of almyghty god and of ꝑ ardour of ꝑ holy ghoost/ than he prouoūced out brēynge wordes in Frenshe. Secondely by ꝑ reasō for to publysshe his office/ wherof it is sayd in his legende ꝑ the dyuyne prouydēce of almyghty god gaue to hym that name bycause of hym synguler/ and it is a customed name/ and the oppynyon of this mysterye was knowē thorough out all ꝑ worlde. Thyrdely also by ꝑ reason of his office in effect. wherupon was gyuen for to vnderstande ꝑ by hym and by his sone he sholde make many seruauntes of the deuyll & bounden to synne free of all theyr synnes & delyuer them fro the deuyl. Fourthely by ꝑ reason of great corage and magnanymyte of herte. For Frenshe men ben sayd of fyersnes/ for in them is naturall fyersnes and great corage of herte. Fyfthly by the reason of the vertuosyte in speckynge/ for his worde lyked alwaye ꝑ vyces lyke an axe. Sixthly by ꝑ reason that he chaced awaye communely the deuylles. Seuēthly by ꝑ reason of honeste in conuersacyon and of perfeccyon of werke. And it is sayd that some sygnes that were brought to rome tofore the cōsulles whiche were in errour of the people and in worshyp were called Fraūciscus.

HRaunceys seruaunt and frende of almyghty god/ was borne in ꝑ cyte of Assyse & was made a marchaunt vnto the. xv. yere of his aege and wasted his tyme by lyuynge vaynely/ whom our lorde corrected by ꝑ scorge of sekenes and sodaynly chaunged hym into another man so that he began to shyne by the spyryte of prophecye. For on a tyme he w̄ other mē in Perusle was taken prysoner/ and were put in a cruell pryson/ where all the other wayled and sorowed/ and he onely was gladde and enioyed. And whan they had repreued him therof he answered/ knowe ye sayd he that I am Joyfull/ for I shall be worshyped as a saynt thorough out all the worlde. ¶ On a tyme he wente to Rome bycause of deuocyō/ and he toke of all his clothes and cladde hym with the clothes of a begger/ & sate ymonge the poore men tofore the chyrche of saynt Peter/ & as one of them begged with them coueytously and moche ofter wolde haue done but the shame of knowen people letted hym. The olde ennemye the deuyll enforced hym to lette hym of his holy purpose/ and shewed vnto hym a woman monstruous & horryble dysfygured/ croke backed and lame/ whiche was in that Cyte. And he sayd to hym/ that yf he felt not that he had enterprysed/ he wold make hym semble and lyke vnto her. But he was conforted of our lorde/ whiche herde a voyce say-

enge to hym. Fraũceys take these bytter thynges for ỹ swete/and despyse thyselfe yf thou desyrest to knowe me. ¶ On a tyme he mette a lepre/whom naturally mẽ abhorre/but he remembred hym of ỹ worde that was sayd to god & ranne to him & kyssed hym/and anone that lazare vanyshed awaye/wherfore he went to ỹ abbytacyon of the lazares and kyssed deuoutly theyr handes/and gaue to them moneye and let them haue no nede of suche as he myght do. ¶ On a tyme he entred into ỹ chyrche of lyat Damyan for to make his prayers/& the ymage of Jhesu cryst spake vnto hym and sayd. Fraũceys go and repayre my hous whiche is all destroyed as thou seest. And fro that houre ỹ soule of hym lyquefyed/and ỹ passyon of Jhesu cryst was merueylously Jnfixed i his herte. And thã he dyd great peyne & was besye in repayrynge ỹ chyrche/and solde all that he had and gaue ỹ moneye therof to a preest/& he durst not receyue it for fere of his parentes & kynne. Than he cast ynge it awaye tofore the preest as duste settynge nought therby wherfore he was taken of his fader and boũden/and restored to hym his money/and resygned also his clothys/and so naked he fledde to our lorde & cladde hym with a hayre. And thã ỹ blessed Fraũceys went to a symple man whom he toke in stede of his fader/& prayed hym that lyke as his fader doubled on hym his curse ỹ in contrary he sholde blesse hym. His owne broder germayn sawe hym in a wynter tyme haue but soule & fewe clothes & that he trẽbled for cold and was entendynge to his prayers sayd to felowe. Go to Fraunceys & saye to hym that he selle to the a peneworth of his swete. And whan he herde it he answered w a gladde chere. I wyll selle it vnto my lorde god. ¶ On a daye he herde in the chirche ỹ whiche our lorde sayd to his dyscypies whan he sende thẽ for to preche. And anone he adressed hym w all his myghte for to do & kepe all those thynges. He dyd of his hosen & his shone fro his fete/and cladde hym with a soule cote/& toke a corde for his gyrdell. ¶ He went on a tyme in a snowe by a wode and was taken by theues/& they demaũded him what he was And he sayd that he was the messãger of god. And anone they toke hym & cast him in the snowe sayenge to hym/lye ỹ there vylayne messãger of god. ¶ Many noble and vnnoble clerkes and laye men had despysed the worlde and had ben gone to folowe hym. And the holy fader ensygned and taught them to perfeccyon of the gospel/whiche was for to be in pouerte/and that they sholde god by ỹ waye of symplenesse. Thã he wrote a rule after ỹ gospell to hymself and his bredren for to be kepte whiche ỹ pope Jnnocent cõsyrmed. And fro thens forthon he begã to sprede more ardauntly the sedes of the worde of god/and went about Cytees and castelles by a feruent & merueylous desyre. ¶ There was a frere which semed outward of mer ueylous holynesse & kepte scylẽce so straytely that he wolde not be shryuen by wordes but by sygnes/& euery man praysed hym as a sayt. This holy man Fraũceys came thyder & sayd/Leue bredren to preyse hym/for Jshal not yet prayse hym lest it be by fantasye of ỹ deayl/let hym be warned to be shryuen twyes in ỹ weke by worde and spekynge. And yf he do it not this is but a temptacyon of ỹ deuyll and fraudelous decepte. And than the freres warned hym so to do. And he put his fynger to his mouth and shoke his heed and shewed that in no wyse he wolde cõfesse hym And anone after he retourned agayne to ỹ wordely lyfe/as an houde to his vomyte/& wente out of his order and fynysshed his lyfe in fynful actes & werkes. ¶ On a tyme sayt Fraũceys was wery of goynge and rode vpon an asse/and his felaw one Leonarde of assayse was also wery of goynge/& saynt Fraũceys began to thynke

thus and sayd in hymself/ his kynne and my kynne were not lyke. And Incōtynent he alyght downe & sayd to ỹ frere. It appertayneth not to me for to ryde and ỹ to go on fote/ for thou art more noble than I am. And the frere was abasshed and kneled downe and requyred pardon. ¶ On a tyme as he passed by a place/ a noble lady cāne so hastely agaynst hym ỹ she myght not speke for werynes. And he axed of her what she wolde. And she sayd pray for me fader/ for I may not perfourme the purpose of helth whiche I haue begonne/ for my husbande whiche letteth me dooth to me many aduersytees in ỹ seruyce of god And he sayd to her. Go thy way doughter for thou shalt haue anone cōforte of hym/ & saye to hym/ husbande in goddes name and myne/ that now is ỹ tyme of helthe/ & hereafter shall be tyme of equyte & ryght And whan she had sayd so to her husbande/ the man was sodaynly chaunged/ & auowed to god cōtynence & chastyte. ¶ On a tyme a poore labourer was almost loste in a wode for thurst/ & this holy sayt Impetred a foūtayne by his prayers. ¶ On a tyme he sayd to a frere whiche was familyer wt̄ hym this secrete whiche was shewed to him by ỹ holy ghoost. There is a seruaunt of god lyenge in the worlde on this daye. For whose sake as longe as he shall lyue our lorde shall sucker no famyne ynonge ỹ people. But without doubte it is sayd that whan he was deed/ all ỹ condycyon was chaūged to ỹ contrarye. For after his blessed dethe he appered to ỹ same frere & sayd to hym. Lo now is the famyne comen whiche as longe as I lyued vpon erthe our lorde wolde not sucker it to come. ¶ On an ester daye the freres Grekes that were in deserte had layde their table more curyously than in another tyme/ and hadde made redy the glasses and sette them on the borde. And whan saynt Fraūceys sawe that he anone withdrewe hym & sette on his heed ỹ hatte of a poore man whiche was there & bare his hatte in his hande and wente out & abode at ỹ gate. And whā the freres ete at dyner/ he cryed at the doore that they sholde gyue for the loue of god an almes to a poore man. Than the poore man was called in/ & entred and sate downe alone vpon the erthe & set his dysshe in the duste/ whiche whā ỹ freres sawe they were abasshed & were sore agast. And he sayd to theym. I se the table arayed and aourned/ and I knowe well that it is not for poore men that seke their meet fro doore to doore. He loued pouerte in hymselfe & in all other/ so ỹ he called alway pouerte his lady. But whā he sawe one more poorer thā hymself he had therof enuye & doubted to be ouercomen of hym. ¶ On a daye he sawe a poore woman and he shewed her to his felawe and sayd/ the pouerte of this woman doth to vs shame and reproueth strongely our pouerte. For my ryches I haue chosen my lady pouerte/ & she shyneth more in this woman than in me. ¶ Whan on a tyme a poore man passed tofore hym/ & the holy man was moeued wt̄ compassyon/ & his felawe sayd vnto him/ though this man be poore peraūture there is not a rycher of his wyll in all the prouynce. Than sayn Fraūceys sayd to hym/ anone dyspoyle ỹ of thy cote & gyue it to the poore man/ and knowlege thyself culpable/ & knele downe to his fete. To whome anone he obeyed & dyd so. ¶ On a tyme thre women lyke of bylage & all thynges & of habyte entred and mette hym & he salewed them in this maner/ welcom my lady pouerte & anone they vanysshed awaye and were no more seene. ¶ On a tyme as he came to the cyte of Arete and a mortall batayll was moeued in the cyte/ this holy man sawe vpon the burgh on ỹ grounde the deuylles make kynge great Joye and were gladde. Thā he called his felawe named Syluester/ & sayd vnto hym. Go to the gate of the cyte and cōmaūde to these deuylles in goddes

name that is almyghty that they go out of the Cyte. Thā he went hastely & cryed strōgely. All ye deuylles departe fro hens in ỹ name of god & by the cōmaūdemente of Fraunceys our fader / & they wente all awaye. And than ỹ Cytezyns anone began to accorde. ¶ The forsayd Sylueſter whan he was yet a ſeculer preeſt / he ſawe in his ſlepe a golden croſſe yſſue out of the mouth of saynt Fraunceys / of the whiche the ouer ende touched heuen / & ỹ armes of the croſſe ſtratched fro ỹ one to ỹ other parte of the worlde. Than the preeſt had compunccyon & left the worlde & folowed parfyghtly this holy man sayt Fraūceys ¶ And on atyme as this holy man was in prayer / ỹ deuyll called hym thryes by his owne name. And whan the holy man had anſwered hym he sayde none in this worlde is ſo great a ſyñer but yf he cōuerte hym our lorde wolde pardone hȳ. But who that fleeth hymſelfe by harde penaūce he ſhall neuer fynde mercy. And anone this holy man knewe by ỹ reuelacyon ỹ fallace & decepte of the deuyl / how he wolde haue with drawen hym for to do well / And whā the deuyll ſawe that he myght not preuayle agaynſt hym / he tēpted hȳ by greuous temptacyōs of ỹ fleſſhe. And whan this holy ſeruaunt of god felte that he dyſpoyled of his clothis & bete hymſelf ryght harde with an harde corde sayenge thus broder alſe / it behoueth ỹ to remayne and to be beten. And whan the temptacyon departed not / he wente out & plūged hymſelfe in ỹ ſnowe all naked / and made iij. great balles of ſnowe & purpoſed for to haue taken them into his body & ſayd / this greateſt is thy wyf / & theſe four two ben thy doughters / & two thy ſones / & ỹ other tweyne that one thy chambrere / & ỹ other thy varlet or yeman / haſt the and clothe theym / for they all deye for colde / & yf thy belynes that thou haſt about them greue ỹ lore / thā ſerue our lord parfyghtly. And anone ỹ deuyll departed fro hym all confuſed / and saynt Fraunceys retourned agayne into his celle glorifyēge god ¶ And as he dwelled on a tyme with Leon ỹ cardynal of saynt croſſe / the deuylles on a nyght came to hym & bete hȳ ryght greuouſly. Thā he called his felawe and ſayd to hym / theſe ben deuylles Jaylers of our lord / whom he ſendeth to punyſſhe therceſſes / but I can remēbre me of none offences that I haue done / but by ỹ mercy of god I haue waſſhed them awaye by ſatyſfaccyō. But peraūtoure he hath ſente me them bycauſe he wyll not ſuffer me to falle bycauſe I dwelle in the courtes of great lordes / whiche thynge peraūture engendreth not good ſuſpeccyon to myryghte poore bredren / whiche ſuppoſe I haboūde in delyces / & erly in ỹ morynge he aroſe & depared thēs. ¶ On a tyme as he was in his prayers / he ſawe vpon ỹ ouerynge of ỹ hous aſſembles and companyes of deuylles / whiche ranne hyder & thyder w̄ great noyſe. And he wente oute and ſygned hym with ỹ ſygne af ỹ croſſe and ſayd. I ſaye to you in the name of almyghty god / that ye deuylles do to my body all that is ſuffered you to go / & I ſhall ſuffer it pacyently / for I haue no greater enemye than my body / & ye ſhall auenge me on myne aduerſarye / whyles ye take on it vengaūce by my lyfe. Than they vaniſſhed awaye all cōfuſed. ¶ There was a frere whiche was felowe of saynt Fraūceys was on a tyme rauyſſhed and ſawe i ſpyryte ỹ glorious place in heuen / wherin he ſawe ymonge other ſeetes a ryght noble ſeet ſhynynge of more noble glorye than ỹ other. And he merueylled for whō this noble ſyege or ſeet was kept / he herde ỹ it was ſayd ỹ this ſeet longed ſomtyme to one of ỹ prynces ỹ fylle / & it is now made redy to ỹ meke and humble Fraunceys. And whan saynt Fraunceys yſſued fro his prayers / ỹ frere demaunded hym Fader what weneſt thou of thy ſelfe. And he anſwered. I wene that I am greateſt

of all synners. And anone ỹ spyryte came into the herte of ỹ frere and sayde / beholde what was the vysyõ that thou sawest For humylyte shall lyft vp the moost meke man vnto ỹ seet lost by pryde. ¶ This holy man saynt Fraũceys sawe in a vysye aboue hym Seraphyn crucyfyed / ỹ whiche miprynted in hym ỹ sygne of his crucyfyenge / ỹ hym semed that he was crucyfyed / and that his hãdes & his fete and in his syde hym semed were ỹ sygne of ỹ woundes of the crucyfyenge / but he dyd hyde these tokens almoche as he myght that no man sholde se theym. And yet neuertheles some sawe them in his lyf. And than at his deth they were sene of many men / & were shewed by many myracles that tho synges were trewe. Of ỹ whiche myracles shall suffyce tweyne to be sette here folewynge. ¶ There was a man named Rogyer and was in Puylle tofore ỹ ymage of saynt Fraunceys / and began to thynke & to saye / may this be trewe that this man was so enobled by suche a myracle / or was this an Illusyon or an Inuẽcyon dyssymyled of his bredrẽ the freres. And whã as he thought this / he herde so daynly a sowne lyke as a quarell had be shot oute of an arbalaster or a crosse bowe & he felte hymself greuously hurte in his lyft hande / but there appered no hurte in his gloue. And thã he toke of his gloue & sawe in the palme of his hande a woũde as it had ben of an arowe / out of the whiche wounde there yssued so great peyne of ache & brennynge / that almoost he deyed for sorowe & great peyne. And than he repented him & sayd / that he byleued ryght verely the sygnes & tokens of saynt Fraũceys. And whan ỹ he had prayed by two dayes last Fraũceys by his holy sygnes & stygmates he was anone delyuered of his peyne & made all hole. ¶ In ỹ realme of Castylle / there was a man deuoute to saynt Fraũceys whiche wente on a tyme vnto cũpyne to ỹ chyrche of saynt Fraũceys. And men laye in a wayte for to slee hym / and in stede of another man he was taken by errour & Ignoraunce / and was woũded and left as halfe deed. And after that cruel morderer stycked his swerde in his throte and left it therin and he myght not drawe it out / but he wente his waye. And thã men cryed and ranne hyder and thyder / and ỹ man was sore bewayled lyke as he had ben deed. And whãthey ronge to matyns at mydnyght at ỹ chyrche of the freres / the wyfe of ỹ man began to crye / atyse vp syr and go to matyns / for ỹ bel calleth the. And than anone he lyft vp his hande for to shewe ỹ some man sholde take the swerde fro his throte. And anone in syght of all them all the swerde sprãge out a ferre as it had be throwen of a stronge champyon / & anone ỹ man arose parfyghtly hole / and sayd that saynt Fraunceys came to hym & Joyned his stygmates to my woundes / and enioyed theym with the swetenes of his sygnes & sewed theym togyder merueylously by his touchynge. And whan he wolde haue gone / I shewed hym ỹ he sholde take awye the swerde or els I sholde not conne speke / & anone he toke it out and threwe it awaye ferre fro him / & heled me with touchynge my throte wt his sygnes. ¶ The two clerkes great lumyners of the worlde / that is for to say saynt Domynyke & saynt Fraũceys were in ỹ Cyte of Rome tofore ỹ lorde holyence / whiche afterwarde was pope of Rome / & this bysshop sayd to them. Wherfore make ye not of your freres bysshyppes and prelates / whiche sholde preuayle more by techynge and exemple gyuynge / and there was lenge cõtencyon by tweyne them who sholde fyrste answere. And humylyte ouercame Fraũceys that he wolde not speke tofore that other. And than saynt Domynyke humbly obeyed & sayd. Syr our bredren ben lyft vp in good degree yf they knewe it / and I shal neuer suffer to my power that euer they shal ho-

pe to haue ony hyer dygnyte. After ỹ answered saynt Fraũceys. Syr my bredren ben called Mynours/bycause they wolde not be made greater. And ỹ blessed saynt Fraũceys full of ryght great symplycyte admonested & warned all creatures to loue theyr creature/ he preched to byrdes & was herde of them/ they suffered hym to touche thē & wout lysence they wolde not retourne ne flee from hȳ. And on a tyme whan he preched/ ỹ swalowes chytered & songe/ and anone by his commaũdement they were styll. ¶ There was also on a tyme a byrde on a fygge tree belyde his cell whiche songe ofttymes ful swetely/ & saỹt Fraũceys put forth his hande and called that byrde/ and anone the byrde obeyed & came vpō his hande/ and than he sayd to her/ synge my syster and prayse thy lorde. And than anone she songe/ & departed not tyll she had lycence. And he spared for too touche lyghtes/ lampes/ and candels/ by cause he wolde not defoule them with his handes. He went honourably vpon ỹ stones for the worshyp of hym that was called stone. He gadred ỹ small wormes out of the waye bycause they sholde not be troden with the fete of them that passed by. He commaunded also in wynter for to gyue hony vnto ỹ bees that they sholde not perysshe for hungre. He also called all maner of beestes his bredren. He was replenysshed with merueylous Joye for the loue of his creature. He beheld also ỹ sōne/ the mone/ & all the sterres/ and somoned them for the loue of theyr maker. And he defēded also for to make hȳ a great crowne sayenge. I wyll ỹ my symple bredren haue part in my heed. ¶ There was a leculer man whiche sawe saynt Fraunceys ỹ seruaunt of god prechynge at saynt Severyns/ and he sawe by the reuelacyon of god that saynt Fraunceys was stratched on a crosse made of two clere swerdes/ of whiche ỹ one came fro his heed to ỹ fete and that other stratched from ỹ one hande to that other/ so that he neuer had sene suche a demonstraũce. Than he was moued in his herte and entred into the order and fynysshed goodly his lyfe. ¶ On a tyme saynt Fraũceys was seke on his eyen for contynual weppynge. His bredren sayd to hym ỹ he sholde refrayne hym fro weppynge. And he answered. The bylytacyō of the lyght perdurable is not to be put awaye for ỹ lyght that we haue here with the fyes. And whan his bredren cōstrayned hym to take a medycyne for his eyen and ỹ surgyen helde a brempynge yron in his hande. And than the blessed Fraunceys sayde. My broder fyre be thou to me this houre debonayre & curable. I praye to oure lorde that made the that thou attempre my herte. And than he made the synge of the crosse agaynst the fyre/ & the fyry yron was put into his tender flesshe from his eere vnto his eyeldydes/ & he felt noo peyne. ¶ He was strongely seke in the desert of saynt Urbane. And whan he felt that nature fayled in hym/ he axed for to drynke wyne/ and there was none/ and they brought to hym water/ & he blessed it & made the synge of ỹ crosse theron & it was conuerted & tourned into ryghte good wyne. And ỹ holy man gate of oure lorde that ỹ pouerte of the deserte myght not gete/ and assoone as he had casted it/ he became stronge & was all hole. He had leuer to here blame of hymselfe than prayse synge/ & for bycause that the people prayssed in hȳ in ony thynge of meryte of holynes/ he cōmaũded to some broder to say to hȳ in his eere some vylanye in blamynge hym & defoulynge. And whan suche a broder so cōstrayned agaynst his wyll called hym vylayne marchaunt and vnprofytable fole/ than he was gladde and blessed him & sayd. God blesse the/ for thou sayest very true wordes/ & this thynge appertayneth vnto me for to here/ & this holy man saỹt Fraũceys wolde neuer be more mayster ne gouernour but he wold be mos

re subgette/neyther so to commaũde but obeye. And therfore he left for to be generall/and demaunded to be vnder the wardeyne/to whose wyl he alway submytted hymselfe in all thynges. He promysed alwaye obedyence to the frere with whom he went and kepte it. ¶ Whan a frere had done ony thynge agaynst ỹ rule obedyence and had sygne of penaũce/yet this holy man saynt fraũceys for to fere other cõmaunded for to cast the hood of hym into the fyre. And whan it had bē a whyle in ỹ fyre/than he cõmaunded for to take it out and gyue it agayne vnto ỹ frere/and the hood was taken out of ỹ fyre without ony hurte. ¶ He went on a tyme by ỹ more of Uenyse/& foũde there a great multytude of byrdes syngynge/and he sayd to his felawes/our systers these byrdes gyue laude to theyr maker/let vs go into the myddle of them and synge we oure houres canonycalles vnto oure lorde/& they entred in ymonge them and they meued not/but bycause they myght not here eche other for ỹ chyterynge & noyse of the byrdes he sayd/my systers byrdes cesse your songe/tyll we haue yolden to our lorde due prayses/and than they helde them stylle. And whan they had fynyshed theyr laudes/he gaue to them lycence for to synge agayne. And anone they repraysed theyr songe agayne after theyr custome. ¶ He was on a tyme herberowed w̃ a knyght & saynt Fraũceys sayd to hȳ/broder sayre hoost agree to that I shall saye to the. Cõfesse thy synnes for thou shalt soone ete in another place. And anone he graunted ỹ to him & ordeyned for his meyne and toke penaunce of helthe. And assoone as they went to the table the hoost deyed sodaynly. ¶ On a tyme he foũde a great multytude of byrdes/& than he sayd vnto them My bredren ye ought strongely to prayse and gyue laude vnto our maker/whiche hath cladde you with fethers/& hath gyuen you pennes for to flee/and hath grauted to you ỹ puryte of the ayer and gouerneth you woute charge or besynesse. And the byrdes tourned theyr beckes or bylles vnto him and spradde theyr wynges and stratched theyr neckes and adressed their hedes and beheelde him ententyuely. And he passed forth by the myddle of theym so nyghe that he touched thē with his cote/and none of theym arose oute of his place tyll he gaue to them leue that they flewe togyder. ¶ On a tyme whā he preched at the castel Armarye/and he myght not be herde for ỹ swalowes whiche made theyr nestes. To whō he sayd. My systers swalowes/it is tyme that I speke/for ye haue sayd ynough/be ye now styll tyll the worde of god be accomplysshed. And they obeyed hym & were styll anone. And this holy man saynt Fraunceys passed through Puylle/he foũde in his waye a purse full of moneye. And whā his felawe saye it he wolde haue takē it for to haue gyuen it to ỹ poore people/but he wolde not suffer hȳ in no maner and sayd to hym. Sone it apperteyneth not to ỹ to take the goodes of other men. And whan his felowe hasted hym to haue takē it/saynt Fraũceys prayed a lytell/and after cõmanded hym to take the purse/whiche than foũde therin a great adder i stede of moneye. And whā the frere sawe that he began for to doubte but he wolde obeye & toke the purse in his hande/and there sprange out anone a serpent venemous. And than saynt Fraunceys sayd to hym. Moneye is none other thynge to ỹ seruaũtes of god but ỹ deuyl whiche is a serpent venemous. ¶ There was a frere greuously tempted/and begā to thynke that yf he had ony thynge wryten of ỹ hande of theyr fader saynt Fraũceys that thā that temptacyon sholde be chaũged away anone/but he durst not in no wyse discouere this thyng. On a tyme saynt Fraũceys called hym & sayd. Sone bryng to me some parchemyn and ynke/for I wyll wryte some prayse vnto al

myghty god. And whā he had wryten he
sayd/take this chartre and kepe it vnto ỹ
day of thy deth dylygently. And anone al
his temptacyons went awaye. ¶ And ỹ
same frere whan saynt Fraũceys laye se-
ke he began to thynke. Our fader begyn-
neth for to approche his dethe/& yf I my-
ght haue after his deth his cote/I sholde
be greately cõforted. And after this ỹ ho-
ly man saynt Fraũceys called hym & sayd
I gyue vnto ỹ this my cote yf ỹ haue ther-
to after my deth playne tyght. ¶ He was
lodged on a tyme in Alexandre in Lom-
bardye wt an honest man/whiche demaũ-
ded hym yf for the obseruaũce of ỹ golpell
he sholde ete of all that whiche ỹ was set
tofore hym/and he consented to the deuo-
cyon of his hoost. And his hoost dyd than
do make redy a capon of .viij. pere olde/&
as they ete it there came an vntrewe mã
whiche demaunded almesse for the loue of
god. And so anone whan this blessed man
herde that blessed name/he send to hym a
membre of the capon/and the cursed man
kept it. And on the morynge whan this
holy man preched/this cursed man she-
wed than ỹ pyece of the capon & sayd. Lo
se here what flesshe this frere eteth whō
ye honour as a saynt/for he gaue it vnto
me yester at euen. But this pece of the ca-
pon was sene of all ỹ people as it were fyl
she. And than that man was sore blamed
of all ỹ people and sayd ỹ he was madde.
And whan he vnderstode it he was asha-
med and demaunded pardon. And whan
this man came agayne to his good thou-
ghte/than ỹ flesshe retourned agayne to
his owne kynde & fourme. ¶ On a tyme
as he sate at the table and collacyon was
made of the pouerte of the blessed vyrgyn
our lady/anone saynt Fraunceys arose &
began to wepe & sobbe sorowfully/so that
his vysage was all bewepte of teres/and
began to ete ỹ remenaũt of his breed vpō
the grounde. He wolde also ỹ tyght great
reuerence sholde be done vnto the handes
of preestes to whom was gyue power for
to sacre the blessed sacrament of our lorde
And thā he sayd often/yf it happened me
to mete ony saynt compynge fro heuen and
also a poore preest/I wolde fyrst go kysse
the prestes handes and wolde saye to the
saynt holy saynt abyde a whyle/for ỹ han
des of this preest haue handeled ỹ sone of
lyfe/& hath performed a thynge aboue
humanyte. ¶ He was ennobled in his lyf
by many myracles/for ỹ breed that was
brought to hym wt his blysse gaue helthe
to many seke men/he conuerted water in
to wyne of whiche a seke man tasted & re-
ceyued anone helth/and also dyd many o-
ther myracles. And whā his last day ap-
proched and was greued by longe Infyr-
myte than he made hymselfe to be layde
vpon the bare grounde and dyd do call al
the freres that were there/and whā they
were all present he blessed them. And lyke
as our lorde sedde his dysciples at super
in sherthursdaye/he gaue to eche of them
a morsell of breed/and warned thē as he
was woned to doo to gyue laude to theyr
maker. And ỹ very dethe whiche is to all
men horryble & hateful admonested them
to prayse it. And also he warned & admo-
nested deth to come to hym & sayd. Dethe
my syster welcome be thou/and whan he
came at the last houre he slepte in our lor-
de. Of whome a frere sawe ỹ soule in ma-
ner of a sterre lyke to the mone in quanty-
te/and ỹ sonne in clerenes. ¶ There was
a frere named angustyn whiche was my-
nyster & seruaũt in the lande of Lombar-
dye of the erthe/and he was in his last en
de and had loste his spethe/he escryed so-
daynly and sayd/abyde my fader abyde/
I shall go wt the. Than the freres demaũ
ded hym what he sayd. And he sayd se ye
not our fader Fraunceys ỹ goth vnto hey-
uen/and alone he slepte in peas/& folo-
wed his holy fader. ¶ There was a lady
whiche had be deuout to the blessed Fraũ
ceys deyed/& the clerkes & preestes were

at ỹ bere for to synge the exequyes of her/ she arose vp sodaynly of the bere and cal/led one of the prestes that were there and sayd. Fader I wolde confesse me. I was deed and sholde haue be put in a truel pry/son bycause I hadde not shryuen me of a synne that I shall saye. But saynt Frau/ceys prayed for me that this synne myght be confessed and shewed to me that I shal haue forgyuenes. And anone as I shall haue sayd & confessed it to the. I shall rest in peas tofore you all. And than she was cõfessed and assoyled/ and rested anone in our lorde. ¶ The freres of Uyterbe wold haue borowed a cart of a man. And he an/swered in despyte. I haue leuer se two of you stayne with saynt Fraunceys than I shold lene you my cart/ but he came agayn ne to hymselfe & repented hymselfe of the blame that he had sayde & doubted ỹ Ire of god. And anone his sone was seke & de/yed. And whan he sawe his sone deed/ he fylle downe to the erthe weppynge & called saynt Fraunceys and sayd. I am he that synned/ thou sholdest haue beten me/ and prayed deuoutly to the holy saynt to gyue agayne to hỹ whom he had taken awaye frome hym/ and repented hym of his bla/mynge & blasphemynge wyckedly. And anone his sone reuyued & sayd. Whan I was deed saynt Fraũceys ladde me by a longe waye and derke/ and at the laste he brought me vnto a ryght fayre greyne/ & after sayd to me/ retourne to thy fader I wyll no lenger holde the. ¶ There was a poore man whiche ought vnto a certayne ryche man a quantyte of money/ and pray/ed hym for the loue of saynt Fraũceys ỹ he wolde prolonge ỹ terme of payemente To whom he answered proudely. I shall set the in suche a place ỹ neyther Fraun/ceys ne none other shall helpe the. And a/none he toke & bounde hym and set hym in a derke pryson. And anone after saynt Fraũceys came thyder and brake vp the pryson & losed his handes/ & brought the man al sauely to his owne hous. ¶ There was a knyght whiche detracted the wer/kes and myracles of saynt Fraũceys/ & on a tyme as he played at ỹ dyce/ he beynge all araged and full of wodenes and of cru/elnes sayd to theym that stode by hym/ yf saynt Fraũceys be a saynt let come. xviij. on the dyce/ and anone came in thre dyce i eche of theym. vi. And so it appered nyne tymes at euery tyme the. vi. at eche cast. And than he adiousted ynge wodenes to wo/denes and sayd/ yf it be trewe ỹ Fraũceys be a saynt let a swerde ryue me through my body this day/ & yf he be no saynt ỹ I eschape sauely. And whã the playenge at dyce was ended/ bycause he had made ỹ prayer in synne & sayd Iniurye to his ne/uewe/ his neuewe toke his swerde & sta/ke it through his bely & slewe hỹ anone. ¶ There was a man ỹ had lost his thye ỹ he coude not moeue it and cryed to saynt Fraũceys thus sayenge/ helpe me saynt Fraũceys remẽber ỹ deuocyon & ỹ ser/uyce ỹ I haue done to ỹ/ for I caryed the vpon myn alle & kyssed thy fete & thy had des/ & now I deye for peyne of this ryght harde torment. ¶ Thã ỹ holy man apper/ed to hym w a lytell staffe that he helde whiche had ỹ sygne of thaw & touched therwith the place of his peyne/ & the po/stume brake & receyued anone full heithe but the sygne of the thaw abode alway in the same place/ with that sygne saynt Fraũceys was wont alwaye to sygne his lettres or bylles. ¶ There was a mayde whiche dwelled in ỹ moũtayns of Puylle in a castel/ and her fader & moder had but onely this doughter/ & she deyed. And her moder was moche deuout towarde sayt Fraũceys/ but than she was full of enuy/nes. And saynt Fraũceys appered to her and sayd/ wepe nomore/ for ỹ yght of thy lanterne is quẽched/ and it apperteyneth not that I yelde her agayne too ỹ by thy prayer. But yet the moder hadde affyaũ/ce and truste in the saynt/ & wolde not sub/

fre to bere awaye ỹ body / but in callynge saynt Fraunceys she toke her doughter ỹ was deed and reysed her vp alyue & hole. ¶ There was a chylde in Rome fallē out of a wyndowe vnto the groūde and deyed forthwith. And they called to saynt Fraū ceys for helpe / & the chylde was anone re stored to lyfe. ¶ In a Cytee of Swetle it happed that an hous fylle & slewe a chylde. And whan they had put the corps in a cheste for to burye it / the moder called on saynt Fraūceys with all her deuocyon / & about mydnyght ỹ chylde cowghed and arose al hole & began to prayse god. ¶ Frere James of Reaten hadde passed a flode in a vessell wō other frerers whiche were sette a lande / and he hasted so sore after to go oute / bycause he was the last / and the shyppe recuyled bacwarde into ỹ water / so that he fylle into the deppest of ỹ flode And thā al ỹ freees prayed to saynt Fraū ceys for hym / & he hymselfe as he myght with lyke deuocyō called ỹ holy saynt vn to his ayde & helpe in his herte. And that same frere began to go into the bottom of the water as dyepe as he had gone on the erthe / & caught ỹ bote whiche was drow ned and brought it to ỹ banke / and came vp wout wetynge of his clothes ỹ he ware / ne neuer drope of water touched his co te ne wette nothynge on hym. Than lette vs deuoutly praye this holy fader saynt Frauncеys to be our socour & ayde in our aduersytees / perylles & helpe / that by his merytes we maye after this shorte lyfe co me into euerlastynge lyfe in heuen. Amen.

¶ Here foloweth the lyfe of Saynt Pela gyen. And fyrst of the Interpretacyon of her name.

Pelagyen is sayd of Pelagus / whi che is as moche to saye as the see / for in ỹ see all waters habounde. In lyke wyse haboūded she in the see of this worl de of all ryche elles and of delyces / she was the see of Inyquyte / and the flode of syn nes. But she plonged afterwarde in ỹ see of teres and walshed her in ỹ flode of bap tysme.

Pelagyen was ỹ formest & noblest of ỹ wymmen of anthyochyen full of ryches in al thynges. She was ryght fayre of body / noble in habyte / bayne and baryable of corage / and not chaste of bo dy. ¶ On a tyme she went through ỹ cyte with great pryde & ambycyon / that there was nothynge sene on her but golde & syl uer and precyous stones / & ouer al where as she went she fylled the ayer wō dyuerse odours and swete smelles / and tofore & af ter her went a great multytude of yonge men & maydens / whiche were also cladde with ryght noble vesture and ryche. And an holy fader whiche was named Nōnon bysshop of Leopoleos / whiche now is cal led Dauuete passed thorugh the cyte and sawe her. Than he began to wepe ryght bytterly / bycause she hadde more cure to please ỹ worlde thā she had to please god And than fyll downe vpon the pauement and smote the erthe with his vysage and weete it wō teres & sayde. O moost hyghe god haue pyte on me syñer the adournā ment and araye of a comyn woman hath surmounted in one daye all ỹ wysedome of all my lyfe. O lorde let not the araye of one woman of folye confounde me tofore the syght of thy dredefull magestе. She hath arayed herselfe with hyghe studye / and all her myght for erthely thynges / & I had supposed lorde to haue pleased the but I haue not accomplysshed it bycause of my great neclygence. And than he sayd to them that were with hym. In trouth I saye to you / that god shall set this wo man in wytnesse agaynst vs in the dome / bycause ỹ she so besely paynteth her for to please worldely frendes and louers. And whā we bē neclygent for to please the he uenly spouse oure lorde god. And whā he

hadde sayd these or semblable wordes/ he fyll sodaynly a slepe/ and he semed that a foule doue or blacke colour flewe about hym whyles he was at masse at ỹ awter. And whan he cõmaunded that they that were not baptysed sholde departe and go theyr way/ this douue departed anone & came agayne after the masse/ and was plũged into a vessell full of water/ and wente out all clene & whyte/ and flewe vp so hyghe that she myght not be sene. And than he awoke. ¶ On a tyme whan he dydde preche in a chyrche Pelagyen was present/ than she became so repentaunt ỹ she sende vnto hym a letter by a messãger thus sayenge. To the holy bysshop of Jhesu cryst/ Pelagyen dysciple of ỹ deuyl. &c. yf thou arte verely the dysciple of Jhesu cryste/ ỹ whiche as I haue herde saye descended from heuen for the synners vouchesauf for to receyue me repentaunt synfull woman. To whome ỹ bysshop sende agayne I praye ỹ not to tempte myn humylyte/ for I am a synful man/ yf thou desyredest for to be saued/ thou mayest not se me alone/ but ymonge other men thou shalte se me. Than she came to him tofore many & toke his fete/ & mooste bytterly weppynge she sayd. I am Pelagyen the see of Inyquyte/ and flode of synnes/ ỹ swalowe of perdycyon & ỹ deuourer of soules. I haue deceyued many by deceytes/ whiche now all I abhorre. Than the bysshop demaũded her sayenge/ what is thy name. She sayd I haue be called fro my byrth Pelagyen/ but for the pompe of my clothynge men callr me Margaryte. Than the bysshop receyued her benygnely/ & enioyned to her helthfull penaunce/ & enformed her dylygently in ỹ drede of god/ and regenered her by holy baptysme. The deuyl thã cryed there sayenge. O what vyolence I suffer of this olde seruaunt of god. O vyolence. O euyll olde aege/ acursed be ỹ day in whiche ỹ were borne contrarye to me/ for thou hast taken away my greatest hope. ¶ On a nyght whyles Pelagyen slept the deuyl came to her and awoke her and sayd. Lady Margaryte what harme dyd I euer to the/ haue I not aourned the in all rychesses and in al glorye. I praye the telle me wherin I haue angred ỹ/ and I shall amende it anone. I requyre the leue me not lest I be made reproche to the crysten people. And than she blessed her and blewe on hym/ and the deuyll vanysshed awaye. And than ỹ thyrde daye after she assembled al the goodes that she had and gaue it vnto the poore people for the loue of god. And a lytell whyle after she fledde awaye by nyght woute knowlege of ony persone/ & toke the habyte of an heremyte and sette herselfe in a lytell celle/ & there serued our lorde in moche great abstynence/ and was of moche great & good renowme vnto all the people/ and ladde a tryght holy lyfe and good/ and was called broder Pelagyen. Afterwarde a deken of the same bysshop that had baptysed her wente to Jherusalem for to vysyte there ỹ holy places. Than that bysshop sayde to hym that after the vysytacyon of the holy places/ he sholde seche a monke that was named Pelagyen/ and that he sholde vysyte hym/ for he sholde fynde there ỹ true seruaunt of oure lorde/ and so he dyd. And anone she knewe hym/ but he knewe her not for the great leneſſe that she had. And Pelagyen demaũded hym/ haue ye a bysshop. And he sayd/ ye syr. And she sayd to hym/ that he praye for me/ for truely he is ỹ apostle of Jhesu cryst. And than the preest departed & came agayne ỹ thyrde daye. But whan he came he knocked at ỹ dore of the celle/ & none answered/ than he opened the wyndowe and sawe that she was deed/ and than he came and tolde it to the bysshop. Than the bysshop and the clergye & all ỹ monkes assembled for to do exequyes for this holy man. And whã they had taken the body oute of the celle they founde that she was a woman. And than

they meruyled greatly & gaue thankynges vnto god / and buryed ỹ body moche honourably the. viij. daye of Octobre the yere of our lorde. CC. and. lxxx.

Here foloweth the lyfe of saynt Margaryte sayd Pelagyen / & fyrste ỹ interpretacyon of her name.

THis vyrgyn Margaryte had two names / she was called Margaryte and Pelagyē. In somoche as she was named Margaryte / she is alway lykened to a floure / for she had in her floure of vyrgynyte. And in that she was called Pelagyen / she myght be sayd of pena peyne / & lego legis to gadre / for she gadred peyne in many maners in the relygyon / where she put herself as a man for to kepe to god her vyrgynyte.

MArgaryte of her wyle called Pelagyen was a ryght noble vyrgyn / ryght ryche and ryght fayre / & was moche nobly kepte by ỹ dylygence of her frendes / for she was instructe in good maners And she was ententyfe to kepe chastyte & honest / i suche wyse that she refused to be sene of ony men in ony maner. And at the last she was requyred to maryage of a noble yonge man / and by the accorde of one & other of eche other frendes all thynges necessarye to the weddynges were made redy & had with moche great glorye of ryches & delytes. And whan the daye of weddynge came ỹ ỹ yongelynges & maydens were assēbled i ryght great noblesse tofore ỹ chambre / & the faders & moders made great fest for the maryage wt great Joye. The vyrgyne enspyred of god that ỹ dōmage of her vyrgynyte was brought by so great harmefull enioyenge / & stratched her to ỹ erth sore weppynge / & began to thynke in her ỹ recōpence of her vyrgynyte / & the sorowes ỹ folowē of maryage & reputed al these Joyes of the worlde as ordure & fylthe. And that nyght she kepte her fro the cōpanye of her husbande. And at mydnyght she cōmaūded her to god / & cutte of her heere and cladde her in ỹ habyte of a man / and fledde from thens to a monasterye of monkes / & dyd her to calle broder pelagyen / and there she was receyued of ỹ abbot / and dylygently Instructe & taught. And she helde herselfe there holyly & relygeously. And whan the pryour whiche was there by of nonnes was deed by consente of the abbot & of the auncyent men she was sette to be mayster of the abbaye of nonnes / how be it ỹ she refused it strongely. And as she mynystred not onely theyr necessaryes / but also fode to ỹ soule contynually without blame. The deuyl had enuye of her aad thought he myght occuppye her good tyme by some obiectyon of synne. And as a vyrgyne whiche was dwellynge with out the gates had syned in lecherye by the Instymacyon of the deuyll. And whan her bely arose so that she myght not hyde it / all the virgynes were so aferde & so shamefast & also the monkes of eyther monasterye / that they wyst not what to do / & supposed veryly ỹ pelagyen whiche was pryour & also famylyer with the woman had done this dede / and condempned her wout Judgemēt. And than she was put out and wyst not why / & was closed in a pytte within a roche. And thā he that was moost cruell of all ỹ monkes was ordeyned for to admynystre her wh eche serued her w barleye breed & water / & that in ryght lytell quantyte. And whan the monkes had enclosed her / they departed & lefte Pelagyen there alone / and she was not troubled in ony maner / but euer thanked god / & tōforted herselfe in her contynence by the ensamples of holy sayntes And at ỹ last whan she knewe ỹ her tyme approched / she wrote letters vnto the abbot & to the monkes in this wyse. I of noble lygnage was called Margaryte in ỹ worlde. But for I eschewe ỹ temptacyōs

of ỹ worlde I called myselfe Pelagyen. I am a mã. I haue not lyed for to dyscreyue/ but I haue sheued that I haue ỹ vertue of a man/ & haue vertue of ỹ syñe whiche was put on men. And I Innocente therof haue done ỹ penaũce therfore. I requyre you for almoche as I am not knowen for a woman ỹ the holy systers may bury me/ so ỹ the demonstraũce of my deyenge may be clẽlynge of my lyuynge/ & that ỹ women maye knowe ỹ I am a virgyne/ whom they Judged for an aduouterer/ & whan they herde therof/ ỹ monkes & the nonnes rãne vnto the pytte in whiche she was enclosed/ & ỹ women than had knowlege that she was a woman virgyn wout touchynge of man. And thã they were penytent & had great repẽtaũce of that whiche they had done/ & buryed her in ỹ chyrche ymonge the virgyns honourably.

Here folowethe the lyfe of saynt Thays or Thaylis/ and fyrst of her name.

Thaylis is sayd of taphos/ that is to saye dethe/ for she was cause of deth of many that deyed for her in synne/ or she is sayd of thalos/ that is to saye delyte/ for she was delycyous to men/ & accõplysshed al worldely delyces/ or she is sayd of thalamo/ that is wyll or affeccyõ of maryage. For at ỹ last she had wyll to be maryed to god by great penaũce.

Thaylis as it is redde in Vitas patrum was a comyn womã and of so great beaute that many folowed her/ & solde all theyr substaũces that they came vnto the vttereste pouerte. And they ỹ were her louers often faught for her & stroue for Jalousye/ so ỹ they other whyle slewe eche other. And therfore her hous was often full of blode of yonge men ỹ drewe to her/ whiche thyng came to ỹ knowlege of an holy abbot named Pafuncius. And he tooke on hym seculer habyte & a shyllynge in his pourse/ and went to her in a cyte of egypte/ and gaue to her a shyllynge/ that is to say. xij. pens as it had be cause for to synne wyth her. And whan she had takẽ this moneye/ she sayde to hym/ let vs entre into ỹ chambre here within. And whã they were bothe entred into ỹ chãbre/ she sayd to hym that he shold go into ỹ bedde whiche was precyously aourned with clothes. Thã he sayd to her/ yf there be ony more secrete place here let vs go therto. And thã she ledde hym into dyuerse secrete places. And he sayd alway/ he doubted for to be sene. And she sayd to hym/ there is within a place where no man entreth/ & there shall no man se vs but god/ and yf ỹ drede hym there is no place ỹ may be hyd de from hym. And whan ỹ olde man herde ỹ/ he sayde to her. And knowest ỹ that there is a god/ & she answered. I knowe that there is a god & a Realme of a tocomynge worlde for them ỹ shall be saued/ and also tormentes in helle for synners. And than he sayd to her/ yf thou knowest this/ wherfore hast thou lost so many soules/ & ỹ shalte not onely gyue accomptes for thyne owne synnes/ but thou must reken them ỹ by the haue synned. And whã she herde this she kneled downe to ỹ fete of ỹ abbot Pafuncius/ & sore wepyng she prayed him to receyue her to penaũce sayenge. Fader I knowlethe me penytent & contryte/ and trust by thy prayer ỹ I shal haue remyssyon & forgyuenes of my synnes. I axe of the but the space of thre houres/ & after that I shall go whyder someuer thou wylte and shall doo that whiche thou shalt commaunde me. And whan he had gyuen to her that terme/ & assygned her whyther she sholde come. Than she toke all those goodes that she had wonne wt synne and brought theym into ỹ myddle of the cyte tofore the people & brent them in the fyre sayenge. Come ye forth al that haue synned with me & se ye how I brẽne that whiche ye haue gyuẽ me. And ỹ va-

lewe of the goodes that she brente was of v. hondred poũde of golde. And whan she had all brent it/ she went to the place whi che the abbot hadde assygned to her. And there was a monasterye of bryggys/ and there he closed her in a celle and sealed the doze with leed. And ỹ celle was lytell and strayte & but one lytell wyndowe open by whiche was mynystred vnto her pooze ly uynge. For the abbot cõmaunded ỹ they sholde gyue to her a lytel breed and water And whan ỹ abbot sholde departe Thay sis sayd to hȳ/ fader where shall I shedde the water and that whiche shall come fro ỹ cõduytes of nature. And he sayd to her In thy celle as thou art wozthy. And thã she demaũded how she sholde prayc. And he answered/ thou arte not wozthy to na me god/ ne that the name of ỹ trynyte be in thy mouth/ ne stratche thy hãdes to he uen/ bycause thy lyppes ben full of Iny quytes/ & thyne handes ful of euyll attou chynges and foule ozdours. But loke one ly towarde the eest & saye often these woz des. Qui plasmasti me miserere mei. Loz de ỹ haste formed me haue mercy on me. And whan she had be there thze yeres clo sed/ ỹ abbot Pafuncius remembred & so zowed/ & went to the abbot Anthonye for to requyze of hȳ yf god had forgyuen her her synnes. And ỹ cause tolde/ saynt An thonye called all his dysciples & cõmaun ded theym that they sholde all wake that nyght & be in prayer/ so that god shold de clare to some of them the cause why ỹ ab bot Pafũci⁹ was come. And thã as they prayed without ceasynge/ the abbot Pou le the greatest dysciple of saynt Anthony sawe sodaynly in heuẽ a bedde arayed w̃ precyous vestymẽtes whiche thze bryg gynes arayed w̃ clere bysages. And these iij. gyrgyns were named/ ỹ the fyrst was drede whiche drewe Thaysis fro cuyll/ & ỹ seconde shame of ỹ synnes that she com mysed/ & ỹ thyrde was loue of ryghtwyse nes whiche brought her to hye soueraync place. And whan Poule had sayd to them that ỹ grace of this bysyon was onely by the meryte of saynt Anthonye. A goodly voyce answered ỹ it was not by ỹ mery te of Anthonye his fader but by ỹ meryte of Thaysis ỹ synner. And on the mozowe whan ỹ abbot Poule recoũted this bysy on/ & whan they had knowen the wyll of god/ the abbot Pafuncius departed with great Joye/ & wente anone to the mona sterye where she was/ & opened ỹ doze of the celle. And she prayed him ỹ she myght yet abyde there closed in. And than the ab bot sayd vnto her/ yssue & go oute/ for god hath forgyuen to ỹ thy synnes. And than she answered I take god to wytnesse that syth I entred therin/ I haue made of all my synnes a somme & haue sette them to fore myn eyen. And lyke as ỹ breed depar ted not the mouth ne noselh zylles/ so the synner departed neuer fro myn eyen/ but alwaye haue kepte them. To whom the abbot Pafuncius sayd. God hath not par doned the thy synnes for thy penaũce/ but bycause that thou hast had alwaye drede in chy corage/ & he toke her out fro thens And she lyued after. xv. dayes/ & than she rested in our lorde. ¶ The abbot Effrem cõuerted in lyke wyse another comyn wo man. For whan that comyn woman wol de haue drawen saynt Effrem for to haue synned dyshonestly/ thã he sayd to her/ fo lowe me/ and she folowed. And whã they came in a place where a great multytude of men were/ he sayd to her/ sytte downe here ỹ I maye haue to do w̃ ỹ. And than she sayd/ how maye I this do ymonge so great multytude of people here stãdynge And he sayd/ yf ỹ thou be ashamed of the people/ thã thou oughtest to haue greater shame of god/ whiche seeth all thynges hydde. And she wente her waye all asha med.

¶ Here foloweth the lyfe of saynt Denys and fyrst of his name.

Denys is almoche to say as haste ly sleppynge/or Denys is sayde of dya/whiche is almoche to saye as two/& nisus/whiche is to say lyft vp/for he was lyft vp after two thynges/that is after ỹ body & ỹ soule/or Denys may be sayd of dyane/that is Uenus ỹ goddesse of beaute/& of syos/that is to saye god/as who sayth/he is sayre to god. Or as some saye he is sayd of dyonysya/ỹ is after ysydore a precyous stone blacke/whiche is good agaynst dronkēnesse. He was hasty in sleynge ỹ worlde by parfyght renūcyacyon He was lyft vp by cōtemplacyon by thynges within forth. He was sayre to god by beaute of vertues. He profyted to synners agaynst dronkenesse of vyces. And he had many names tofore his cōuertyon/for he was called aryopogyte for that strete that he dwelled in. He was called Theosophus that is to saye wyse too god. Also of wyse men of grece he is sayd vnto this day Perysterauranos/that is to saye ỹ wynge of heuen/for he slewe merueyously with ỹ wynge of spyrytuall vnderstādynge into heuen. Also he was sayde Macharius/that is blessed. Also he was sayde of his countree Jonicus. Jonica as sayth Papye is one of the langages of Grekes. Or Jonicis ben sayd a maner of rounde pyllers/or Jonicum is sayd a fote of versyfynge/whiche hath two syllables shorte & tweyne longe/by whiche he is shewed ỹ he was wyse and knowynge god by Inquysycyon of thynges preuy and hydde/and wynge of heuen by loue of thynges celestyall/and blessyd by possessyon of euerlastynge goodes. And by other thynges it is shewed ỹ he was a merueylous rethoricyen by eloquence/a sustteyner & a berer vp of the chyrche by doctryne/short to hymselfe by humylyte/& longe to other by charyte. Saȳt Augustyn sayth in the viij. boke of the cyte of god/that Jonyque is a kynge of philosophers ytalyens whiche ben towarde ytalye. And Jonyques ben of the parte of Grece/& bycause that Denys was a souerayne Philosophere/he was named Jonyque. And Methodyus of Constantynople endyted his lyfe & his passyon in grekes tongue. And Anastasi⁹ in latyn whiche was wryter of the byble of ỹ chirche of Rome Ygnarus bysshop of Raynes sayth.

Saynt Denys aryopagyte was cōuerted to the fayth of Jhesu cryst of saynt poule ỹ a Postle/and he was called Aryopagyte of the strete ỹ he dwelled in/& in that strete of aryopagyte was the temple of Mars/for they of Athenes named euery strete of the goddes ỹ they worshypped in ỹ same. And that strete ỹ they worshypped in the god Mars/they called it ariopagyte/for Arios is to saye Mars/& pag⁹ is a strete/& where they worshypped Pan they named panopage/& so of al other stretes/aryopagyte was the mooste excellent strete bycause that ỹ noble men haunted it/and therin were the scolers of the artes lyberall/and Denys dwelled in ỹ strete/whiche was a ryght great philosophere. And for almoche as the plante of wysedom of ỹ deyte was in hym/he was called Theosophus ỹ it to say/knowynge god/and one Ippollophanus was his fe lowe in Philosophye. There were also Epycurij/whiche sayd that all felycyte of man was onely in delyte of the body. And Stoycy whiche helde the oppynyon that it was onely in the vertue of courage. And than on the daye of the passyon of our lorde whan derkenes was vpon the vnyuersall worlde/ỹ philosophers that were at Athenes coude not fynde causes natural the cause of that derkenes/and it was no naturall Eclypse/for ỹ mone was thā fro the sonne & was .xv. dayes olde/& so was in a parfyght dystaunce fro ỹ sonne. And neuertheles an Eclypse taketh not away the lyght of the vnyuersal partyes of the worlde/and it may not endure .iij. houres longe. And it appereth that this Eclypse

fre to bere awaye ỹ body / but in callynge saynt Fraunceys she toke her doughter ỹ was deed and reysed her vp alyue & hole. ¶ There was a chylde in Rome fallē out of a wyndowe vnto the groūde and deyed forthwith. And they called to saynt Fraūceys for helpe / & the chylde was anone restored to lyfe. ¶ In a Cytee of Swetse it happed that an hous fylle & slewe a chylde. And whan they had put the corps in a cheste for to burye it / the moder called on saynt Fraūceys with all her deuocyon / & about mydnyght ỹ chylde cowghed and arose al hole & began to prayse god. ¶ Frere James of Beaten hadde passed a flode in a vessell wō other frerers whiche were sette a lande / and he hasted so sore after to go oute / bycause he was the last / and the shyppe recuyled bacwarde into ỹ water / so that he fylle into the deppest of ỹ flode And thā al ỹ freres prayed to saynt Fraūceys for hym / & he hymselfe as he myght with lyke deuocyō called ỹ holy saynt vnto his ayde & helpe in his herte. And that same frere began to go into the bottom of the water as drye as he had gone on the erthe / & caught ỹ bote whiche was drowned and brought it to ỹ banke / and came vp wout wetynge of his clothes ỹ he ware / ne neuer drope of water touched his cote ne wette nothynge on hym. Than lette vs deuoutly praye this holy fader saynt Fraunceys to be our socour & ayde in our aduersytees / perylles & helpe / that by his merytes we maye after this shorte lyfe come into euerlastyge lyfe in heuen. Amen.

¶ Here folowyth the lyfe of Saynt Pelagyen. And fyrst of the Interpretacyon of her name.

Pelagyen is sayd of Pelagus / whiche is a moche to saye as the see / for in ỹ see all waters habounde. In lyke wyse habouded she in the see of this worlde of all rychesses and of delyces / she was the see of Inyquyte / and the flode of synnes. But she plonged afterwarde in ỹ see of teres and walshed her in ỹ flode of baptysme.

Pelagyen was ỹ formest & noblest of ỹ wymmen of anthyochyen full of rychesses in al thyges. She was ryght fayre of body / noble in habyte / bayne and bayable of corage / and not chaste of body. ¶ On a tyme she went through ỹ cyte with great pryde & ambycyon / that there was nothynge sene on her but golde & syluer and precyous stones / & ouer al where as she went she fylled the ayer wō dyuerse odours and swete smelles / and tofore & after her went a great multytude of yonge men & maydens / whiche were also cladde with ryght noble vesture and ryche. And an holy fader whiche was named Nōnon bysshop of Leopoleos / whiche now is called Daunete passed thorugh the cyte and sawe her. Than he began to wepe ryght bytterly / bycause she hadde more cure to please ỹ worlde thā she had to please god And than fyll downe vpon the pauement and smote the erthe with his bylage and weete it wō teres & sayde. O moost hyghe god haue pyte on me syñer the adournament and araye of a comyn woman hath surmounted in one dāye all ỹ wysedome of all my lyfe. O lorde let not the araye of one woman of folye confounde me tofore the syght of thy dredefull mageste. She hath arayed herselfe with hyghe studye / and all her myght for erthely thynges / & I had supposed lorde to haue pleased the but I haue not accomplysshed it bycause of my great neclygence. And than he sayd to them that were with hym. In trouth I saye to you / that god shall set this woman in wytnesse agaynst vs in the dome / bycause ỹ she so belely paynteth her for to please worldely frendes and louers. And whā we bē neclygent for to please the heuenly spouse oure lorde god. And whā he

hadde sayd these or semblable wordes/ he fyll sodaynly a slepe/ and he semed that a foule doue or blacke colour flewe about hym whyles he was at masse at ỹ awter. And whan he cõmaunded that they that were not baptysed sholde departe and go they way/ this douue departed anone & came agayne after the masse/ and was plũged into a vessell full of water/ and wente out all clene & whyte/ and flewe vp so hyghe that she myght not be sene. And than he awoke. ¶ On a tyme whan he dydde preche in a chyrche Pelagyen was present/ than she became so repentaunt ỹ she send vnto hym a letter by a messãger thus sayenge. To the holy bysshop of Jhesu cryst/ Pelagyen dyscyple of ỹ deuyl. &c. yf thou arte verely the dyscyple of Jhesu cryste/ ỹ whiche as I haue herde saye descended from heuen for the synners vouchesauf for to receyue me repentaunt synfull woman. To whome ỹ bysshop sende agayne I praye ỹ not to tempte myn humylyte/ for I am a synful man/ yf thou desyredest for to be saued/ thou mayest not come alone/ but ymonge other men thou shalte come. Than she came to hym tofore many & toke his fete/ & moost bytterly weppynge she sayd. I am Pelagyen the lee of Jnyquyte/ and flode of synnes/ ỹ swalowe of perdycyon & ỹ deuourer of soules. I haue decepued many by deceytes/ whiche now all I abhorre. Than the bysshop demaũded her sayenge/ what is thy name. She sayd I haue be called fro my byrth Pelagyen/ but for the pompe of my clothynge men callr me Margaryte. Than the bysshop receyued her benygnely/ & enioyned to her helthfull penaunce/ & enformed her dylygently in ỹ dreede of god/ and regenered her by holy baptysme. The deuyl thã cryed there sayenge. O what vyolence I suffer of this olde seruaunt of god. O vyolence. O euyll olde aege/ acursed be ỹ day in whiche ỹ were borne contrarye to me/ for thou hast taken away my greatest hope. ¶ On a nyght whyles Pelagyen slept the deuyl came to her and awoke her and sayd. Lady Margaryte what harme dyd I euer to the/ haue I not aourned the in all rychesses and in al glorye. I praye the telle me wherin I haue angred ỹ/ and I shall amende it anone. I requyre the leue me not lest I be made reproche to the crysten people. And than she blessed her and blewe on hym/ and the deuyll banysshed awaye. And than ỹ thyrde daye after she assembled al the goodes that she had and gaue it vnto the poore people for the loue of god. And a lytell whyle after she fledde awaye by nyght woute knowlege of ony persone/ & toke the habyte of an heremyte and sette herselfe in a lytell celle/ & there serued our lorde in moche great abstynence/ and was of moche great & good renowme vnto all the people/ and ladde a ryght holy lyfe and good/ and was called broder Pelagyen. Afterwarde a deken of the same bysshop that had baptysed her wente to Jherusalem for to vysyte there ỹ holy places. Than that bysshop sayde to hym that after the vysytacyon of the holy places/ he sholde seche a monke that was named Pelagyen/ and that he sholde vysyte hym/ for he sholde fynde there ỹ true seruaunt of oure lorde/ and so he dyd. And anone she knewe hym/ but he knewe her not for the great leneſſe that she had. And Pelagyen demaũded hym/ haue ye a bysshop. And he sayd/ ye syr. And she sayd to hym/ that he praye for me/ for truely he is ỹ apostle of Jhesu cryst. And than the preest departed & came agayne ỹ thyrde daye. But whan he came he knocked at ỹ dore of the celle/ & none answered/ than he opened the wyndowe and sawe that she was deed/ and than he came and tolde it to the bysshop. Than the bysshop and the clergye & all ỹ monkes assembled for to do exequyes for this holy man. And whã they had taken the body oute of the celle they founde that she was a woman. And than

they meruyled greatly & gaue thankynges vnto god / and buryed ỹ body moche honourably the. viij. daye of Octobre the yere of our lorde. CC. and. lxxx.

Here foloweth the lyfe of saynt Margaryte sayd Pelagyen / & fyrste ỹ interpretacyon of her name.

This vyrgyn Margaryte had two names / she was called Margarycte and Pelagyē. In so moche as she was named Margaryte / she is alway lykened to a floure / for she had in her floure of vyrgynyte. And in that she was called Pelagyen / she myght be sayd of pena peyne / & lego legis to gadre / for she gadred peyne in many maners in the relygyon / where she put herself as a man for to kepe to god her vyrgynyte.

Margaryte of her wyfe called Pelagyen was a ryght noble vyrgyn / ryght ryche and ryght fayre / & was moche nobly kepte by ỹ dylygence of her frendes / for she was instructe in good maners And she was ententyfe to kepe chastyte & honest / in suche wyse that she refused to be sene of ony men in ony maner. And at the last she was requyred to maryage of a noble ponge man / and by the accorde of one & other of eche other frendes all thynges necessarye to the weddynges were made redy & had with moche great glorye of ryches & delytes. And whan the daye of weddynge came ỹ ỹ pongelynges & maydens were assembled i ryght great noblesse tofore ỹ chambre / & the faders & moders made great fest for the maryage w̄ great Joye. The virgyne enspyred of god that ỹ dōmage of her virgynyte was brought by so great harmefull enioyenge / & stratched her to ỹ erth sore weppynge / & began to thynke in her ỹ recōpence of her vyrgynyte / & the sorowes ỹ folowē of maryage & reputed al these Joyes of the worlde as ordure & fylthe. And that nyght she kepte her fro the cōpanye of her husbande. And at mydnyght she cōmaūded her to god / & cutte of her heere and cladde her in ỹ habyte of a man / and fledde from thens to a monasterye of monkes / & dyd her to calle broder pelagyen / and there she was receyued of ỹ abbot / and dylygently Instructe & taught. And she helde herselfe there holyly & relygeously. And whan the pryour whiche was there by of nonnes was deed by consente of the abbot & of the auncyent men she was sette to be mayster of the abbaye of nonnes / how be it ỹ she refused it strongely. And as she mynystred not onely theyr necessaryes / but also sode to ỹ soule contynually without blame. The deuyl had enuye of her and thought he myght occupye her good tyme by some obiectyon of synne. And as a vyrgyne whiche was dwellynge with out the gates had syñed in lecherye by the Instymacyon of the deuyll. And whan her bely arose so that she myght not hyde it / all the virgynes were so aferde & so shamefast & also the monkes of eyther monasterye / that they wyst not what to do / & supposed verily ỹ pelagyen whiche was pryour & also famylyer with the woman had done this dede / and condempned her wout Judgemēt. And than she was put out and wyst not why / & was closed in a pytte within a roche. And thā he that was mooste cruell of all ỹ monkes was ordeyned for to admynystre her whyche serued her w̄ barleye breed & water / & that in ryght lytell quantyte. And whan the monkes had enclosed her / they departed & lefte Pelagyen there alone / and she was not troubled in ony maner / but euer thanked god / & tōforted herselfe in her contynence by the ensamples of holy sayntes And at ỹ last whan she knewe ỹ her tyme approched / she wrote letters vnto the abbot & to the monkes in this wyse. I of noble lygnage was called Margaryte in ỹ worlde. But for I eschewe ỹ temptacyōs

of ỹ worlde I called myselfe Pelagyen. I am a mã. I haue not lyed for to dysceyue/ but I haue sheued that I haue ỹ vertue of a man/ & haue vertue of ỹ syñe whiche was put on men. And I Innocente therof haue done ỹ penaũce therfore. I requyre you for almoche as I am not knowen for a woman ỹ the holy systers may bury me/ so ỹ the demonstraũce of my deyenge may be clẽlynge of my lyuynge/ & that ỹ women maye knowe ỹ I am a byrgyne/ whom they Iudged for an aduouterer/ & whan they herde therof/ ỹ monkes & the nonnes rãne vnto the pytte in whiche she was enclosed/ & ỹ women than had knowlege that she was a woman virgyn wout touchynge of man. And thã they were penytent & had great repẽtaũce of that whiche they had done/ & buryed her in ỹ chyrche ymonge the virgyns honourably.

Here folowyth the lyfe of saynt Thays or Thaysis/ and fyrst of her name.

Thaysis is sayd of taphos/ that is to saye dethe/ for she was cause of deth of many that deyed for her in synne/ or she is sayd of thalos/ that is to saye delyte/ for she was delycyous to men/ & accõplysshed al worldely delyces/ or she is sayd of thalamo/ that is wyll or affeccyõ of maryage. For at ỹ last she had wyll to be maryed to god by great penaũce.

Thaysis as it is redde in Uitas patrum was a comyn womã and of so great beaute that many folowed her/ & solde all theyr substaũces that they came vnto the vttereste pouerte. And they ỹ were her louers often kaught for her & stroue for Jalousye/ so ỹ they other whyle slewe eche other. And therfore her hous was often full of blode of yonge men ỹ drewe to her/ whiche thyrge came to ỹ knowlege of an holy abbot named Pafuncius. And he toke on hym seculer habyte & a shyllynge in his pourse/ and went to her in a cyte of egypte/ and gaue to her a shyllynge/ that is to say. xij. pens as it had be cause for to synne wyth her. And whan she had takẽ this moneye/ she sayde to hym/ let vs entre into ỹ chambre here within. And whã they were bothe entred into ỹ chãbre/ she sayd to hym that he shold go into ỹ bedde whiche was precyously aourned with clothes. Thã he sayd to her/ yf there be ony more secrete place here let vs go therto. And thã she ledde hym into dyuerse secrete places. And he sayd alway/ he doubted for to be sene. And she sayd to hym/ there is within a place where no man entreth/ & there shall no man se vs but god/ and yf ỹ drede hym there is no place ỹ may be hyd de from hym. And whan ỹ olde man herde ỹ/ he sayde to her. And knowest ỹ that there is a god/ & she answered. I knowe that there is a god & a Realme of a tocomynge worlde for them ỹ shall be saued/ and also tormentes in helle for synners. And than he sayd to her/ yf thou knowest this/ wherfore hast thou lost so many soules/ & ỹ shalte not onely gyue accomptes for thyne owne synnes/ but thou must reken them ỹ by the haue synned. And whã she herde this she kneled downe to ỹ fete of ỹ abbot Pafuncius/ & sore wepynge she prayed him to receyue her to penaũce sayenge. Fader I knowleche me penytent & contryte/ and trust by thy prayer ỹ I shal haue remyssyon & forgyuenes of my synnes. I are of the but the space of thre houres/ & after that I shall go whyder someuer thou wylte and shall doo that whiche thou shalt commaunde me. And whan he had gyuen to her that terme/ & assygned her whyther she sholde come. Than she toke all those goodes that she had wonne wt synne and brought theym into ỹ myddle of the cyte tofore the people & brent them in the fyre sayenge. Come ye forth al that haue synned with me & se ye how I brẽne that whiche ye haue gyuẽ me. And ỹ va-

lewe of the goodes that she brente was of v. hondred pounde of golde. And whan she had all brent it / she went to the place whi che the abbot hadde assygned to her. And there was a monasterye of brygyns / and there he closed her in a celle and sealed the doze with leed. And ỹ celle was lytell and strayte & but one lytell wyndowe open by whiche was mynystred vnto her pooze ly uynge. For the abbot cõmaunded ỹ they sholde gyue to her a lytel breed and wat er And whan ỹ abbot sholde departe Thay lis sayd to hȳ / fader where shall I shedde the water and that whiche shall come fro ỹ cõduytes of nature. And he sayd to her In thy celle as thou art wozthy. And thã she demaũded how she sholde prayc. And he answered / thou arte not wozthy to na me god / ne that the name of ỹ trynyte be in thy mouth / ne stratche thy hãdes to he uen / bycause thy lyppes ben full of Iny quytes / & thyne hãdes ful of euyll attou chynges and foule ozdours. But loke one ly towarde the eest & saye often these woz des. Qui plasmasti me miserere mei. Loz de ỹ haste formed me haue mercy on me. And whan she had be there thze yeres clo sed / ỹ abbot Pafuncius remembred & so zowed / & went to the abbot Anthonye foz to requyze of hȳ yf god had forgyuen her her synnes. And ỹ cause tolde / saynt An thonye called all his dyscyples & cõmaun ded theym that they sholde all wake that nyght & be in prayer / so that god sholde de clare to some of them the cause why ỹ ab bot Pafũci⁹ was come. And thã as they prayed without ceasynge / the abbot Pou le the greatest dyscyple of saynt Anthony sawe sodaynly in heué a bedde arayed w̃ precyous vestymẽtes whiche thze vyrgy nes arayed w̃ clere vysages. And these iij. gyrgyns were named / ỹ the fyrst was dzede whiche dzewe Thaylis fro cuyll / & ỹ seconde shame of ỹ synnes that she com myted / & ỹ thyrde was loue of ryghtwyse nes whiche brought her to hye soueravne place. And whan Poule had sayd to them that ỹ grace of this vysyon was onely by the meryte of saynt Anthonye. A goodly voyce answered ỹ it was not by ỹ mery te of Anthonye his fader but by ỹ meryte of Thaylis ỹ synner. And on the mozowe whan ỹ abbot Poule recoũted this vysy on / & whan they had knowen the wyll of god / the abbot Pafuncius departed with great Ioye / & wente anone to the mona sterye where she was / & opened ỹ doze of the celle. And she prayed him ỹ she myght yet abyde there closed in. And than the ab bot sayd vnto her / ysshue & go oute / foz god hath forgyuen to ỹ thy synnes. And than she answered I take god to wytnesse that syth I entred therin / I haue made of all my synnes a somme & haue sette them to foze myn eyen. And lyke as ỹ breed depar ted not the mouth ne noselthzylles / so the synner departed neuer fro myn eyen / but alwaye haue kepte them. To whom the abbot Pafuncius sayd. God hath not par doned the thy synnes foz thy penaũce / but bycause that thou hast had alwaye dzede in chy corage / & he toke her out fro thens And she lyued after. xb. dayes / & than she rested in our lozde. ¶ The abbot Effrem cõuerted in lyke wyse another comyn wo man. For whan that comyn woman wol de haue dzawen saynt Effrem foz to haue synned dyshonestly / thã he sayd to her / fo lowe me / and she folowed. And whã they came in a place where a great multytude of men were / he sayd to her / sytte downe here ỹ I maye haue to do w̃ ỹ. And than she sayd / how maye I this do ymonge so great multytude of people here stãdynge And he sayd / yf ỹ thou be ashamed of the people / thã thou oughtest to haue greater shame of god / whiche seeth all thynges hydde. And she wente her waye all asha med.

¶ Here foloweth the lyfe of saynt Denys and fyrst of his name.

Denys is asmoche to say as hastely sleppynge/or Denys is sayde of dya/whiche is asmoche to saye as two/& nisus/whiche is to say lyft vp/for he was lyft vp after two thynges/that is after ỹ body & ỹ soule/or Denys may be sayd of dyane/that is Uenus ỹ goddesse of beaute/& of syos/that is to saye god/as who sayth/he is sayze to god. Or as some saye he is sayd of dyonysya/ỹ is after ysydore a precyous stone blacke/whiche is good agaynst dronkēnesse. He was hasty in sleynge ỹ worlde by parfyght renūcyacyon He was lyft vp by cōtemplacyon by thynges within forth. He was sayze to god by beaute of vertues. He profyted to synners agaynst dronkenesse of vyces. And he had many names tofore his cōuertyon/for he was called aryopogyte for that strete that he dwelled in. He was called Theosophus that is to saye wyse too god. Also of wyse men of grece he is sayd vnto this day Perysterauranos/that is to saye ỹ wynge of heuen/for he slewe merueylously with ỹ wynge of spyrytuall vnderstādynge into heuen. Also he was sayde Macharius/that is blessed. Also he was sayde of his countree Jonicus. Jonica as sayth Papye is one of the langages of Grekes. Or Jonicis ben sayd a maner of rounde pyllers/or Jonicum is sayd a sote of versyfyenge/whiche hath two syllables shorte & tweyne longe/by whiche he is shewed ỹ he was wyse and knowynge god by Inquysycyon of thynges preuy and hydde/and wynge of heuen by loue of thynges celestyall/and blessyd by possessyon of euerlastynge goodes. And by other thynges it is shewed ỹ he was a merueylous rethorycyen by eloquence/a susteyner & a berer vp of the chyrche by doctryne/short to hymselfe by humylyte/& longe to other by charyte. Saynt Augustyn sayth in the viij. boke of the cyte of god/that Jonyque is a kynge of phylosophers ytalyens whiche ben towarde ytalye. And Jonyques ben of the parte of Grece/& bycause that Denys was a souerayne Phylosophere/he was named Jonyque. And Methodyus of Constantynople endyted his lyfe & his passyon in grekes tongue. And Anastasi⁹ in latyn whiche was wryter of the byble of ỹ chirche of Rome Ygnarus bysshop of Raynes sayth.

Saynt Denys aryopagyte was cōuerted to the fayth of Jhesu cryst of saynt poule ỹ a Postle/and he was called Aryopagyte of the strete ỹ he dwelled in/& in that strete of aryopagyte was the temple of Mars/for they of Athenes named euery strete of the goddes ỹ they worshypped in ỹ same. And that strete ỹ they worshypped in the god Mars/they called it ariopagyte/for Arios is to saye Mars/& pag⁹ is a strete/& where they worshypped Pan they named panopage/& so of al other stretes/aryopagyte was the mooste excellent strete bycause that ỹ noble men haunted it/and therin were the scolers of the artes lyberall/and Denys dwelled in ỹ strete/whiche was a ryght great phylosophere. And for asmoche as the plante of wysedom of ỹ deyte was in hym/he was called Theosophus ỹ it to say/knowynge god/and one Appollophanus was his felowe in Phylosophye. There were also Epycurij/whiche sayd that all felycyte of man was onely in delyte of the body. And Stoycy whiche helde the oppynyon that it was onely in the vertue of courage. And than on the daye of the passyon of our lorde whan derkenes was vpon the vnyuersall worlde/ỹ phylosophers that were at Athenes coude not fynde causes natural the cause of that derkenes/and it was no naturall Eclypse/for ỹ mone was thā fro the sonne & was. xv. dayes olde/& so was in a parfyght dystaunce fro ỹ sonne. And neuertheles an Eclypse taketh not away the lyght of the vnyuersal partyes of the worlde/and it may not endure. iij. houres longe. And it appereth that this Eclypse

toke awaye al ỹ lyght/by ỹ whiche saynt Luke sayth/ỹ our lorde suffered in al his membres. And bycause that the Eclypse was in Elyopolym/in Egypte/in Rome/ and in Grece. ¶ And Orose sayth that it was i grece/ & the ende of Asye the lesse & sayth/that whā our lorde was nayled to the crosse/there was a ryght great tremblynge & erthe quake in ỹ worlde/roches were cut asonder/& the moūtaynes cloue Ryght great flodes fyll in many partyes more than they were wonte to do. And ỹ daye from the.vi. houre vnto ỹ.ix.houre the sone lost his lyght thorugh out all the landes of the vnyuersall worlde. And in ỹ nyght there was no sterres sene in al egypte. And this remēbred Denys to Appollophanꝰ sayenge i his Epystle. The worlde was derke communely of obscurete of derkenes. And after ỹ onely dyametre retourned purged. And whan he had founded ỹ the sonne myght not suffer suche heuynes/& we maye not haue knowlege in our corage/yet ỹ mysterye of this thynge by our cōynge & wysdome. And o Appollophanus myrrour of doctryne what shal I saye of these secretes & hydde thynges. I attrybute & put them to ỹ/as to mouth dyuyne/& not as to the vnderstandynge ne speche humayne. To whome he sayd. O good Denys these ben the mutacyons of dyuyne thynges. And in the ende it is sygnyfyed all alonge ỹ daye and the yere of ỹ Annūcyacyon that saynt Poule oure doctour sayd to oure deef eeres. And by ỹ sygned that all men cryed whiche I remēbred I haue foūden the very trouth/and am delyuered fro ỹ lace of falsenes. These ben the wordes of Denys that he wrote i his Epystle too Polycarpe & to Appollophanꝰ saynge. We were we twayne at Helyopolyn/and we sawe the mone of heuen goo dysordynatly/and the tyme was not couenable/& yet agayne as from ỹ nynth houre vnto euensonge tyme at dyametre of the sonne establysshed aboue all natu-

rall ordynaūce. And that eclypse we sawe begynne in the eest and compynge vnto ỹ terme of the sonne after that retournynge agayne & not purged of that defaute/but was made contrary after that dyametre. Than Denys and Appollophanes went to Helyopolym in Egypte by desyre to lerne astronomye. And after that Denys retourned agayne/ that sayd eclypse toke awaye ỹ lyght fro the vnyuersall partyes of ỹ worlde. ¶ It appereth that Eusebe wytnesseth i his cronycles/ whiche sayth that he hath redde in ỹ dyctes of Ethnycyens/ ỹ there was in Bythynnya whiche is a prouynce of Asye the lesse a great erthe shakynge/and also the greatest derkenes that myght be. And also sayth that in Nycene whiche is a cyte of Bythynne that the erthe tremblynge threwe downe houses. ¶ And it is redde in Scolastica hystoria ỹ ỹ philosophers were brought to this that they sayd/ that god of nature suffered dethe/orels the ordynaūce of nature in this worlde was dyssolued/or that the elementes lyeden/or god of nature suffered and the elemētes had pyte on hym. ¶ And it is sayde in another place ỹ Denys sayth/ this nyght sygnyfyed ỹ ỹ very newe lyght sholde come/& they of Athenes made vnto this god an awter/& sette this tytle therupon. This is ỹ awter of ỹ god vnknowen/& on euery awter of their goddes ỹ tytle was set aboue in shewynge to whom ỹ awter was dedycate. And whan ỹ Athenyens wolde make theyr sacrifyce to this vnknowen god/the philosophers sayde. This god hath no nede of none of our goodes/but let vs knele downe tofore hym & pray vnto hym deuoutly for he requyreth not ỹ oblacyōs of beestes but the deuocyons of oure corages. And after whan the blessed saynt Poule came to Athenes/the philosophers Epycurij & Stocyen dysputed with hym. Some of them sayd/what wyll this lower of wordes saye/& other sayd ỹ he semee a shew-

er of newe woddes ỹ ben deuylles. And than they brought hym into ỹ strete of ỹ philosophers for to exampne theyr newe doctryne. And they sayd to hym/bryngest ỹ newe tydynges/we wolde knowe what thou hast brought to vs. For ỹ Athenyēs entended to none other thynge but to here some newe tydynges. And thā whan saynt Poule had beholden all theyr awters he sawe ymonge them ỹ awter of god vnknowen/& Poule sayd/whome honoure ye ỹ ye know not/hym shewe I to you to be very god that made heuen & erth. And after he sayd to Denys whom he sawe best lerned in dyuyne thynges. Denys what is he ỹ vnknowen god. And Denys sayd/he is veryly a god whiche ymōge goddes is not shewed/but to vs he is not knowen/& to come into the worlde/& to reygne wout ende. And Poule sayd. Is he a man onely or spyryte. And Denys sayde/he is god & man/but he is not knowē bycause his cōuersacyō is in heuen. Thā sayd saȳt poule/this is he ỹ I prechē whiche descēded from heuen & toke our nature humanye/& suffered dethe/& arose agayne ỹ thyrde daye. And as saynt Denys disputed yet with saynt Poule there passed by aduēture by that waye a blynde man tofore thē And anone Dynys sayd to poule/yf thou saye vnto this blynde man in the name of thy god/se/and yf he seeth I shall anone byleue in hym/but thou shalt vse no wordes of enchaūtement/for thou mayst happely knowe some wordes that haue suche myght and vertue. And saynt Poule said I shall wryte tofore the the fourme of the wordes whiche ben these. In the name of Jhesu cryste borne of the vyrgyne/crucyfyed & deed/whiche arose agayne & ascended into henen/& frome thens shall come for to Judge ỹ worlde/se/& bycause that all sulpeccyon be taken awaye poule sayd to Denys that he hymself sholde pronoūce those wordes. And whā as Denys had sayd those wordes in the same maner to ỹ blynde man/anone the blynde man recouered his syght. And Denys was than baptysed & Damare his wyfe and all his meyny & was a trewe crysten man & was Instructe & taught by saynt Poule thre yere/& was ordeyned bysshop of Athenes and there he was in predycacyon and conuerted ỹ cyte & a great parte of the regyon to crysten fayth. And it is sayd ỹ saynt Poule shewed to hym that he sawe whā he was rauysshed into ỹ thyrde heuen/lyke of saynt Denys fayth & shewed in dyuerse places/wherof he speketh so clerely of the Jerarchye of angelles of the orders & of the dyspolycyons & offyces of them/so that it is not supposed that he lerned of ony other/but onely of hym that was rauysshed vnto the thyrde heuē and hadde sene all thynges. He floured by the spyryte of prophecye/lyke as it appereth in an Epystle that he sende to saynt Johan the euāgelyste in the yle of Pathmos/ỹ whiche was send ī exyle/where as he prophecyed that he sholde come agayne sayenge thus. Enioye ỹ verely byloued/very wonderfull & to be desyred ryght wel bylowed thou shalt be leten out fro ỹ keppynge that thou hast in Pathmos & shalte retourne vnto the lande of Asye/& there thou shalt make ỹ folowynge of thy good god/and ỹ good werkes of hym/and shalt delyuer them to them ỹ shall come after the. And as it is sene and shewed in the boke of the names dyuyne/he was at ỹ dyggynge of the blessed vyrgyn Mary. And whan he herde that Peter & Poule were enprysoned at Rome vnder Nero/he ordeyned a bysshop vnder hym & came for to vysyte them. And whan they were martred and passed to god/than Clement was sette in the see of Rome. After a certayne tyme he was send by the sayd Clement into Fraūce/and he had in his cōpanye Rusthyke & Eleutherye. And than he came with thē into parys and cōuerted moche people to the fayth/& dyd do make many chyrches

and set in theym many clerkes of dyuerse ordres. And than he shone by so great heuenly grace ꝑ whan the bysshoppes of ꝑ ydolles moeued by stryfe of the people agaynst hym/and the people came for to destroye hym/anone as they had sene hym they lefte all theyr cruelte & kneled downe at his fete/where they had so great drede that they fledde awaye frome hȳ for fere. But ꝑ deuyll whiche had enuye and sawe euery daye his power mynysshe & destroyed/and that ꝑ chyrche encreaced & had victorye of him he moeued Dompeyen ꝑ Emperour in so great cruelte/that he made a commaundement that who someuer myght fynde ony crystē man that he sholde constrayne them to do sacrifyce/or tormente theym by dyuerse tormentes. And than he send ꝑ prouost Sylynnyen of Rome to Parys agaynst the crysten men/& foūde there the blessed Denys prechynge and made hym cruelly to be beten/besppt and despysed/and fast to be boūden with Rustyke and Eleutherye/& to be brought tofore hym. And than whan he sawe that the sayntes were constaunt & fyrme in ꝑ knowlege of our lorde he was moch heuy and sorowful. Than came thyder a noble matrone whiche sayd that her husbande was fouly decepued with enchauntours. And than anone her husbande was send for. And he abydynge in the confessyon of our lorde was anone put to deth. And thā ꝑ sayntes were cruelly beten of .xij. stronge knyghtes/and were straytely boūden with chaynes of yron and were put in prysson. The next day folowynge. Denys was layde vpon a gredyron & stratched all naked vpon ꝑ coles of fyre. And there he sange to our lorde sayenge/lord thy worde is behemētly fyre/and thy seruaūt is enbrased in the loue therof. After that he was put ymonge cruell bestes whiche were excyted by great hungre & sampne by longe fastynge. And assoone as they came rennynge vpon hym/he made the sygne of ꝑ crosse agaynst thē/and anone they were made moost meke & tame. And after that he was caste into a fourneys of fyre/& the fyre anone quenched/& he hadde neyther peyne ne harme. And after ꝑ he was put on the crosse/& theron he was longe tormented/and after he was taken downe & put in a derke prysson wt his felawes & many other crystē men. And as he longe there ꝑ masse and comuned ꝑ people/our lorde appered to hym with great lyght and delyuered to hȳ breed sayngе. Take this my dere frende for thy rewarde is moost greatest wt me. After this they were presented to ꝑ Judge and were put agayne vnto newe tormētes. And than he dydde do smyte of the hedes of the thre felawes/that is to say Denys/Rustyke/and Eleutherye/in the name of the holy Trynyte/and this was done by the temple of Mercurye/& they were byheded wt thre axes. And anone the body of saynt Denys reysed hymselfe vp & bare his heed betwene his armes as ꝑ angelles ladde hym two leghes frome the place/whiche is sayd ꝑ hylle of ꝑ martyrs vnto ꝑ place where he now resteth by his electyō & by ꝑ puruey aūce of god. And there was herde so grete & so swete a melodye of angelles/& many of thē that herde it byleued in our lorde. And Larlya wyfe of ꝑ forsayd prouost Lubye sayd that she was crystē/& anone she was byheded of the wycked felons/& was baptysed in her blode and so deyed. And Lysbyen his sone the whiche was a knyght at Rome vnder thre Emperours came afterwarde to Parys and was baptysed/& put hymselfe in the nombre of the relygyous. And ꝑ wycked paynims doubted that the good crysten men sholde burye ꝑ bodyes of Rustyke and Eleutherye and cōmaūded that they sholde be caste into the ryuer of Sayne/& a noble woman badde theym to dyner that bare thē. And whyles they dyned/this lady toke away the bodyes and buryed them secretely in

a feldē of heeres. And after whā the perſecucyon was ceaſed ſhe toke them thens and layde them honourably with ỹ body of ſaynt Denys. And they ſuffered dethe about the yere of our lorde foure ſcore and xbi. vnder Domycyan. The yere of ỹ aege of Saynt Denys four ſcore and ten.

¶ On a tyme whan Regulus ỹ holy byſſhop ſange maſſe at Irelatence / & reherced the names of the apoſtles in the Canone / he added and Joyned to the bleſſed martyrs Denys / Ruſtyke / & Eleutherye whiche ſo ſayd / many ſuppoſed that they had yet lyued & merueyled why he ſo reherced theyr names in the Canone. And they ſo wonderynge / there appered vpon ỹ croſſe of the awter thre doues ſyttynge whiche had the names of ỹ ſayntes marked and wryten in theyr breſtes w̄ blode / whiche dylygētly beholdīge vnderſtode well that the ſayntes were departed oute of this world. ¶ And Ygnarus byſſhop of Raynes ſayd in a pyſtle whiche he ſend to Charles / that this denys that was ſende into Fraūce was Denys Aryopagyta as afore is ſayd. And ỹ ſame ſayth Johānes ſcotus in a pyſtle to Charles / leſt by ỹ reaſon of ỹ coūtynge of ỹ tyme ſholde be ſayd agaynſt / as ſome wolde obiecte. Abouṫ ỹ yere of our lorde. viij hondred. xxxij. in the tyme of Lowys kynge of Fraūce / the meſſagers of Mychaell Emperour of Cōſtantynople ymōge other thīges brought to Lowys ſone a Charles le graūt ỹ bokes of ſaynt Denys of ỹ Gerarchye of the angelles trāſlated out of greke into latyn / & were receyued w̄ great ioye. And that ſame nyght were. xix. ſeke men heled in his chirche. ¶ Abouṫ the yere of our lorde. viij hondred & thre and fourty lyke as it is cōteyned in ỹ cronycles Dagobert ỹ kynge of Fraunce / whiche reygned longe tofore Peppyn began for to haue fro his chyldhode great reuerēce vnto ſaynt Denys. For whan he doubted in ỹ tyme the Ire of his fader Clotayre / he fledde anone vnto the chirche of ſayt Denys. And whā this holy kynge was deed / it was ſhewed in a vyſyon vnto an holy man ỹ the ſoule of him was rauyſſhed to Judgement / & ỹ many ſayntes accuſed hym ỹ he had deſpoyled theyr chyrches. And as ỹ wycked angelles wolde haue had hym to ỹ peynes / the bleſſed Denys came thyder / & by hym he was delyuered at his comynge & eſcaped fro ỹ peynes / & peraventure the ſoule retourned to ỹ body & dydde penaūce. Clouys kynge dyſcouered ỹ body of ſaynt denys / not dewely and brake ỹ bone of his arme & rauyſſhed it awaye coueytouſly / & anone he became out of his mynde. Thā let vs worſhyp almyghty god & his ſayntes that we by theyr merytes may amende ourſelf in this wretched lyfe / ỹ we may after this lyfe come vnto his ſempyternall blyſſe in heuen. Amen.

¶ Here begynneth ỹ lyfe of ſaynt Calixte pope / & of ỹ Interpretacyon of his name.

Calixte is ſaid of calco cales / that is to ſay to chauffe or to make warme for he was hote & brennynge. Fyrſt in the loue of god / and after he was hote & brennynge in gētynge & purchaſynge ſoules / and thyrdely he was hote in deſtroyēge the falſe ydolles / and alſo in ſhewynge ỹ peynes for ſynne.

Calixte ỹ pope was martyred ỹ yere of our lorde. CC. and. xxij. vnder Alyſaunder the emperour / and by ỹ werkes of the ſayd Emperour ỹ mooſt apparaūt partye of Rome was than brente by vengaunce of god / and the lyfte arme of ỹ ydolle Jupyter whiche was of fyne golde was molten. And than all the preeſtes of the ydolles went to the Emperour Alyſaunder & requyred hym that the goddes ỹ were angry myght be appeaſed by ſacryfyces / & as they ſacryfyed on a thurſdaye by the mornynge / ỹ ayre beynge all

clere/foure of ỹ preestes of ỹ ydolles were smyten to deth with one stroke of thonder and the auter of Iuppyter was brente/so that all the people fledde oute of ỹ walles of Rome. And whan Palmachyen cõsull knewe that Calixte w̃ his clerkes hydde hym ouer the water of Tybre requyred ỹ all ỹ crystẽ men by whom this euyll was happened and comen sholde be put out for to purge & clense the cyte. And whan that he had receyued power for to do so/he hasted hym Incõtynent with his knyghtes to accõplysshe it/and anone they were all made blynde. And thã Palmachyen was aferde/and shewed this vnto Alysaunder the Emperour. And than the Emperour cõmaunded that on the wednesday nexte al the people sholde assemble and do sacryfyce vnto Mercurye that they myght haue answere vpon these thynges. And as they sacryfyed a mayde of the temple whiche was named Iulyane was rauysshed of ỹ deuyll & began to crye/ỹ very god of Calixte is very trewe & lyuyge whiche is wroth & hath Indygnacyõ of our ordure And whan Palmachyen herde ỹ he went ouer Tybre vnto the cyte of Rauenne vnto Iaynt Calixt and was baptysed of hym he w̃ his wyfe & all his meyne. And whã the Emperour herde that he dyd do calle hym & delyuered hym to Symplycyen senature for to warne & treate him by fayre wordes/bycause he was moche profytable for the comune. And Palmachyen persseuered in fastynges and in prayers. And than came to hym a man whiche prompysed to hym/that yf he heled his wyfe whiche had ỹ palsye that he wolde byleue in god anone. And whan Palmachyen had adoured and prayed/ỹ woman that was seke arose & was all hole/& came to Palmachyen sayenge. Baptyse me in ỹ name of Iheſu cryst whiche hath taken me by the hande & lyfte me vp. Than came Calixte & baptysed her and her husbande & Symplycyen and many other. And whã ỹ Emperour herde therof/he sende to smyte of ỹ hedes of all them that were baptysed/and made Calixte to be put in prysson v. dayes without meet & drynke. And after sawe that Calixte was the more conforted & gladde/and commaũded that he sholde euery daye be beten w̃ staues. And after he made a great stone to be bounden to his necke & to be throwen downe from on hyghe oute of a wyndowe into a depe pytte. And Asteryen his preest toke vp ỹ body out of ỹ pytte/& after buryed the body in the cymyterye of Celypodyen.

Here foloweth the lyfe of Iaynt Edwarde kynge of Englande and confessour.

IN olde tyme ỹ Realme of Englãde was gretely troubled with the Danes/so that in many kynges dayes ther coude no peas be made/but contynually warre. And ỹ Danes preuayled agaynst Englande/& they brought it vnto theyr subgeccyon/for theyr cruelte & tyrannye was so great ỹ without sparynge of only thynge brent and destroyed all the Realme but at the last it pleased almyghty god that this tyrannye sholde cease/& send of his grace vnto this realme of Englande a pealyble kynge named Edgar/in whose byrth angelles songe that peas shalbe in his tyme/& so in his dayes was no warre in Englande. Saynt Edwarde kynge & martyr his sone reygned not longe after hym/for his stepmoder dyd do slee hym in his yonge age/bycause ỹ her sone Etheldrede sholde reygne/& Iaynt Dunston baptysed Etheldrede & layd/bycause he defouled the font stone that he sholde

lyue in great trouble/and so he deyed/for
the danes warred all his tyme. And this
Etheldrede wedded the Erle Godwyns
doughter/on whom he gate Edmonde yron-
syde. And than after the dethe of that
quene he wedded ỳ doughter of Rycharde
duke of Normādye whiche hyght Emme
by whome he had two sones Alurede and
Edwarde whiche was a saynt and confes-
sour/of whome we purpose for too speke/
Whā kynge Etheldrede was fall in aege
he made a parlyament whiche of his two
sones sholde be kynge after hȳ. And than
by the prouysyon of god it was concluded
that Edwarde whiche than was not yet
borne in his moders bely sholde be kynge
and excluded Edmonde yrensyde & Alu-
rede whiche were the kynges elder sones
And whan the kynge had consented ther-
to/a generall of the was made to perfour-
me the same in tyme comynge/and after
whan this chylde was borne/all ỳ lande
enioyed in his byrth hoppynge to be great-
ly releued by hym. Yet alwaye ỳ cruelte of
the Danes was so great whiche ỳ kynge
somoche doubted that he sende ỳ quene &
his two sones Alurede and Edwarde into
Normandye and toke his eldest sone Ed-
[illegible]nde wt hym to batayl to fyght agaynst
[illegible]anes/the lorde we was thā great in
[illegible]de/for moche people tourned vnto
[illegible] agaynst theyr owne kynge/&
the Danes [illegible]yd brenne and slee theyr
without pyte [illegible]th the Danes/ymonge
owne countree wi[illegible] saynt Alphey Arche-
whome was slayne [illegible]ury at Grenwyche/
bysshop of Caunterb[illegible]/& some bysshop-
& many other good men [illegible]elygyon sledde
pes/preestes/and men of [illegible]/where they
into secrete places & deserte[illegible] deuoutely prayed vnto almyg[illegible]hty god for
to haue very peas in this lande/[illegible]but this
warre cōtynued all the lyfe of Eth[illegible]eldrede
accordynge to ỳ prophecye of saynt [illegible]
stone. And thā after Etheldrede reygned
Edmonde yrensyde his sone in full great
trouble. For in his dayes noo man durste
trust other/ne open his courage vnto his
neyghbour/for that tyme eche man appe
ched other of treason to the entent that he
myght haue his good/& they ỳ were not
of power to ouercome theyr neyghbour/
tourned vnto the Danes agaynste theyr
owne neyghbours/& so by ỳ helpe of ỳ da-
nes they fulfylled theyr cursed purpose.
And so there was moche extorcyon/& mo-
che people slayne i dyuerse places/in hou-
ses/feldes/and wayes that ỳ people vn-
nethes durst burye them. ¶Also in that
tyme was great tyrannye murdre oppres-
synge of wymmen/as wyues wydowes &
maydens agaynst theyr wylles. And in
this persecucyon englysshe mē were nyghe
destroyed/& great desolacyon was in hos-
ly chyrche. For monasteryes/chyrches/&
houses of relygyon were brent and destro
yed/whiche caused many to flee in to wyl
dernesse/ymonge whome ỳ good bysshop
of Wynchestre Bryghtwolde fledde into
ỳ abbaye of Glastenburye where that he
daily prayed vnto almyghty god for peas
of this Realme of Englande. Our blessed
lorde seynge his mekenes shewed to hym
a vysyon by whiche he was greatly con-
forted. For in a nyght as he was i his ora
torye/he fell in a swete slombre/and sawe
the gloryous Apostle saynt Peter with
bryght shynynge clothes apperȳge in an
hyghe place of dygnyte/and with hym a
semely yonge man rychely arayed in clo-
thȳge of a kynge/whom saynt Peter dyd
consecrate and enoynte into a kynge/and
commendynge his chastyte greately and
his clene lyuynge. And it was shewed to
this bysshop many yeres tofore that this
Edwarde sholde reygne in ỳ lande/& the
bysshop beynge abasshed of this vysyon/
desyred of saynt peter to knowe ỳ vysyon
therof. To whome saynt Peter sayd the
estate of this realme/and tolde that ỳ fu-
rye of this wodenes of the Danes sholde
[illegible]ase soone after/& sayd that all this pu-
[illegible]ishment was for the synnes of the peo
nysh[illegible]

ple/and god shold purueye for a peasyble kynge/whiche shall fynysshe all ỹ wodenes of his enemyes the Danes/in whose tyme shal be plente of peas/both to ỹ chirche & to the lande/& great haboũdaũce of corne and frupte/and this realme shal be prosperous in al thynges/and the people shall be of suche condycyons/ỹ other landes shall bothe loue and drede them. The kynges name shall be Edwarde/whiche shal rule all maner thynges to ỹ pleasure of god/and shall ende his lyfe in the loue of our lorde gracyously. And whã this holy bysshop awoke/he kneled downe & made his prayers with shedynge of teeres & thought that peas was not yet reformed neuertheles he thanked almyghty god ỹ he was certayn ỹ by goddes grace he shold se it in his dayes/wherfore he went aboute and preched vnto ỹ people for to do penaunce/& oure lorde sholde shewe to vs merry & gyue to vs peas and all thynges plentuous/& in this warre was ỹ kynge slayne by treason & he was buryed at glastenbury. Thã both his sones were brought to kynge Canutus ỹ Dane to do wt̃ them what he wolde. And whan he sawe them he myght not for pyte do slee them/but sent them ouer the see for to be slayne there/so ỹ he myght reygne in englande peasybly. Whan the ryghtfull blode were destroyed. Not withstãdynge they were preserued & kepte alyue. And were cõueyed to ỹ emperour of Rome/ỹ whiche kept thẽ tyll saynt Edwarde was made kynge of Englande/and thã he maryed tholdest of them to a cosyn of his/bycause of the loue that they had to the kynge Edwarde/whiche was vncle to them. Than hadde kynge Canute the rewle of Englande by stronge hande/all lawe & good rewle set aslyde/for i his dayes was moche trouble & robberye wt̃ other greate oppressyons & Importable charges ymonge ỹ comonte For he dradde no man except ỹ two sones of ỹ kynge that were than with the Emperour wherfore his counseyl wolde that he sholde wedde ỹ moder of them named Emme/to make more alyaũce bytwene them. And soone after Alfrede came into Englãde for to speke wt̃ his moder. And anone as he was come ouer ỹ see into this lande/Erle goodwyn came & welcomed hym. And anone shewe hym by treason or he came to the presence of his moder. For whose dethe saynt Edwarde made great sorowe & whyles this holy chylde Edwarde was in normandye/he vsed a full good lyfe hauntynge ofttymes holy chyrche/& loued & conuersed many tymes wt̃ the cõpanye of holy relygyous men & specyally ymonge holy monkes. And vsed to praye and sayde in this maner. O good lorde I haue none helpe but the onely/my frẽdes ben gone fro me/& they ben become myne aduersaryes/my fader is deed/my bredren bẽ slayne/my moder is wedded vnto my moost enemye. And I am left alone/and dayly they seke ỹ maynes to slee me/but to the lorde I am left poore. I beseche the lorde to helde me ỹ am a faderles chylde for ỹ somtyme helpedest me fructuously Edwyn & oswolde/whiche were exyled & ordeyned for to deye. Thou defendest the onely from deth. But also ỹ good lorde restoredest them agayne to theyr owne regedomes. O good lorde I beseche the kynge praye ỹ to kepe me saufe. And bringe me into ỹ kyngdome of my fader/thou shalte be my god/and saynt Peter ỹ apostle my patrone. The relyques of whome by the grace of god/I purposes of whome by the noure in ỹ same purpose to bysyte & to honoure/ỹ lorde shal place where they now reste/ỹ lorde shal send to me lyfe heith opportunyte & space. And whan ỹ kynge Canute had reygned in englãde .xx. yere haũge two sones by ỹ sayd Emme/ỹ is to wete Harold & Hardeknout/he dyed/& whan his eldeste sone had reygned foure yere he exyled his owne moder/& dyed sone after And after hym reygned his broder a lytel tyme & deyed also as our lorde had ordey-

ned. Thã was Englande delyuered fro ỹ greuous trybute of thraldome of ỹ danes And than ỹ lordes & comyns of englande remembred the othe ỹ they made in ỹ parlament whiche ware ỹ Edwarde whiche was thã in his moders wombe ſholde be theyr kynge. And anone ſende into Normandy for this holy chylde Edward. And ỹ lordes & ỹ comyns reteyned hȳ w̃ great Joye. ¶ And thã ỹ archebyſſhop of Caũterbury / and ỹ archebyſſhop of Yorke w̃ other byſſhoppes cõſecrated / enoynted / & crowned hȳ kynge of Englande. O good lorde / what Joye & gladnes was than in englande. For whã ỹ olde felycyte of this lande was almooſt diſpayred / thã it was kyndled agayne by ỹ comȳge of this bleſſed kynge laynt Edwarde. ¶ Than had the comyns reſt & peas / and the lordes & gentell men reſt in honour. And than holy chyrche receyued all lybertes agayne. ¶ Than was the ſonne lyfte vp / and the mone ſette in order / ỹ is to ſaye / preeſtes ſhyned in wyſedome in holynes / ỹ monaſteryes floured in deuocyon by holy deuocyon. The clerkes gaue lyght and proſpered in theyr offyces to the pleaſure of god The comyn people were cõtent and were ioyeful in theyr degre. And in this kȳges dayes there was no venym that myghte than corrupte the erth with peſtylence / & in ỹ ſee none outrageous tempeſtes / & the lande plenteuous of all maner of fruytes and in ỹ clergye nothynge inordynate / & ymonge the comyn people was no grutchynge / & the renome & fame of this holy kynge laynt Edwarde ſprãge ſo meruey-louſly about ỹ other nacyons in ſuche wyſe that all cryſten kynges deſyred to haue peas w̃ hym. ¶ The kynge of fraũce whiche was nyghe of his kynne made w̃ him a general peas ſo that it might be ſayd of hym as it is ſayd of ſalomon. All the kynges of the erthe deſyred to ſe his face / and to here his wyſedome excepte onely Denmarke whiche as yet cõſpired ayenſt this realme of Englande & what fell therof it ſhall be declared here after more openly. For this holy kynge Edwarde was euer full of mekenes & of vertue. And neuer lift vp by vayne glorye. But euer he remembred ỹ wordes of our lord ỹ ſayth. I haue ſet ỹ prynce of ỹ people / but be not therfore lyft vp in vayne glorye / but be thou ymonge them as one of theym. He was ymonge his houſholde men egall & famyliar / ymonge preeſtes meke & debonayre to his people amyable & chereful / to wrecches & nedy men / ful of compaſſyon / & large of almeſſe gyuȳge. He was alſo moche deuoute in the ſeruyce of god / & dylygent to repayre & reedyfye chirches that were deſtroyed by ỹ Danes. And in Judgemẽt full dyſcrete conſyderynne no mans perſone but onely the weyght of his cauſe / as well to ỹ ryche as to the poore / & he had rycheſſe ynough. And his treſour ſemed comyn to all poore mẽ / his wordes were ſad and dyſcrete / & medled with myrthe / ſpekynge ofte of Jheſu cryſt the ſeconde perſone in ỹ trynyte. And of our bleſſed lady his moder. And cõtyme he ſpake ſharpely yf he ſawe nede correctȳg treſpaſſours gentell and ſwete to good mẽ. He was neuer elate ne enhaũced in pryde / ne dyſhoneſt by glotonye. He wolde not be cõpelled by wrath / ne enclyne to gyft. He deſpyſed rycheſſe & was neuer ſory for loſſe of worldely goodes & rycheſſes. Ne ỹ more glad for wynnynge therof / ſuche wyſe that al men merueylled of ỹ ſadnes of hym. And about ỹ kynge were dyuerſe coueytous men whiche ſayd to ỹ kynge how his treſour waſted faſt / and yf ỹ Danes come agayne he had not where w̃ to defẽde hym wherfore they coũſeyled hym to reyſe ayde ymonge his comyns / lyke as kyng Canute had done dyuerſe tymes. ¶ Ayde was than cleped ỹ Dane ghelte / & they coũceyled to go i lyke wyſe / & he ſayd nay / & wolde not agree therto. Not withſtandynge they dayly cryed vpon hym / &

whan he sawe theym so Importune and shewed so great perylls. ¶ Than at ỹ last he sayd to theym to preue theym. Let vs se how ye wyll do. And whā they herde ỹ of his owne men / they were ryght glad de / & send out cōmyssyons for to gadre it / and spared no countree but made theym paye in ỹ largest wyse. And whā this mo neye was leuyed & brought into ỹ kyn ges tresorye. Thā they brought ỹ kynge thyder for to se it / the kynge thanne stan dynge a ferre fro it sawe the deuyl in lyke nes of an ape syttynge vpon the tresoure. And sayd what haue ye done & what mo neye haue ye brought to me. Forsoth there shal not one peny be spente to myn vse / but I charge you to delyuer to eche man his money agayne. But therto they were moche lothe / & sayd ỹ they myght spen de it in dedes of charyte. ¶ Than ỹ kyn ge sayd. God forbede that I shall spende ỹ goodes of other men / for what almesse sholde I make with ỹ goodes of poore co myns and labourers. Se ye not how the deuyll sytteth vpon the hepe of moneye & maketh greate Joye ỹ he hath taken vs i his snare / wherfore I charge you on pey ne of deth / that ye delyuer this money a gayne there as ye had it euery peny. Thā they obeyed ỹ kynge and repayed it vnto them of whom they had receyued it. And durst neuer after moeue the kynge to su che maters / ne in none other lyke. So ỹ all the dayes of saynt Edwarde was ney ther talke tallage leueyed ymonge his co myns whiche was great Joye to ỹ real me. ¶ In a tyme ỹ kynge was seke lyen ge in his bedde / & there stode in his cham bre a chest open full of golde & syluer. And a clerke came in supposynge ỹ kynge had slepte and toke out of it a certayne somme of money / and went his waye. And soone after he came agayne and wolde haue ta ken more. Than the kynge sayd. Forsoth now thou art vnwyse to come agayne / for thou haddest sufficyently ynough tofore therfore beware. For yf ỹ tresourer come and fynde the / thou art lyke to deye ther fore / wherfore yf ỹ loue thy lyfe flee faste wt that thou haste. ¶ And anone after ca me the tresourer / & fonde how of ỹ tresour was borne away a great parte / & sought and enquyred dylygently for ỹ theefe / that stale it. And ỹ kynge seynge ỹ great trou ble and sorowe of the tresourer demaūded hym the cause of his heuynes. And whā he had tolde to the kynge / ỹ kynge sayde to hym. Sorowe no more therfore / for pera uēture he that hath it / hath more nede of it than we. And soo ỹ theefe escaped & was not pursued after. Whā all thynges were quyte in the realme the coūseyll of the lan de assēbled for to treate for a maryage for ỹ kynge / whiche thynge whā it was mo ued / he was greatly abasshed dredyng to lese ỹ tresoure of his vyrgynyte / whiche was kepte in a fraylle and bryttyll vessell / and what he sholde do or say / he wyst not. For yf he sholde obstynatly deny it / he dred lest his auowe of chastyte sholde be opēly knowen / and yf he consented therto. He drede to lese his chastyte / wherfore he cō maūded hymselfonely vnto god sayenge these wordes. O good lorde thou delyuer dest somtyme thre chyldren fro the flambe of fyre in the chymyneye and fournayse of the caldees. And by the lorde Joseph esca ped with his chastyte / fro the wyfe of Pu typher she holdynge his mantel / & yet by thy mercy he escaped / & good lorde by thy vertue Susāna was delyuered fro ỹ deth To ỹ whiche two olde vnchaste prestes had dampned her to. And by ỹ nyght lor de Judyth escaped whan she had slayne Holofernes / & reserued her fro defoulyge & escaped woute hurte / & aboue all other ỹ hast preserued thy blessed moder moost best & swetest lady she beynge bothe wyfe and vyrgyn. Than beholde on me thy ser uaunt / and sone of thyn handmayde that am in great drede. I lyft vp my herte to ỹ beseechynge ỹ that art my lorde & thy mo

der my sweteste lady / to helpe me now in this moost nede ꝑ I may so receyue ꝑ sacrament of wedloke ꝑ I falle not in peryll of my chastyte / & wt̄ this cōdycyon in his herte he cōsented to matrymony. ¶ Thā was all ꝑ coūseyll ryght galdde & serched for a vyrgyne / ꝑ were accordynge to his estate. And ymonge all the vyrgynes of ꝑ lande Edythe doughter of Erle goodwyn was foūden moost accordynge to hym by her vertuous condycyons. And her fader made great meanes to ꝑ kynges coūseyll for to accomplysshe this maryage / by whiche he myght come into ꝑ kyges cōcepte. And by his wysdom for his great myght & power he had this entent / & whan this maryage was solēpnysed & accōplysshed by the holy sacramēt. He & the quene auowed to lyue to gyder chaste secretely / ꝑ no man knewe it but god alone. There was bytwene thē a lyuynge spousehede without bodely knowynge of dede / chaste enbracynge without desflouracyon of virgynyte. There was bytwene thē verely chaste loue wout flesshely touchynge & knowynge. Afterwarde some of ꝑ realme grutched / sayenge he had taken a wyfe by cōpulsyō agaynst his wyll of an vnkynde lygnage and wolde not knowe his wyfe. Bycause he wolde not bringe forth no tyrāntes / & thus none knew ꝑ very trouth of his chaste lyfe / whyles he lyued. But ꝑ very clennesse of his mynde was sufficyent wytnes of his chastyte. ¶ It happened on a whytsonday as ꝑ kynge was crowned at westmynster in his estate / & knelynge made his prayers deuoutly for ꝑ trāquyllyte & peas of ꝑ lande / before ꝑ awter of ꝑ blessed trynyte / at the leuacyon of ꝑ blessed sacramēt. He fell in a soste and demure lawghynge / so ꝑ the lordes ꝑ were there present a waytynge on hym merueyled gretely. But they durst say nothynge to him tyll ꝑ seruyce was done. Than one ꝑ was hardyer than another demaūded of hym ꝑ cause of his lawghynge. And thā he told de to hym how ꝑ Danes had assembled a great power of people against ꝑ realme of Englande / & were entrynge into theyr shyppes. And as ꝑ kynge of Denmarke wolde haue entred into ꝑ shyp / sodeynly his strength was taken from him & so fyl into the see bytwene two shyppes / & was drowned. By whose deth ꝑ people of denmarke & also of englande were delyuered fro syñe & peryll. They herynge this merueyled greately / & sende to Denmarke to knowe the trouth. ¶ And whā the messāgers retourned / they reported ꝑ it was trewe as ꝑ kynge had sayde. And that ꝑ kynge of Dēmarke was drowned ꝑ same tyme ꝑ saynt Edwarde lowghe. ¶ After this ꝑ noble sapt Edwarde remēbred his auowe & promesse to vysyte saynt peter at Rome / whiche he made in Normandye / wherfore he let calle his comyns & his lordes to a coūseyll tofore hym. Wherfore he compned wt̄ theym how & in what maner he myght depart / & of the gouernaūce of ꝑ realme in his absence what people shold be cōueniēt for to accōpany hȳ / & what money shold suffyse hȳ & his meyny. And whan ꝑ lordes & comyns herde this they were full heuy & sorowfull / ꝑ he sholde departe from thē. And he seyenge theyr heuynesse conforted thē. And sayd how that our lorde had send to them peas & by his good grace sholde cōtynue ꝑ same in his absence / yet not withstādynge people requyred hȳ to sende to ꝑ pope to be assoyled of his auowe orels dylaye it tyll another tyme / & ꝑ kynge seyenge ꝑ sorowe & lamētacyō of his people / whiche wept & wronge theyr handes and as people amased wt̄ out a defendoure & kepar cōforted them / & graūted to abyde styll wt̄ them. And ordeyned certayne bysshopes for to go to Rome and to aske of ourc holy fader counseylle / how he myght be assoylled of this auowe that he had made to vysyte saynt Peter And than the archebysshop of yorke / and the bysshop of wynchester & .ij. abbotes wt̄

dyuerse clerkes and laye men went to Rome. And whan he came to Rome the pope had made that tyme a great congregacyon of clerkes of dyuerse great maysters belongynge to holy chyrche. And whan the pope wyst of their comynge he was ryght gladde and sende for them and ꝑ pope bad them tell the cause of theyr comynge. And anone scylence was made/and they exposed the cause of theyr comynge/and recyted the auowe and ꝑ delyre of kynge Edwarde ꝑ peryll of the realme the trouble/the drede of people/ꝑ brekynge of ꝑ peas the clamour of ꝑ poore comyns/the Jeopardye of the kynge in his absence/and ꝑ pyteous destruccyon/whiche the Danes had late made by theyr cruelte/and also declared the great deuocyon that he had to bylyte ꝑ holy apostles Peter & Poule. Than the pope and ꝑ clergye merueyled greately & gaue laude & prayse vnto almyghty god that he had sende so deuoute and vertuous a prynce in ꝑ angle of ꝑ worlde to mayntayne by his wysedome ꝑ crysten fayth/and how dredful he was to offende agaynst ꝑ holy chirche. And whā ꝑ pope vnderstode how his people loued hym/& how sorowful they wolde be of his departynge. They merueyled greatly & thought verely ꝑ he was greatly byloued of god/and was with hym in all his werkes. For they sawe in hym ꝑ meknesse of Dauyd/the chastyte of Joseph/and ꝑ rychesse of Salamon/and yet he set nought therby. Thad the pope consyderynge the great perylles that myght ensue by his departynge dyspended wᵗ hym and assoyled hym of his auowe/of whiche he sende to hym a bulle vnder lede/& enioyned hym in penaūce to gyue ꝑ goodes that he sholde haue spent i his pylgrymage to dedes of charyte/& to reedyfye some chyrche of saynt peter/and endow it with sufficyent lyuelode. And than ꝑ messangers receyued the popes blessynge and retourned into Englande & came to Westmyster. And whan the kynge vnderstode how he was assoyled of his auowe and how they had spedde/he was gladde & thanked almyghty god/and our holy fader ꝑ pope. ¶ There was an holy man a recluse in ꝑ dyocyse of Worseter/whiche knewe nothynge of the coūsayll assembled vpon ꝑ gouernaūce of the lande/ne of ꝑ auowe of the kynge ne of ꝑ message sende to Rome. To whome saynt peter appered in a nyght & sayd to hym/how kynge Edwarde had sende to Rome to be assoyled of ꝑ auowe that he had made whan he was beyonde the see and he hath great consyrēce bycause his coūsayll wyl not suffer hym to accomplyst he it in goynge in his proper persone to rome/wherfore ꝑ shalt wryte to hym̄ in my name and gyue him knowlege that he is assoyled by myne auctoryte fro ꝑ bounde of his auowe. And how he shal haue in cō maundement of the pope for his penaūce to gyue suche goodes as he hath ordeyned for his expences to poore men/& to make a new abbey in the honour of saynt peter or to repare an olde one/& to endowe it sufficyently/and wryte to hym that by ꝑ same token̄ that he chase me somtyme to his patrone in normandye/that he repayre ꝑ abbey called Thorney in ꝑ west syde of ꝑ cyte of London/whiche somtyme I halowed my selfe. And let hym set therin monkes of good cōuersacyon. For fro that place shall be a ladder stratchynge into heuē and angelles descendynge and ascendynge berynge vp to heuē to our lorde ꝑ prayers of meke and deuout men. And to hym that ascēdeth by that ladder I shall open the gates of heuen/lyke as our lord hath enioyned me by my offyce. And I shall lose them ꝑ ben bounden/and receyue them that ben vnbounde. All this ꝑ thou haste herde of me ꝑ shalt wryte it and send it to kynge Edwarde/whiche thā was many a myle thens. And the messanger ꝑ came fro this anker or recluse/came to ꝑ presence of ꝑ kynge ꝑ same tyme ꝑ ꝑ bysshop ca-

me fro rome. And whā ỹ kynge had receyued ỹ letters ỹ came from Rome w̄ great reuerence & redde them / he thāked god ỹ he was so clerely released of ỹ bāde of his auowe. And than he cōmaūded ỹ letters of ỹ recluse to be red / & whā they were red and sawe they were accordynge to the lettres ỹ came fro Rome / he humbly thanked god and saynt Peter his patrone / & Incontinent dysposed hym to fulfyll his penaūce / & began to repayre ỹ abbey that he was assigned to repayre by ỹ glorious apostle saynt Peter / and gaue largely almesse to poore people & fraūchysed all Englande of ỹ trybute / that was vsed yerely to be payed to the Danes for euermore ¶ On a tyme whā kynge Edwarde was at westmynstre there came to hym a crepyll borne i Irlāde / whiche was named Gylemychell / and this crepyll hadde noo fete / but went vpō his handes and knees / hauynge in eyther hande a lytell stole to goo w̄ / his legges were bothe bent backwarde and cleued to his thyes / & his toes grewe fast to his buttockes. This crepyll entred boldely into the kynges palays / & came to ỹ kynges chambre doore. And one hulyn ỹ kynges chamberlayne demaunded hym sharpely what he dyd there. To whom the crepyll sayd. Let me not I praye you for I must nedes speke with ỹ kynge / for I haue be out of this lande syxe tymes to vysyte ỹ relyques of ỹ holy apostle saynt peter to ỹ entent for to be heled. And saint Peter denyed me not but bad me go into Englande / & let the kynge bere me on his backe into ỹ chyrche of saynt Peter / and thā I shall be made perfyghtly hole / whiche thynge was tolde to ỹ kynge by ỹ same Hulyn. And anone ỹ kynge had pyte on the poore man / & denyed not / but take hym on his sholders & bare hym / whome ỹ crepyll byclypped w̄ his foule & scabby handes & armes. And so in berynge his senewes losed / & were ratched out. And ỹ kernelles & botches of his face & of scrufes there ranne great plente of blode & water on ỹ kynges clothes whiche was tolde to ỹ kynge. And also ỹ he was all hole / but ỹ kynge toke none hede therto / but bare hym to ỹ hye awter / & there he was set downe on his fete & was made pfyghtly hole to ryde or go whyder he wolde / but ỹ kynge wolde in no wyse haue this myracle ascrybed to hym / but gaue hym a reward & badde hym go to rome / & thanke god & his holy apostle saynt Peter. ¶ In ỹ tyme of kynge Athelberte / whiche reygned in kent / & Sygebert i myddelsex / whiche were conuerted to ỹ fayth of cryste by saynt Austyn / whiche Athelberte made i london in ỹ cyte a noble & ryall chyrche in ỹ honour of saynt Poule / in whiche saynt Austyn ordeyned saynt Mellyte to be byshop of ỹ cyte / whiche thynge was not satysfyed w̄ ỹ good dede but thought & also dyd do make another chyrche in ỹ west ende of the cyte / whiche than was named thorney / and now is named westmynster whiche chyrche he prayed mellyte for to halowe in ỹ honour of saynt peter. And ỹ nyght before ỹ he had purposed to halowe it / saynt peter appered to a fyssher i temse & bad hym set hym ouer fro stangate too westmynster. And he prayed ỹ fyssher to abyde hym there tyl he came agayne & he wolde reward hym for his labour. And sone after ỹ fyssher sawe saynt peter enter into the chyrche w̄ a great lyght / whiche lyghte endured contynually as longe as he was in ỹ chyrche / & certayne space after he retourned to ỹ fyssher axynge hym yf he had take ony meet to ete. And ỹ fyssher was so greatly abaysshed of ỹ lyght ỹ yssued out of ỹ chyrche w̄ hym ỹ he durst not speke to hym. To whom saynt Peter sayd. Broder drede ỹ not / I am a man as ỹ arte. Hast ỹ take ony fysshe / and he sayd nay. For I haue awayted on you all this nyght / whyle ye haue ben in the chirche. And than they entred into ỹ bote / & saynt Peter cōmaūded hym to cast out his nette.

And whan he had so done / there came so greate a multytude of great fysshes into his nette / ꝑ vnneth they might drawe vp ꝑ nette for brekynge. And whā they were come to ꝑ lande saynt peter deuyded ꝑ fysshes / & badde ꝑ fysshers bere ꝑ greatest vnto Wellyte bysshop of London & delyuer it to hym / & to tellr to hym ꝑ I haue halowed ꝑ chyrche of westmynster this nyght & saye to hym that he saye masse therin to morowe. And yf he wyll not byleue it / say to hym whā he cometh he shall fynde there tokens suffycyent / & I shal be patrone of ꝑ chyrche / & bysyte it ofttymes and bere in ꝑ syght of almyghty god ꝑ prayers & deuocyons of crysten people that praye in that place. And take thou ꝑ remenaūt of ꝑ fysshe for thy laboure. And this sayd saynt peter vanysshed awaye. Than this sayd fysshers meruey̆led greatly of ꝑ syght that he had sene and erly by the morowe he went to the bysshoppe Wellyte of London / and delyuered to hym the fysshe that saynt Peter hadde sende to hym and tolde to hym by order lyke as saynt peter had gyuen him charge / and as ye haue herde tofore / but ꝑ bysshoppe wolde not byleue hym tyll he came to westmynster & se the tokens for to put hym out of doubte / and whā he had opened ꝑ chirche dore he fōnde a crosse made of sonde fro that one syde of the chirche vnto that other with a / b / c / letters of grewe / & he founde also .xij. crosses made on ꝑ walles in dyuerse places of ꝑ chyrche / and thendes of .xij. candels almoost brent out. And also he sawe the places that were enoynted w̄ holy oyle / whiche yet were moyst & appered newly done Than the bysshop byleued this thynge verely and sayd masse ꝑ same daye in the chyrche / & there preched to ꝑ people a glorious sermon / and declared the great myracle openly / wherfore ꝑ people gaue laude & praysynge to god / and to his glorious apostle saynt Peter. And whan saynt Edwarde vnderstode that this chirche of olde tyme was halowed by saynt Peter & how saynt Peter commaūded hym to repayre the same chyrche / as ꝑ letter of ꝑ recluse maketh mencyon. So than euer after he had great deuocyō to ꝑ same place. And he dyd do cast downe ꝑ olde werke & dyd do buylde it vp newe / and endowed ꝑ monasterye worshypfully with lyuelode & Jewelles. And at ꝑ tyme pope leo was deed / & pope Nycholas was after hym. And thā ꝑ kynge to gyue relacyon to him of his penaunce enioyned by Leo his predecessour to reedyfye a monastery of ꝑ glorious apostle saynt Peter. And send Aluered ꝑ archebysshoppe of yorke to Rome with other clerkes to enfourme ꝑ pope ꝑ he had accōplysshed his penaunce / ꝑ is to wete both distrybued his goodes to poore men / & also repayred a monastery of saint peter / & how he had by reuelacyon what place he sholde repayre prayenge hym to rectyfye & confyrme ꝑ same / whiche pope Leo had done tofore hym. Than pope Nycholas consyderynge ꝑ great deuocyon & true entent of this crystē kynge saynt Edwarde / confyrmed the bulle of absolucyō and rectyfyed the foundacyon of the statutes of ꝑ monasterye / & gaue therto greate & large preuyleges. That who soeuer premed to take awaye ony mouable or Immouable goodes. Or wolde take ony mā by force or strength out of ꝑ chirche or of ꝑ precyncte of that same sholde be accursed by ꝑ auctorite of saynt Peter and Poule to be dampned with Judas in helle euerlastly to lye in peyne. ¶ Than the messangers returned agayne fro Rome with ꝑ letters of cōfyrmacyon. And whan ꝑ kynge sawe ꝑ great benyuolence of oure holy fader ꝑ pope & his fauoure & gentylnesse gyuynge to hym by wrytynge more preuyleges & fredome than he desyred. Thā he was full of gladnesse & Joye / & thāked almyghty god of all his gyftes. On a tyme as ꝑ kynge was in ꝑ chyrche of saynt peter at westmynster / & was dysposed in

great deuocyō as his custome was to here masse/erle Leofryke kneled behynde ꝑ kynge & sawe wt his bodely eyen oure lorde Jhesu cryst bytwene ꝑ prestes handes apperynge in the lykenesse of a gloryous chyld or beauteuous persone whiche blessed ꝑ kynge with his ryght hande. And ꝑ kynge whiche was greatly cōforted with ꝑ syght bowed downe his heed/and with great deuocyon & mekenesse receyued the blessynge of our lorde. Than the erle arose to tell ꝑ kynge/suppolynge ꝑ the kynge had not sene it/but he knewe the erles entent/and badde hym stande stylle for ꝑ thou seest J se and hym J honoure. And whan masse was done they talked togyder of theyr bylyon/& they were metueylously refresshed with ꝑ gyftes of the holy ghoost/and myghte not well speke for Joye and weppynge. Than ꝑ kynge commaūded Leofryke ꝑ this vilyon sholde neuer be vttred ne openly knowen/tyll ꝑ tyme ꝑ they sholde dye. And whan Leofryke sholde departe hens he tolde it in cōfessyon to his ghostly fader/& made it to be wrytten/& that wrytynge was layde in a chest ymonge ꝑ other relyques. And many yeres after whan they were both deed the wrytynge was founde & redde. And than ꝑ holynes of ꝑ kynge was knowen/& his mekenesse shewed/whiche wolde not it shold be shewed by their lyfe for vayne glorye. ¶ There was a yonge woman gyuen in maryage to a noble man/& not longe after she had two myssortunes fyrst she was barayne/& also there arose vnder her cheke many foule botches & kerneles full of corrupt humours/whiche engendred foule wormes/& made her flesshe to stynke so that she was abhompnable and hateful vnto her husbande & to al her frēdes/& whan she coude not be heled by no medycyne/thā she put al her hope & trust i almyghty god/& with many a bytter tere bothe day & nyght she besought & prayed hym to delyuer her fro ꝑ repreue & dysease/orels take her oute of this worlde/& whā she had thus longe cōtynued in prayer/she was cōmaunded by a voyce in her slepe ꝑ she sholde go to the holy kynge Edwarde/& yf he wolde wasshe her face with his handes she sholde be al hole. And whā she awoke she auowed to seke ꝑ kynge in his palays. And than she came thyder & made meanes ꝑ ꝑ kynge myght haue knowelege of her dreme. And whan ꝑ kynge vnderstode it/he called her to hym/& sayd yf god wyll that J sholde wasshe thy face J wolde not refuse it/and called after water/& with his owne handes he wasshed her face and wronge oute ꝑ wormes and all the foule blode out of her face/and bad her tary there thre or foure dayes tyll the skynne myght couer agayne her vysage & thanke ꝑ god of thy delyueraunce. And whā she was made parfyghtly hole/and her vysage fayre & beauteous/than she fylle downe at the kynges fete/and thanked hym humbly of her delyueraūce but he forbad her for to gyue ony prayslynges to hym therfore/but badde her to gyue laude & prayslynge to almyghty god therfore For he is ꝑ doer & not J. Than she prayed the kynge ꝑ he wolde praye to almyghty god for her/ꝑ she myght haue a chylde by her husbande/for she hadde ben longe barreyne. And the kynge promysed her so to do. And than she retourned Joyously home to her husbande/and soone after cōceyued & hadde a chylde. Wherof she thanked almighty god ꝑ she was heled of both her dyseases. ¶ Saynt Poule wryteth ꝑ the holy ghost gyueth graces deuyrsely. To some he gyueth wysedom/to some cōnynge/& to some grace to hele and to cure seke people/but this blessed kynge sayt edwarde had a speryal grace aboue other in gyuynge syght to blynde men. ¶ There was a blynde man well knowen/whiche herde a voyce in his slepe/ꝑ yf he myght hade of ꝑ water ꝑ the kynge wasshed his handes in & wasshe his eyen there with

he ſholde haue his ſyght agayne. Thā ỹ next daye after this blynde man went in to ỹ kynges palays and tolde his vyſyon to ỹ kynges chamberlayne. And ỹ chamberlayne tolde it to ỹ kynge. Than ỹ kynge ſayd that it myght well be an Illuſyō or a dreme/whiche is not alwaye true/for it hath not be ſene ỹ foule water of a ſynners handes ſholde gyue ſyght to blynde men. Than ſayd the chamberlayne that many tymes dremes haue be foūde true as the dremes of Joſeph/Pharao/Dany ell and many other. Than ỹ kynge in grete humylyte went into the chyrche on a ſolempne daye with a baſyn of water. And cōmaūded the blynde man to be brought to hym. And as the kynge walſhe ỹ face of ỹ blynde man/his eyen were opened/ and had his ſyght and ſtode all abaſſhed lokynge on ỹ people as he had newly come in this worlde. And thā ỹ people wepte for Joye to ſe the holynes of the kynge. And thā he was demaūded yf he myght ſe clerely/and he ſayd ye for ſoth. And the kinge kneled downe before ỹ awter ſayenge this verſe w̄ great drede & mekeneſſe Non nobis domine nō nobis/ſed nomini tuo da gloriam. That is to ſay. Not to vs lorde/not to vs/but vnto thy name be geuen glorye. ¶ After this ỹ holynes & fame of ſaynt Edwarde ſprange about/ſo that a cytezyn of lyncolne/whiche had be blynde thre yere came to ỹ kynges palays to haue of ỹ water ỹ the kynge had waſſhed his handes in/for he byleued that it wold hele hym. And as he had goten of ỹ water by one of ỹ kynges offycers/he waſſhed his face & his eyen there w̄/and anone he was reſtored to his ſyght/& was pfyghtly made hole/& ſo Joyefull retourned home magnyfyenge god and ſaynt Edwarde that he had his ſyght agayne. ¶ In a tyme there weregadred togyder certayne werkmen to hewe downe trees to ỹ kynges palays at Bruham/& after theyr labour they layde them downe to ſlepe in ỹ ſhadowe/and a ponge man of that felawſhyp ỹ myght wyl wyne/whan he ſholde ryſe he opened his eyen and myght not ſe he weſſhe his face & rubbed his eyen/but he myght nothynge ſe. Wherfore he was ful of heuyneſſe. Than one of his felawes ladde hym home vnto his houſe/and abode ſo blynde eyghten yere. And at the laſt a worſhypful woman came to vyſyte & cōfforte hym. And whan ſhe knewe how he was made blynde/ſhe bad him be of good chere & ſayde yf he wolde vyſyte .ix. chyrches w̄ good deuocyon. And than to haue ỹ water ỹ the kynge had waſſhe his handes in/& waſſhe his eyen withall he ſhold haue his ſyght agayne. Thā he was gretely cōforted/& gate hym a gyde and wente & vyſyted thre ſcore chyrches with grete deuocyon & came to ỹ kynges palays and cryed for helpe. And they that herde hym bade hym ceaſe of his cryenge/but for all ỹ he cryed more & more. And whan ỹ kynge vnderſtode it he called hym to hȳ and ſayd. Why ſholde I not ſette my handes to helpe this poore man though I be vnworthy/yf it pleaſe god to releue hym his ſyght/& bycauſe he wolde not be foūden dyſobedyent to god ne preſumptuous he toke water & waſſhed his eyen ful mekely/& anone he was reſtored to his ſight and ſawe as clerely as euer he dyd. ¶ Alſo there was a fayre myracle of thre blynde men/and the fourthe had but one eye/ whiche came to ỹ kynges palays/& than came one of ỹ kynges ſeruauntes/whiche had pyte of theym/and he gate of the water that ỹ kynge had waſſhen his handes in/whā he had heled that other blynde man/and he brought this water to ỹ gate/& tolde theſe poore men how ỹ kynge a lytell before had heled a blynde man with ỹ ſame water/and ſayde to them/yf they wolde waſſhe theyr eyen with good deuocyō/they myght be heled by goddes grace with ỹ ſame water. And than they kneled downe w̄ great deuocyō & prayed

this man to wasshe theyr eyen therwith/ & than he made a crosse wt the water vpon eche of theyr eyen/ & besought almyghty god to open theyr eyen. And they all there ceyued theyr parfyght syghte. And returned in gyuynge laude and prayynge god of theyr syght gyuen to them by ỹ merytes of saynt Edwarde. ¶ As ỹ kynge on a tyme sate at the table with ỹ quene/ and her fader erle Godwyn/ and sawe how Harolde and Tostyne the two sones of Godwyn played tofore ỹ kynge/ but at the laste ỹ game tourned into ernest/ and they begā to fyght/ & harolde toke his broder by the here/ and drewe hym to ỹ erth and fyll vpon hym in great angre/ & wolde haue strangled hym/ but yf he had nō let. Thā the kynge demaūded Godwyn yf he vnderstode ony thynge therby and he sayd nay forsoth. Than the kynge sayd ye shall se whan they come to mānes age/ that one of them shall slee that other yf he can. And Harolde whiche is ỹ stronger shal put ỹ other out of his lande. Thā shall his broder Tostyn come agayne wt ỹ kynge of Norway/ & holde a stronge batayll agaynst harolde his broder i englande. In ỹ whiche bothe the kynge of Norwaye & Tostyn shall be slayne & all theyr hoost saufe a fewe that shal escape. And ỹ same Harolde shal gyue hymself to penaūce for the deth of his broder and so escape/ oreis he shall be put of his kyngdom and deye wretchedly. ¶ The kynge was many tymes moued & displeased with Godwyn/ for he mysaed ỹ kynges power and attempted the kynge in many thynges ỹ were vnlawfull/ and in all that he myght he laboured to bringe oute of consayt the kynges cosyns & frendes ỹ came to hym out of Normandy to ỹ entent ỹ he myght haue all ỹ rule about ỹ kynge as well secretely as outwarde. And ỹ kynge vnderstandynge his falsnes sayd but lytel. But on a tyme as the kynge sate at his dyner with dyuerse lordes & gentyls aboute hym one of his seruaūtes was almost ouerthrowen as he smote that one fote wt ỹ other and yet the sadder fote saued all and kept hym on his fete/ whiche thyng gaue occasyon to the kynge to talke with his lordes And tho two fete were lykened to two brethren/ that yf that one were ouer charged that other sholde helpe and socoure hym. Than sayd ỹ kynge so myght my broder haue ben an helpe to me/ & a supportour in tyme of nede/ yf he had not ben betrayed of Godwyn. Than Godwyn heryng these wordes of ỹ kynges mouth was sore aferde and sayd. Syr ye deme that I sholde betraye your broder. I praye god that this morsell of breed may choke me yf I consented to his deth. Than the kynge blessed ỹ breed & badde hym ete it/ & ỹ morsel abode in his throte & choked him/ so ỹ his breth was stopped & so dyed wretchedly. Than ỹ kynge sayd drawe ỹ traytoure out of my presence/ for now his treason & falshede appereth. ¶ On an Eester daye whan he had receyued oure lorde & was set at his dyner/ in ỹ mydel of it whā al was scylence/ he fyll in a slomynge and after i a sadnes wherfore all ỹ were there merueyled greatly/ but none durst aske of hym what he ment/ but after dyner duke Harolde folowed hym into his chambre wt a bysshop and an abbot that were of his preuy counsayll and demaunded of him ỹ cause of ỹ thynge. Thā the kynge sayde/ whā I remēbred at my dyner ỹ great bene fytes of worshyp & dygnytes of metes/ of drynkes/ of seruauntes/ of araye/ and of all rychesses and ryalte that I stode in that tyme. And referred all that worshyp to almyghty god as my custome is. Thā our lorde opened myn eyen and I sawe ỹ seuen sleepers lyenge in a caue in ỹ mount Cellyon besyde the cyte of Ephesym in ỹ same fourme & maner as though I had be by them/ & I smyled whan I sawe thē tourne them fro the ryght syde to the lyft syde. But whā I vnderstode what it sygh-

nyfyed by the fayd tournynge I had no cause to laughe/but rather to morne/the tournynge fygnyfyed ỹ the prophecye be fulfylled/that fayd. Surget gens contra gentem. That is to fay people fhall aryfe agaynft people/ & one kyngdom agaynft another. They haue layen many yeres vpon theyr ryght fyde/& they fhall lye yet on theyr lyft fyde. lxx. yeres. In which tyme fhall be great batayles/great peftylẽce/& great moreyne/great erthe quaues great hunger & derth thorugh all ỹ worlde. Of whiche fayẽge of ỹ kynge they gretely merueyled. And anone they fend to ỹ emperour to knowe yf there were ony fuche cyte or hyll in his lande. In whiche fuche feuen men fholde flepe. Than ỹ emperour merueylynge fend to the fame hylle and there foũde the caue & the feuen martyrs fleppynge as they had ben deed lyenge on the lyft fyde euerychone. And than the emperour was greatly abafhed of ỹ fyght/and commended greatly ỹ holynes of Iaynt Edwarde the kynge of englande whiche had ỹ fpyryte of prophecye. For after his dethe began great inſurrecyons thorugh all ỹ worlde. For ỹ peynyms deſtroyed a great parte of Syrye & thre dowme bothe monafteries & chyrches/& what by peſtylence and ſtroke of fwerde/ ſtretes/ feldes & townes laye full of deed men. The prynce of Grece was flayne/ỹ emperour of rome was flayne/the kynge of Englande and ỹ kynge of Fraunce were flayne/& all ỹ other realmes of ỹ worlde was greatly troubled wỏ dyuerfe dyfeafes/ whan ỹ bleffed kynge Edwarde had lyued many yeres & was fallen into great age. It happed he came rydỹge by a chirche in Eſſex called Clauerynge/ whiche was at that tyme in halowynge & fholde be dedycate in the honour of our lord/and Iaynt Johan ỹ euangelyft. Wherfore the kynge for great deuocyon lyght downe & tarved whyle ỹ chirche was in halowynge/ and in ỹ tyme of procefſyon a fayre olde man came to ỹ kynge/and demaunded of hỹ almes in worfhyp of god & Iaynt Johan euangelyft. Than ỹ kynge foũde nothynge redy to gyue/ne his amener was not preſente/ but toke of ỹ rynge fro his fynger/& gaue it vnto ỹ poore man/whome ỹ poore man thãked & departed. And wỏin certayne yeres after .ij. pylgrymes of Englande went into the holy lande for to vyſyte holy places there/& as they had loſt theyr waye/ & were gone fro theyr felawfhyp & the nyght approched & they forowed greatly as they that wyſt not whyder to go/and dredde fore to be perylfhed ymõge wylde beeſtes. At ỹ laſt they fawe a fayre companye of men arayed in whyte clothyge with two lyghtes borne afore them/& behynde them there came a fayre auncyent man with white here for aege. Thã theſe pylgryms thought to folowe ỹ lyght/& drewe nyghe. Thã ỹ olde man aſked them what they were & of what regyon. And they anſwered/that they were pylgryms of englande/& had loſt their felawes and waye alſo. Thanne this olde man conforted them goodly/and brought them into a fayre cyte/where was a fayre cenacle honeſtly arayed with al maner of deyntes. And whan they had well refreſfhed them and refted there all nyght. On ỹ morowe this fayre olde man went with them & brought them into ỹ ryght waye agayne. And he was glad to here thẽ talke of ỹ welfare & holyneſſe of theyr kynge faynt Edwarde. And whan he fholde departe fro thẽ than he tolde them what he was & fayd. I am Johan the euangelyft & fay ye to Edwarde your kynge/ỹ I grete hym well by the token ỹ he gaue to me this rynge wỏ his owne handes at the halowynge of my chyrche/whiche rynge ye fhall delyuer to him agayne/and fayd ye to hym that he dyſpoſe his goodes/for wỏin fyxe monethes he fhall be wỏin ỹ Joye of heuen wỏ me/ where he fhall haue his rewarde for his chaſtyte & for his good ly

uynge. And drede ye not/ for ye shal spede ryght well in your Journey/ and ye shall come home in shorte tyme sauke and sounde. And whan he had delyuered to theym the rynge he departed fro them sodeynly and soone after they came home and dyd theyr message to ỹ kynge and delyuered to hym the rynge and sayd that Johan ỹ euangelyst sende it to hym/ & as soone as he herde that name he was full of Joye/ & for gladnesse lette fall teeres fro his eyen/ gyuynge laude & thankynge to almyghty god & to saynt Johan his auower ỹ he wolde vouchesauke to let him haue knowlege of his departynge out of this worlde

CAllo he had another token of saynt Johan and that was that ỹ two pylgrymes sholde dye tofore hȳ/ whiche thynge was proued true/ for they lyued ndt lõge after And at ỹ feest of crystmasse ỹ kynge was seke. And on ỹ day of ỹ innocentes he herde masse i ỹ newe chyrche of westmynster whiche he had newe reedyfyed/ & thã he gyuynge thãkynges vnto almighty god retourned into his chãbre sore seke there abydynge the mercy of our lorde. And all the lordes gentyls & comyns were in grete heupnesse/ whan they vnderstode ỹ the kynge myght not lyue/ remembrynge in what welth & prosperyte ỹ lande had be i durynge his dayes/ & what Jeopardy it was lyke ta stande in after his dyscease. Thã all thynges were cõmytted to ỹ quene whõ he loued specyally/ & she dilygently mynystred to hȳ all thynges necessary. And whan he was so feble by sekenesse ỹ his naturall hete was almoost gone/ he lay nyghe two dayes in a traũce as a mã ỹ had be rauysshed/ & whã he came to hȳ selfe agayne they ỹ were about hym merueyled greatly. For they wente verely ỹ he sholde no more haue spoken. Not withstãdynge after he spake w̃ an hole spyryte these wordes. O ỹ mercyfull lorde god ỹ art infynyte almyghty/ in whose power all thynges ben/ & whiche chaũgest realmes & empyres/ yf tho thynges bē true ỹ ỹ hast shewed to me/ so graũte to me space & strength to declare them to my people that yf peraduenture they gyue thē to penaũce they may haue grace & forgyuenes Thã almyghty god gaue to hym a newe strength ỹ passed all mannes reason/ and ỹ myght not be woute myracle. For byfore that tyme he spake so soft ỹ for feblenes he myght not well be herde. And ỹ tyme he spake with an hole brest these wordes folowynge whan I was yonge & dwelled in Normandye I loued well ỹ felawshyp of good men/ for he that spake more relygyously and goodly/ w̃ hym was I moost conuersaunt/ & ymonge al other there were tweyne/ to whome I drewe moche for theyr honest conuersacyon/ and for ỹ holynes of theyr lyfe/ swetenes of theyr maners & theyr confortable wordes/ whome I sawe trãslated into heuen/ for many yeres gone they deyed/ & now they haue appered to me by the suffraunce of god. And haue shewed to me ỹ state of my people/ and what synnes reygne ymonge thē/ & what vengeaũce shall be taken on thē for theyr synnes/ prestes haue offended/ for they mynystre ỹ holy sacramentes w̃ vnclene thoughtes & pollute hãdes. And as an herde man & not as a very shepherdes defēde not theyr shepe ne fede them. And as for princes & gentyls they be founden false and vntrue/ & felawes to fēdes/ theues and robbers of ỹ countre/ whiche haue no drede of almyghty god ne honoure hym. And true lawe is a burthen to them & had in despyte/ & cruelnes moche vsed And the prelates kepe not ryghtwysnes they correct not theyr subgettes/ ne teche ne enfourme thē as they shold do/ & therfore our lorde hath now drawē out his swerde of vengaũce to smyte his people. This punysshemēt shal begynne w̃in this yere both by swerde & walt̃ge this realme pytously. And thã I began to sygh & morne for ỹ trouble ỹ was comynge too my peo-

ple and sayd yt they wolde be tourned and do penaunce shall they not haue forgyuenes/and god shall blesse thē agayne. And it was answered to me/ŷ hertes of ŷ people bē so endurate and so blynded & theyr eeres stopped that they wyl not here of no correccyon/ne they be not moeued ne prouoked by no benefaytes that our lorde gyueth thē. Than I ared yt there were ony remedye that myght attempre ŷ wrathe of our lorde. To whom it was answered ī these wordes. A grene tre cut fro his stock shall be dyuyded fro his propre rote ŷ space of thre furlonges/& without mannes hande shal tourne agayne to his olde rote and shall take agayne his sappe/and florysshe and brynge forthe fruyte/and whā this is done/there may come remedye/& whan this was sayd/they were sodaynly gone oute of my syght. ¶ There was about ŷ kynge ŷ tyme ŷ quene/duke Harolde her broder/Robert keper of ŷ palays & Stygande/whiche had defouled his faders bedde. For whyles Robert archebyshop of Caūterbury lyued/the sayd Stygande put hym downe/& came in by symonye/wherfore he was suspended by ŷ pope. And afterwarde god toke vengeaūce vpon hym/so that his bely brake & his bowelles fyll out/& so he deyed wretchedly. This Stygande gaue no credēce to ŷ kynges wordes/but descryued it to his age & to ŷ feblenes of ŷ kynge/and made it but a fantasye/but other ŷ were better auysed wepte & sorowed & wrange theyr handes & send to our holy fader ŷ pope gyuynge hym informacyon of ŷ same vysyon/& our holy fader wrote epystles to Englāde exhortynge ŷ people to do penaūce but his wrytynge profyted not. But whā kynge Harolde had broken ŷ othe that he had made to duke Wyllyam/therfore he was slayne in batayll. Than they knewe well ŷ ŷ prophecy of saynt Edwarde was come. For than ŷ lyberte of Englande made an ende/thā came in bondshyp & thral dome. That tyme Englāde was all chaūged/& I vnderstāde saynt Dunstone prophecyed ŷ same trouble comynge/and after a certayn tyme he promysed confort also/wherfore this forsayd vysyon may be cōuenyently expowned/as here folowethe tree syguyfyed ŷ realme of Englande/whose grenenesse & fayrenesse betokeneth ryches plenteuous & honour of Englande of whome all worshyp procedeth/whiche worshyp had proceded of the trewe blode of the lande/and of ŷ trewe lygnage/whiche descended fro Alured/whome our holy fader the pope crowned and enoynted kynge. ¶ As for ŷ fyrste kynge of ŷ trewe lygnage of Englāde vnto this holy kynge edwarde by succesyon/ŷ tree is cut downe fro ŷ stocke/whan ŷ realme is dyuyded & translated fro me one seed or lygnage to another. The space of .iij. furlonges/is ŷ tyme of thre kynges/that is to saye Harolde/Wyllyam conquerour/& wyllyam his sone. The comynge agayne of ŷ tree to ŷ stocke without mannes helpe was whan kynge Henry ŷ fyrste came into this realme/not by mannes strength but by very true loue of his comyns. He toke ŷ sappe & the very strength whan he wedded Molde the doughter of ŷ nece of saynt Edwarde Joynynge togyder the sede of Englande & of Normandye/& by ŷ tree flourysshed/whan molde thē prestes spraūde of theym. And it broughte forthe fruyte/whan of her came Henry ŷ seconde. And thus these two people were ioyned togyder/yf this exposycyō dysplease ony man let hym expowne it better/or els let hym abyde a tyme tyl it be fulfylled/so that ŷ prophecye of the blessed kynge Edwarde accorde to ŷ prophecye of ŷ blessed saynt Dūston. ¶ This holy kynge saynt Edwarde knowynge ŷ his houre drewe nyghe spake to them/that stode weppynge about hym/& in confortynge them sayd. Forsoth yf ye loued me/ye wolde praye ŷ I sholde passe fro this worlde to ŷ fader of

heuen there to receyue ỹ Joye whiche is promysed to all true crysten men/put you away your weppynge and spede forth my Journey/with prayers/& holy psalmes/ & with almesse dedes. For thoughe myne enemy ỹ fende maye not ouercome me in my fayth. yet there is none foũden so parfyght/but he wyl assaye and tempte to let or to fere hym. And than he commaũded the quene to her broder/in commẽdynge her vertues vnto his lordes/& declared to thẽ theyr pure chastyte. For she was to hym in opẽ places as his wyfe/and in secrete places as his syster. And he cõmaũded also that her dowayre sholde be made sure to her/& they that came with her out of Normãdy sholde be put to theyr choys whether they wolde abyde styll in englande/& to be endowed wt lyuelode after their degree or els to retourne agayne into normandye wt a sufficyent rewarde/& chose this place for his sepulture in the chirche of saynt Peter/whiche he had new buylded & sayde he sholde not longe abyde in this worlde/& whan he beheldе ỹ quene & sawe her wepe & syghe ymõge/he sayde to her ofttymes/my doughter wepe not/ for I shall not deye but I shall lyue & shal departe fro ỹ lande of deth. And byleue to se ỹ goodnes of god in ỹ lande of lyfe. And than he set his mynde all in god & gaue hym selfe holy to ỹ fayth of the chirche/in ỹ hope & promyses of cryst vnder ỹ sacramentes of the chirche. And ymõge these wordes of praysyõge he yelded vp his spyryte vnto god. In ỹ yere of our lorde. M.lx vi. whã he had reygned in this lande. xxiiij. yere/and. vi. monethes/& xx vij. dayes ỹ fourth day of Januere/& as his cosins & his louers stode aboute this holy body whã the spyryte was passed/they sawe a merueylous beaute & an heuenly syghte in his face/and whã they loked on his naked body/they sawe it shyne with a merueylous bryghtnesse for ỹ clerenes of his pyrgynyte. And thã they wrapped ỹ holy body in pallys/& buryed it with myrthe reuerence & worshyp/and largely almesse was gyuen for hym/& al the lordes spyrytuall and temporall were present at & burynge of hym/thankynge god of ỹ great benefaytes ỹ shewed in this lande durynge ỹ lyfe of ỹ holy saynt and kynge saynt Edwarde. Wherfore laude/glorye & honoure be gyuen to god worlde woute ende. Amen. ¶ The eyght daye after his beryenge there came a creppyl to his tombe to be holpen of his dysease/whiche many tymes afore had receyued almesse of ỹ kynges hande/& he had be wasshen of ỹ kynges hande on shere thursday. Not wstandynge ỹ myracle of his curynge was prolonged by ỹ prouysyõ of god & not shewed in his lyf tyme/bycause ỹ many myracles god shewed for hym. In lyke wyse he wolde shewe after his dethe. This creppyll was called Rauke/& was a norman borne/and ỹ synewes of his arme were shronken togyder that his fete were drawen vpon his buttokkes ỹ he myght not go/neyther on his fete ne on his knees/ but sate on an holowe vessell in maner of a balyn drawynge his body after hym wt his handes. And whan he came to ỹ tombe he besought almyghty god & saynt edwarde deuoutly ỹ he myght be cured & healed of his dysease whiche in his lyfe tyme had moost lyued by his almesse. And whã he had cõtynued a whyle in his prayers/ other people that had compassyon of him prayed for hym/& at last he lyfte hymselfe vp/and felte his synewes losed. And thã he arose vp/and stode on his fete/and felt hymselfe made parfyghtly hole for to do what he wolde. We haue redde of the vertues that saynt Edwarde had in helynge blynde men in his lyuyge whiche our lorde hath not wdrawen from hym after his dethe. ¶ It happed ỹ thyrty dayes after his buryẽg. There came to his tombe a man/whiche had but one eye ledynge after hym. vi. blynde men eche of thẽ

helde other by ꝯ skyrte/ & all they deuoutely prayed to god and to saynt Edwarde/ ꝯ they myght haue theyr syght & to be delyuered of the great mysery ꝯ they stode in & moche people came thyder for to se that what sholde befal of this thyng. And whã they sawe how hertely these blynde men prayed. Thã all ꝯ people beynge moeued wt pyte kneled downe deuoutly/ & prayed for them to god & to this holy saynt. And anone as they had ended theyr prayers/ all they receyued parfyghtly theyr syght & than eche of them ꝯ had ben blynde loked faste on eche other/ & thought it a newe worlde with them/ and eche enquyred of other/ yf they myght se/ & they sayd ye. And all kneled downe thãkynge almyghty god full hertely/ that by ꝯ merytes of saynt Edwarde had restored to thẽ theyr syght parfyghtly. And also to they leder whiche had but one eye at his comynge & had syght of the blynde eye also & so all they had theyr parfyght syght retourned home eche into his countre gyuynge laude and thankynges vnto god & this holy kyng. ¶ After this Harolde Arphage kynge of Norwaye/ & Tostyn broder of kynge Harolde of Englande came with a grete nauye and a great hoost/ and aryued in humbre/ and there made werre entendynge to conquyre this lande/ how be it ꝯ people begã to resyste thẽ/ but they were not of power to ouercome thẽ/ & whan Harolde vnderstode this he reysed a great multytude of people to wstãde thẽ. Thã saynt Edward on a nyght apered to an holy mõke/ whiche was abbot of Rãmesey/ & bad hym go & tell to Harolde ꝯ he sholde ouercome his enemyes ꝯ whiche entended to destroye & cõsume this realme of Englande/ and saye to hym that he drede not. For I shall so conduyte hym & his hoost that he shall haue ꝯ victorye/ for I may not se ne suffer this realme of Englãde to be destroyed. And whã thou hast tolde to hym this/ he wyll not byleue ꝯ/ wherfore thou shalt proue thy vysyon in this maner/ let hym thynke and set his mynde on what thynge he wyll/ and thou shalt telle hym what he thynketh/ for god shall shewe ꝯ to the/ and than he shall gyue credence to thy wordes. On the morowe the abbot of Rammesey named Alexis went to kynge Harolde and tolde to hym this vysyon/ & how he sholde by ꝯ ayde of saynt Edwarde ouercome his enemyes. And whan he herde it fyrst/ he supposed that it had ben a fantasye. And whan he shewed to hym his preue thought/ than he gaue fayth therto. And went to ꝯ batayle/ how be it he was than seke in his grynde of a pestylence botche. And slewe Tostyne his broder. And Harolde harlage/ & ryghte fewe or none escaped alyue fro ꝯ batayll/ wherfore ꝯ englysshe men thanked almyghty god & the blessed saynt Edwarde of theyr victorye. ¶ In ꝯ monastery of westmynster there was a fayre yonge mã/ whiche was blynde/ whom the monkes hadde ordeyned to rynge ꝯ belles. And he had accustome dayly to vysyte ꝯ tombe of saynt Edwarde with certayn prayers. And on a tyme as he prayed/ there he fyll a slepe. And he herde a voyce that bad hym. Goo and rynge the last hour. And whan he awoke/ he sawe ꝯ blessed saynt Edwarde goynge tofore him lyke a kynge wt a crowne on his heed/ and hadde a merueylous lyght about hym. And he beheld hy tyll he came to ꝯ hye awter. And thã he sawe hym no more ne ꝯ lyght. But he had his syght euer after tyll his lyues ende. And than he tolde vnto ꝯ monkes how he was heled and had his syght agayne by this myracle. ¶ Of the depolycyon of ꝯ blessed saynt Wulstane/ & how he was restored agayne whan Wyllyam conqueroure had goten all Englande/ and hadde it vnder his power/ than he began to medle wt the chyrche and by ꝯ aduyse of Lanfranke the holy bysshop saynt Wulstane was chalenged that he was not able of letture

ne of connynge for to occupye the realme and offyce of a bysshoppe/and was called tofore Lanfranke and wylled hym to resygne by the consente of ỹ kynge to the sayd Lanfranke archebysshop ỹ a man of greter connynge myght occupye ỹ dygnyte. To whom wulstan sayd. For soth fader I knowe well ỹ I am not worthy to haue this dygnyte/ne am not sufficyent to occuppe so great a charge. For I knewe wel myn vnconnynge at suche tyme whan I was electe therto/but I was compelled by our holy fader ỹ pope & by good kynge Edwarde. And syth it pleaseth thy counseyll ỹ I shall resygne but not to you/but to hym ỹ cõpelled me to take it. And whã he departed incontynent fro ỹ archebysshop Lanfranke/& went strayte to ỹ tombe of saynt Edwarde w̃ his crosse in his hande/he sayde to saynt Edwarde as he had than bẽ alyue. O ỹ holy & blessed kynge ỹ knowest wel ỹ I toke this charge on me agayne my wyll/but by constraynt of ỹ pope & ỹ/I obeyed to take it. And it now so is that we haue a newe kynge/newe lawes/& gyueth newe sentẽces ã reprouynge the of thyn errour for somoche as thou gauest it to me symple & vnconnynge mã and me for ỹ presumpcyon that I wolde cõsente to take it. That tyme ỹ myghtest well haue ben begyled/for ỹ were a freyll man/but now ỹ arte ioyned to god where as ỹ mayste not be deceyued/thou gauest to me ỹ charge/and to ỹ I here resygne it agayne. And w̃ that he fyred his staffe into ỹ harde stone of his tombe sayenge. Take this & gyue it to whõ it pleased the/and the harde stone that laye vpõ his tombe resolued by myracle/& receyued his crosse/or pastoralstaffe/& helde it so fast/that it myght not be taken out by mannes hande. And anone he dyd of ỹ habyte of a bysshop/and dyd an a cole/& stode ymonge the monkes in suche degre as he dyd tofore or he was bysshop. And whã worde came & was reported to thẽ ỹ had consẽted to his resygnacyõ/they merueyled greatly/& were al abasshed. And some of them wente to ỹ tombe/and wolde haue pulled out ỹ staffe/but they coude not moeue it. And whan ỹ archebysshop Lanfranke herde therof/he cõmaũded to Gudulfe bysshop of Rochestre to go & fetche to hym ỹ pastoral staffe/but whan he came he set hande on it/and pulled at it/but the stone helde it so fast that he myght not moue it/wherfore he was abasshed & came to lanfranke & tolde to hỹ of this myracle. Thã the kynge and Lanfranke were abasshed & came bothe in theyr persones to se this thynge/& there made theyr prayers/and after with great reuerẽce Lanfranke assayled and set hande on ỹ staffe for to haue pulled it out/but it wolde not moeue. Than the kynge and ỹ archebysshoppe were sore aferde and repented the & sende for to seche wulstane/whom they founde ymonge ỹ monkes/and brought hym tofore ỹ kynge and tharchebysshop who anone kneled downe and axed forgyness/and wulstane mekely kneled downe & prayed hym not so to do to hym & humbly and mekely pardoned them/& prayed ỹ archebysshoppe humble to blesse hym. Than Lanfranke went to this holy man wulstane & sayd. Broder thy ryghtful sympycyte hath bẽ but lytel set by ymõge vs but oure lorde god hath made thy ryght wylfulnesse to shyne lyke as a daye sterre/but broder we haue trespaced/& sore erred in Judgynge ỹ good to be euyll/& ỹ euyll good/but our lord god almyghty hath areysled the spyryte of the blessed saynt Edwarde/whiche hath made voyde all oure sentences/and thy symplenesse is alowed tofore almyghty god/wherfore come hyder to thy kynge and oures saynt Edwarde/and receyue agayne thy staffe/which he hath denyed to vs for we suppose/he wyll delyuer it to you. Than Wulstane ỹ seruaũt of almyghty god mekely obeyed w̃ great reuerence vnto the archebysshop

and wente to ꝑ tombe where as the staffe stode fast fyxed in ꝑ ston e. And knelynge downe sayenge. O blessed saynt of god I here meekely submytte me to thy sentence to whome somtyme ꝑ gauest & chargeste me vnworthy wt̄ this staffe yf it so please ꝑ ꝑ thyne olde sentence abyde. Than restore to me agayne this pastorall staffe. And yf it please to ꝑ to chaūge it / soo shewe to vs to whō ꝑ wylt shal take it. And this sayd he set his hande humbly & with great reuerence on ꝑ staffe. And auone the harde stone resolued & lete ꝑ staffe to go out / as it had bē softe er the or claye. And whā they that stode aboute hym say this great myracle they wepte for Joye in gyuynge out largely teeres & asked hym fyrgyuenesse gyuynge laude & prayenge vnto almyghty god / & to this holy kyng saynt Edwarde And euer after kynge wyllyam had great deuocyon to vysyte ꝑ tombe of his cosyn saynt Edwarde. And dyde great coste towarde ꝑ makynge of his shryne. How fonde his holy body was incorrupte many yeres after. After this myracle was shewed there was moche talkynge of his great holynesse. And ꝑ deuocyon of ꝑ people encreaced dayly more and more / so ꝑ ther were many dyuerse worshypfull persones that desyred to se this holy body. For some sayd that it laye incorrupte / & some sayd naye / and in this meke stryfe they gate lycence of ꝑ abbot Gylbert to se it. And whan the daye was sette ꝑ this holy body sholde be shewed / ther came thyder many worshypfull men & women of relygyon / ymonge whome came Gundulfe bysshop of Rochestre / & this was fyxe and thyrty yere after his buryenge / ꝑ they opened his tombe / & whan ꝑ stone was remoeued they felte a merueylous swete sauour ꝑ all the chyrche was replete therof / as thoughe an odour aromatyke had flowed out of ꝑ tombe. And they founde the pall that laye nexte his body as hole and as fayre as it was whan he was buryed / & whan ꝑ pall was take of / they drewe forth his armes / they moeued his fyngers & his towes / & they were bowynge & hole as they had bē newly buryed. And in his flesshe was foūden no corrupcyon / but it was fayre & fresshe & of colour pure / and bryghter thā glasse / whyter than snowe / & it semed a body glorifyed. And they fered to dyscouer his vysage / but Gundulfe whiche was hardyer than another wt̄ deuocyon vnbounde his heed. And ꝑ fyrste ꝑ appered was ꝑ fayre hoore heer of his heed / & than he thought to take some therof for a relyque / & with reuerence & drede plucked ther at / but he coude none haue out / for they were as fast as they were whan he was alyue. Than sayd ꝑ abbot / fader suffer hym to ly in rest and attempte not to mynysshe ꝑ our lorde hath so longe preserued & kepte hole. Thā the pall in whiche ꝑ holy body was wrapped was take awaye / & another of ꝑ same valure was sette / & ꝑ holy body layd therin and couered agayne his tombe wt̄ full great reuerence / abydynge the great resurrecyon. ¶ How vengeauce was shewed tor a damoysell that blamed saynt Edwarde in the cyte of London there was a noble woman / whiche was ryght conꝑge in sylke werke / whiche was desyred to enbrawdre certayne garmentes to ꝑ countesse of gloucestre / whiche thā was yonge lusty / fresshe / & newely wedded / & wolde them haue made in shorte space / & whan the feestful daye of saynt Edwarde approched this noble woman was sore troubled in her mynde / for she dradde the indygnacyon of the great lady / yf her garmentes were not redy at the tyme sette / and also she dredde to werke on that daye of saynt Edwarde. For it was bothe synful and perylous. Than she sayd to a yonge damoysell that was felawe with her / & wrought in the same werke what thynke ye beste now. Eyther to displease this lady / or els to this good saynt Edwarde. And she answered / is this not that Edwarde whome

ꝑ chorles in the countre worshyppe as he were a god/ & she sayd yet more, What haue I to do with hym I wyll no more worshyp hym/than yf he were a chorle. Thã this noble womã was sore abasshed and moeued with her that sayd suche wordes of blasphemy to this holy saynt. And she all to bete her for to be in peas and she of frowardnes blasphemed hym more and more. And than sodeynly she was smyten with a palsey so that her mouth was drawen to her eere/ and also she had lost her speche & fomed at mouth lyke a bore and gronted her tethe togyder merueylously & was sore punysshed in all her membres And whan this noble woman sawe this/ she was full heuy that she had beten her bycause almyghty god so punysshed her/ and wepte ful bytterly. And whan it was knowen in ꝑ cyte/ her neyghbours came some for to conforte her/ and some to wonder vpon her so lyenge. ¶ And there came a worshypfull man to vysyte her/ & counseyled that she sholde be caryed by water vnto the shryne of saynt Edwarde/ and to praye to almyghty god there ꝑ by the merytes of ꝑ holy saynt Edwarde he sholde shewe some myracle for her. And whã she was so brought thyder moche people prayed for her/ but they had not theyr entent anone but abode i theyr prayers tyl mydnyght that matyns began. And thã they prayed ꝑ monkes to pray for her/ & whan they had done matyns they came to the shryne also/ and prayed for this damoysel whiche laye there in full great peyne and tormente/ and whan ꝑ holy monkes had prayed for her a good whyle. Thã this damoysell arose vp all hole/ and demaũded why they wepte/ and made somoche sorowe/ and whã they sawe her mouth in his ryght place and al her membres restored agayne/ they were full of Joye/ and gaue laude & thankynges vnto almyghty god and to this holy kynge & confessour saynt Edwarde. ¶ How a monke was heled of a feuer quartane in ꝑ abbay of westmynster there was a vertuous monke & cõynge named Gylbert whiche was sore vexed with a feuer quartane fro ꝑ moneth of July to crystmas/ & was consumed lyke a drye ymage. Wherfore he prayed god to release his peyne or take hym oute of this worlde. And an a crystmasse nyght he toke herte to hym & went to matyns w̃ his bredren. And he herde ꝑ gospell how a lytell chylde was borne & gyuen to vs fro ꝑ fader of heuẽ/ whose moder was pure virgyn he had so great deuocyon ꝑ his mynde was rauysshed with so great Joye ꝑ he felte no dysease two dayes after/ and after tho two dayes ꝑ feuer came agayne and vexed hym contynually vnto the feest of saynt Edwarde/ whiche is alwaye in the vygyll of the Eppyphanye/ and that daye in ꝑ hyghe masse tyme he came to ꝑ tombe of saynt Edwarde/ & kylle downe flatte in great deuocyon/ & weppynge sayd thus O ꝑ my lorde & my kynge how longe wylt thou forgete me/ how longe shall I suffer this peyne/ how longe shalt ꝑ tourne thy face fro me/ where ben all ꝑ great myracles that our faders haue told to vs done in theyr dayes/ ꝑ hast holpen many straũgers/ but me ꝑ is in thyn owne chyrche/ ꝑ forgetest & closest to me ꝑ gate of thy pyte wolde god ꝑ I myght deye. I am nourysshed in peyne/ & I maye not deye/ my lyfe is sorowe to me/ but I can haue none ende/ and I desyre deth and can not haue it/ what shal I strsyue with the/ but B beseche ꝑ good kynge/ laudable prynce/ and swete patrone/ moue thy bowelles of mercy on me/ yf it please the gyue to me helth orels let me deye anone. And ymonge these wordes ꝑ teres brake oute of his eyen & sobbynges fro his herte ꝑ he coude not speke w̃ his mouth/ but w̃ his affeccyon And whã masse was done he arose vp fro prayer all hole/ and felt all his membres merueylously refresshed w̃ a newe strengthe. And entred in & asked after meet &

drynke. And anone he felte hym selfe that he had receyued agayne his strēgth. And euer after he was meued w̄ great deuocyon to ỹ gloryous saynt Edwarde/ by whose merytes he was delyuered fro his sekenesse & dysease. And i lyke wyse a knyght named Gyryn was heled ỹ same daye a yere after of the feuer quartayne/ whiche came that same day vnto the shryne/ and herde ỹ same monke that had so be heled whiche thā was pryour make a sermon i whiche he tolde of ỹ myracle how he was hole/ & after ỹ sermon this noble knyght thought he wolde not cease but deuoutly prayed this holy saynt tyl he were hole/ & abode there prayenge all ỹ daye & nyght folowynge tyll ỹ monkes came to matynes/ whome he prayed to praye for hym. And whan they had prayed a good whyle he felt hymselfe made parfyghtly hole. And than he with all ỹ people gaue thankynges to our lorde almyghty god & sayt Edwarde for his delyueraūce. ¶ And also a nonne of berkynge that had bē seke. xij. monethes/ and nyghe consumed awaye had a vysyō an a nyght by whiche she vnderstode that she sholde go to ỹ holy saynt Edwarde & be hole/ & she makynge her prayer to saynt Edwarde/ & at suche a tyme as her sekenesse came/ she entred into her oratory & sayd ỹ. vij. psalmes & letanye/ & whan she dyd so twyes all her peyne was gone/ & was made parfyghtly hele & thāked god/ whiche by ỹ merytes of saynt edwarde had heled her/ & soone after came to westmynster in pylgrymage/ & there dyd shewe his myracle this myracle & tolde how she was made hole. ¶ Also there was a monke at westmynster/ whiche was accustomed to say euery daye. v. psalmes in ỹ worshyp of god & saynt edwarde/ whiche monke was greued w̄ thre maner sekenesse. For he had on his arme a congelacyon of blode in mader of a postume/ he had also i his brest a straytnesse ỹ vnneth he myght drawe his brethe. Also he had in his fote a merueylous great swellynge ỹ he myght not go/ but w̄ a great peyne. And whan ỹ yerely feest was halowed/ he sawe his bredren go to the chyrche at mydnyght for to rynge the belles. And he was ryght sory ỹ he myght not do ỹ same Notwithstandynge he peyned hymselfe & went thyder/ & sayd the seuen psalmes. And whan he had done and sawe his bredren rynge merely/ he sayd in his prayer to saynt Edwarde. O thou my good kynge I beseche the to praye for me/ ỹ I may haue strength to do as I se my bredrē do/ for I cōmytte me fully to thy myght/ and I bylcue verely that ỹ wylt suffer me no lenger in this great dysease. Inn whā he had made an ende of his prayers he arose vp & wente to ỹ belles for to ryngē them. And anone ỹ postume of his arme brake And whan ỹ foule mater was out/ he felte hymselfe hole of that dysease. Thā his moost peyne was in his brest & he wente agayne to praye and to gyue thankynges to god & to saynt Edwarde of the delyueraūce of his postume. And there he prayed full deuoutely ỹ he myght be delyuered of ỹ dysease of his brest. And whan he arose fro prayer he felte his herte made hole fro ỹ sekenesse ỹ he had in his brest. Thā he felte no dysease/ but on his fote. And whan he came ymonge his bredren in the fraytour he tolde them how he was delyuered fro tweyne of his sekenesse/ & whan they sawe hym/ they merueyled greatly & besought almyghty god & saynt edwarde ỹ he myght be delyuered of that dysease in his fote. And at nyght whā he went to his bedde/ he put hymselfe holy in ỹ merytes of saynt Edwarde. And whā he arose he felt no peyne/ but put downe his hande to his fote to fele how it was and he felte ỹ the swellynge was gone/ he lept out of his bedde & tolde to his bredren w̄ full great ioye how he was made perfyghtly hole as euer he was. Than they all were full gladde/ and went with hym to ỹ chyr-

che to gyue thankynges & prayenges to god & to this holy cõfessour saynt Edwarde/ for these myracles & for his delyueraũce fro ỹ two sekenes/ wherfore god be prayed in his seruaunt without ende. Amen.

¶ Here foloweth ỹ lyfe of saynt Luke the euangelyst/ and fyrst of his name.

LUke is as moche to say as rysynge/ or enhaũsynge hymselfe. Or luke is sayd of lyght he was reysynge hymselfe fro the loue of the worlde/ & enhaũsynge into ỹ loue of god And he was also lyght of the worde. For he enlumyned the vnyuersall worlde by holy predycacyõ/ & therof sayth saynt mathew. Mathei quinto. Ye ben ỹ lyght of ỹ worlde the lyght of ỹ worlde is the sonne & that lyght hath heyst in his sete or sege and therof sayth Ecclesyastes ỹ. xxvi. chapytre. The sonne rysynge in ỹ worlde is in ỹ ryght hygh thynges of god. He hath delyte in beholdynge. And as it is sayde Ecclesyastes vndecimo. The lyght of the sonne is swete/ and it is delectable to the eyen to se the sonne. He hath swyftnesse in his moeuynge/ as it is sayd in the seconde boke of Esdre ỹ fourth chapytre. The erthe is great/ and the heuen is hyghe/ and the course of the sonne is swyfte and hath profyte in effecte. For after the philosopher man engendreth man and the sonne. And thus Luke hadde hyenesse by the loue of thynges celestyall delectable by swete conuersacyon/ swyfte by feruent predycacyon/ and vtylyte and prouffyte by constrypcyon and wrytynge of his doctryne.

LUke was of the nacyon of Syrye/ and Anthyochyen by art of medycyne. And after some he was one of ỹ. lxxij dyscyples of oure lorde. Saynt Jherome sayth that he was dyscyple of ỹ apostles and not of our lorde. And the glose vpon ỹ xxv. chapytre of the boke of Exody sygnyfyeth ỹ he Joyned not to our lorde whan he preched/ but he came to ỹ fayth after his resurrecyon. But it is more to be holden ỹ he was none of the. lxxij. dyscyples though some holde oppynyon ỹ he was of ryght great perfeccyon of lyfe/ & moche well ordeyned towarde god/ & as touchynge his neyghbour/ as touchynge hymself & as touchynge his offyce. And in sygne of these four maners of ordynaunces/ he was dystryued to haue four faces/ ỹ is to wete/ ỹ face of man/ ỹ face of a lyon/ ỹ face of an ore & ỹ face of of egle/ & eche of these bestes had four faces & four wynges/ as it is sayd in Ezechyel the fyrst chapytre/ & byeause it may better besene/ let vs ymagyne some beest ỹ hath his heed four square/ & in euery square a face/ so ỹ the face of a man be toward/ & on ỹ ryght syde ỹ face of the lyon/ & on the lyft syde ỹ face of the ore/ and behynde ỹ face of ỹ Egle. And by cause ỹ face of ỹ Egle appered aboue the other for ỹ length of the necke/ therfore is sayde ỹ this face was aboue & eche of these four had four pennes. For whan euery beest was quadrate as we may ymagyne In a quadrate bẽ foure corners/ and euery corner was a penne. By these four beestes after ỹ sayntes saye bẽ sygnyfyed the four euangelystes of whome eche of them had four faces in wrytynge/ ỹ is to wete of humanyte/ of ỹ passyon/ of ỹ resurrecyõ & of ỹ dyuynyte/ how be it these thynges bẽ synguleriy to synguler. For after saynt Jherome Mathew is sygnifyed in ỹ mã For he was singulerly moued to spekc of ỹ humanyte of our lorde. Luke was sygured in ỹ ore/ for he deuysed about ỹ pretesthode of our lord Jhesu cryst. Marke was

fygured in the lyon. For he wrote more clerely to ỹ reſurrecyon. For as ſome ſaye the fawnes of ỹ lyon bē as they were deed vnto the thyrde daye / but by ỹ brayenge of ỹ lyon they ben reyſed at ỹ thyrde day. And therfore he began in ỹ crye of predycacyon. Joħn is fygured as an egle / whiche fleeth hyeſt of ỹ four / for he wrote of ỹ dyuynyte of Jheſu cruſt. For in hym ben wryten four thynges. He was a man borne of ỹ byrgyn / he was an oxe in his paſſyon / a lyon in his reſurrecyon / & an egle in his aſcēcyon. And by theſe four faces it is well ſhewed ỹ Luke was ryghtfull ordeyned in theſe four maners. For by ỹ face of a man is ſhewed ỹ he was ryghtfull ordeyned as towchynge his neyghbour how he ought by reaſon teche hym / drawe hym by debonayrte & nouryſſhe hym by lyberalyte. For a man is a beeſt reaſonable debonayre & lyberal. By the face of an egle it is ſhewed ỹ he was ryghtfully redemed as touchynge god / for in hym the eye of vnderſtādynge beheelde god by contemplacyō & ỹ eye of his deſyre was to hym by thought or effecte. And olde aege was put away by newe conuerſacyon. ¶ The egle is of ſharpe ſyghte ſo ỹ he beholdeth well wout mouynge of his eye ỹ raye of ỹ ſonne. And whā he is merueylous hyghe in ỹ ayere he ſeeth well ỹ ſmall fyſſhes in ỹ ſee. He hath alſo his becke moche croked ſo ỹ he is let to take his meet / but he ſharpeth it / & whetteth it agaynſt a ſtone / and maketh it conuenable to ỹ vſaſte of his fedynge / & whan he is roſted by ỹ hote ſōne he throweth hymſelf downe by great force into a foũtayne / & taketh away his olde aege by ỹ hete of ỹ ſonne & chaungeth his fethers / and taketh away ỹ derkenes of his eyen. ¶ By ỹ face of a lyon it is ſhewed how he was ordeyned as touchynge hymſelfe. For he had nobleſſe by honeſte of maners and holy conuerſacyon / he had ſubtylyte for to eſchewe the lyuynge in a wayte of his enemyes. And he hadde ſukfraunce for to haue pyte on them that were tormented by affliccyon. The lyon is a noble beeſt / for he is kynge of beeſtes / he is ſubtyll he defaceth his traces and ſteppes wt his tayle whan he fleeth / ſoo that he ſholde not be founden. He is ſuffrynge for he ſuffereth ỹ quartayne. ¶ By the face of an oxe it is ſhewed how he was ordeyned as touchynge his office ỹ was to wryte ỹ goſpell / for he proceded morally / that is to ſaye by moralyte that he began fro ỹ natyuyte and chyldehode of Jheſu cryſt. And ſo proceded lytell and lytell vnto his laſt conſummacyon. He began dyſcretely & that was after other two euangelyſtes that yf they had left ony thynge / he ſholde wryte it / & that whiche they hadde ſuffycyently ſayd / he ſholde leue. He was well manerde / that is to ſaye well lerned & enduced in ỹ ſacryfyces and werkes of the temple / as it appereth in ỹ begynnynge in ỹ myddle / and in the ende. ¶ The oxe is a moral beeſt & hath his fote clouen by whiche is dyſcrecyon vnderſtande / and it is a beeſt ſacryfyable / & truely how that Luke was ordeyned in the four thynges it is better ſhewed in ỹ ordynaunce of his lyfe. ¶ Fyrſt as touchynge his ordenaunce vnto god / after laynt Bernarde he was ordeyned in thre maners / ỹ is by affeccyon and deſyre / by thought and intencyon / the affeccyon ought to be holy / ỹ thought clene / and intencyon ryghtfull. He had ỹ affeccyon holy. For he was full of ỹ holy ghoſt / lyke as Jherome ſayth in his prologue vpō Luke. He went into Bythanie full of the holy ghoſt. ¶ Secondly he had a clene thought / for he was a virgyn i body & mynde / i whiche is noted clenneſſe of thought. ¶ Thyrdely he had ryghtful intencyon. For in al thynges that he dyd he ſought ỹ honour of god. And of theſe two laſt thynges it is ſayd in ỹ prologue vpō ỹ actes of apoſtles. He was without ſynne / & abode in byrgynyte / and this is touchynge the clenneſſe of thought / he loued

best to serue our lorde/that is to ỹ honour of our lorde/this is as touchynge ỹ ryghtfull intencyon. ¶ Fourthly he was ordeyned as touchynge his neyghbour/we ben ordeyned to our neyghbour whā we do ỹ we ought to do. After rycharde of saỹt victour there bē thre thynges that we owe to our neyghbour/that is our power/our knowlege/⁊ our wyll. And let the fourth be put to/that is al that we may do. Our power in helpynge hym/our knowlege in coũseylynge hym/our wyl in his desyres and our dedes in seruyces. As touchynge to these foure saynt luke ordeyned. For he gaue fyrste to his neyghbour his power ī aydynge ⁊ obsequyes. And that apereth by ỹ he was Joyned to Poule in his tribulacyons/and wolde not departe frome hym/but was helpynge hym in his prechynges/lyke as it is wryten in ỹ epystle of poule in ỹ seconde chapytre to Thymothee sayenge. Luke is onely with me/in ỹ he sayd onely. It sygnyfyeth that he was an helper as that he gaue to hym confort and ayde. And in that he sayd onely. It sygnyfyeth ỹ he Joyned to hym fyrmely. And he sayd ī ỹ eyght chapytre/to ỹ Chorynthyens. He is not alone/but he is ordeyned of ỹ chirche to be felawe to our pylgrymage. ¶ Secõdly he gaue his knowlege to his neyghbours in coũseyles/he gaue thā his knowlege to his neyghbour whan he wrote to his neyghbours ỹ doctryne of the apostles ⁊ of the golpell that he knewe. And therof he bereth hymselfe wytnes ī this prologue sayenge. It is mỹ aduys/⁊ I assent good ỹ ophyle to wryte to ỹ ryght well of ỹ begynnynge by order So that thou knowe the trouth of ỹ wordes/of whiche ỹ art taughte. And it appereth well ỹ he gaue his knowlege ī coũseyles to his neyghbours by ỹ wordes ỹ Jherome sayth in his prologue. That is to wete/ỹ his wordes ben medycyne to a seke soule. ¶ Thyrdly he gaue his wyl to ỹ desyres of his neyghbour. And that appereth by that/that he desyred ỹ they shold de haue helth perdurable/lyke at Poule sayth to the Colocenses. Luke ỹ leche salueth you/ỹ is to saye/thynke ye to haue helth perdurable/for I desyred it to you. Fourthly he gaue to his neyghbour his dede in theyr seruyces/it appereth by ỹ that he supposed that oure lorde had be a straunge man/and he receyued hym into his hous/⁊ dyd to hym all the seruyce of charyte. For he was felawe to Cleophas whan they went to Emaus as some saye And gregorye sayth ī his moralles ỹ Ambrose sayth. It was another of whom he named the name. ¶ Thyrdly he was wel ordeyned as touchynge hymself. And after saynt Bernarde thre thynges there bē ỹ ordeyne a man ryght well as touchynge hymselfe ⁊ maketh hym holy ỹ is to lyue soberly ⁊ ryghtfull laboure/⁊ a debonayr wytte/⁊ after saynt Bernarde eche of these thre is deuyded into thre/ỹ is to lyue soberly/yf we haue cõpanably contynently/⁊ humbly. Ryghtfull werke is/yf he be ryght full dyscrete ⁊ fruytful/ryght full by good intencyon/dyscrete by mesure/⁊ fruytful by edyfycacyon. The wytte is debonayr/whan oure fayth feleth god to be souerayne good/so ỹ his puyssaunce we byleue ỹ oure infyrmyte be holpen by his power/our ignoraũce to be corrected by his wysedome/⁊ ỹ our wyckednes be defaced by his bounte. And thus sayth Bernarde. In al these thynges was saỹt Luke wel ordeyned. He hadde fyrst sobre lyuynge in treble maner/for he lyued contynently. For as saynt Jherome wytnesseth of hym in ỹ prologue vpõ luke. He had neuer wyfe ne chyldren/he lyued companably/⁊ ỹ is syngnyfyed of hym where it is sayd of hym/⁊ Cleophas in ỹ oppynyon afore sayd. Two disciples went ỹ same day ⁊c. Felawshyp is syngnyfyed in ỹ he sayth ij. disciples that is to saye wel manerde. ¶ Thyrdely he lyued humbly of whiche humylyte is shewed of ỹ he expressed the

name of his felawe cleophas & spake not of his owne name. And after ỹ oppynyō of some Luke named not his name for meke nes. ¶ Secōdly he had ryghtful werke & dede/ & his werke was ryghtful by entencyon. And ỹ is sygnyfyed ī his collect/ whe re it is sayd. Carnis mortificationē iugi ter in corpore suo pro tui nominis amore portauit. He bare ī his body mortyficacyō of his flesshe for the loue of thy name/ he was dyscrete by attēperaūce. And ther fore he was sygured in fourme of an oxe/ whiche hath ỹ fote clouē/ by whiche ỹ ver tue of dyscrecyō is expressed. He was also fruytfull by edyfycacyon. He was so fruyt full to his neyghbours ỹ he was holden moost dere of al men/ wherfore ad Colocē ses. iiij. He was called of ỹ apostle moost derest luke ỹ leche saleweth you. ¶ Thyrd ly he had a meke wytte for he byleued & cō fessed in his gospell god to be soueraynly myghty/ soueraynly wyse/ & soueraynly good. Of two ỹ fyrst it is sayd ī ỹ. iiij. cha pytre. They all were abasshed in his doc tryne/ for ỹ worde of hym was in his po wer. And of ỹ thyrde it appereth in the. xviij. chapytre/ where he sayth. There is no good/ but god alone. ¶ Fourthly & last he was ryght wel ordeyned as touchyng e his offyce/ ỹ whiche was to wryte ỹ gos pel/ & in this appered ỹ he was ordeyned bycause ỹ ỹ sayd gospell is enoblysshed w̄ moche trouth. It is ful of moche profyte. It is enbellysshed w̄ moche honeste & au ctorised by great auctorite. It is fyrst eno blysshed w̄ moche trouthe. For there ben thre trouthes/ ỹ is of lyf/ of ryght wylnes & of doctryne. Trouth of lyfe is cōcordaū ce of ỹ hand to ỹ tongue. Trouth of right wylnesse is concordaūce of ỹ sentence to ỹ cause. And trouth of doctryne is cōcordaū ce of ỹ thynge to ỹ vnderstandynge. And ỹ gospell is enoblysshed by this treble ve ryte. And ỹ this treble verite is shewed in ỹ gospel. Luke sheweth ỹ Jhesu cryst had ī hym this treble veryte/ & ỹ he taught it to other/ & shewed ỹ god had this trouth by ỹ wytnesse of his aduersaryes. And that sayth he in ỹ. xxbij. chapytre. Maister we knowe wel ỹ ỹ art true & techest and sayst ryghtfully that is in ỹ veryte of ỹ doctry ne/ but thou techest in trouthe ỹ waye of god that is ỹ trouth of lyfe. For good lyfe is the waye of god. Secondly he shewed ī his gospell ỹ Jhesu cryst taught this tre ble trouth. Fyrst he taught ỹ trouth of lyf ỹ whiche is in keppynge ỹ cōmaundemen tes of god/ wherof it is sayd. Thou shalt loue thy lorde god/ do ỹ and ỹ shalt lyue. And whan a pharasee demaūded our lor de what shall J do for to possede ỹ euerla stynge lyf/ & he sayd/ knowest ỹ not ỹ com maūdementes/ thou shalt not slee/ ỹ shalt do no theste/ ne ỹ shalte do no aduoultry. ¶ Secondely there is taught ỹ veryte of doctryne/ wherfore he sayd to some ỹ per uerted this trouth ỹ. xi. chapytre. Wo be to you pharysees ỹ tythe the people. &c. & passe ouer ỹ Judgement & charyte of god Also in ỹ same/ wo be to you wyse men of lawe/ whiche haue takē ỹ cure of scyence. ¶ Thyrdly is taught ỹ trouthe of ryght wylnesse/ where it is sayd. Yelde ye ỹ long eth to ỹ emperour/ & that ye owe to god And he sayd in the. xix. chapytre. They ỹ bē myne enemyes/ & wyll not ỹ J reygne vpō them/ bryng e them hyther & slee thē tofore me. And he sayth in the. xiij. chapy tre. Where he speketh of ỹ dome ỹ he shal say to them ỹ ben reprened/ departe from me ye that done wyckednes. ¶ Secōdly his gospell is full of moche profyte/ wher of Poule & hymself wryte/ that he was a leche or a physycyen/ wherfore in his gos pell it is sygnyfyed that he made redy for vs medycyne moost profytable. ¶ There is treble medycyn/ curynge/ preserynge & amendynge. And this treble medycyne sheweth saynt Luke in his gospell/ ỹ ỹ le che celestyal hath made redy. ¶ The me dycyne curynge is that whiche cureth ỹ maladye/ and that is penaūce whiche ta

keth awaye all maladyes spyrytual. And this medycyn sayth he ỹ is ỹ celestyall leche hath made redy for vs/ whã he sayth. Hele ye them/ ỹ ben contryte of herte/ and preche ye to ỹ captyues the remyssyon of synnes. And in ỹ fyfte chappytre he sayth I am not come to calle the Just and true man/ but the synners to penaũce. ¶ The medycyne amendynge is that encreaceth helth/ and ỹ is ỹ obseruacyon of counseyll for good counseyll maketh a man better & more perfyte. This medycyne sheweth vs the heuenly leche/ whan he sayth in ỹ. xviij. chappytre. Sell al that euer ỹ hast & gyue to poore men. ¶ The medycyne preseruatyfe is ỹ whiche preserueth fro fallynge/ & this is the shewynge of ỹ occasyons of synne & fro euyll cõpany. And this medycyne sheweth to vs ỹ heuenly leche whan he sayth in the. xij. chappytre. Repe you fro meet of ỹ pharysees. And there he techeth vs to eschewe ỹ company of shrewes & euyll men. Or it maye be sayd ỹ he sayd. The gospell is replenysshed w̃ moche profyte. Bycause ỹ all vertue is cõtey ned therin. And therof sayth Iaynt ambrose. Luke compryseth in his gospell all the vertues of wysdom in his hystory/ he ensygned ỹ natyuyte whan he sheweth ỹ incarnacyõ of our lord to haue be made of ỹ holy ghost. But Dauid enseygned naturall wysdom whan he sayd. Sende out ỹ holy ghost & they shal be created/ & whan he ensegned derkenesse made in ỹ tyme of ỹ passyon of Jhesu cryst/ & trẽblynge of ỹ erth/ & ỹ sonne had wdrawen her lyght and rayes. And he taught moralyte whã he taught maners in his blessednesse/ he taught reasonable thynges whã he sayd He that is true in great thynges. And w̃ out this treble wysdome ỹ mystery of the trynyte ne our fayth maye not be/ ỹ is to wete wysdom naturall/ reasonable/ & moral. And this is ỹ Iaynt Ambrose sayth. ¶ Thyrdly his gospell is embellysshed & made fayre with moche honeste/ so that ỹ style and maner of spekynge is moche honest & fayre. And thre thynges bẽ cõuenyent to this ỹ some mẽ holde i his dictes honeste and beaute. The whiche Iaynt Austyn techeth/ that is to wete/ ỹ it please/ that it appere/ & moue. That it please he ought to speke ornatly/ that it appere/ he ought to speke appertly/ that it moeue ỹ he speke fyrmely. And this maner had luke in wrytynge and in prechynge. Of two the fyrst it is sayd in ỹ. viij. chappytre to ỹ Corynthyens. We sende w̃ hym a broder. The glose. Barnabe or Luke of whome ỹ prayssynge is in all chyrches of ỹ gospell. ¶ In this ỹ he sayd ỹ prayssynge of hym in sygnyfyed ỹ he spake ornatly/ in this ỹ he sayd in all chyrches/ it is sygnyfyed ỹ he spake appertly/ and that he spake feruently/ it appered whã he sayd. Was not than our herte brennynge within vs in ỹ loue of Jhesu/ whan he spake w̃ vs in the waye. ¶ Fourthly his gospell is auctoryzed by auctoryte of many sayntes/ what mervey l was it though ỹ it were auctoryzed of many/ whã is was auctoryzed fyrst of ỹ fader. Wherof Jherome sayth in the xxxi. chappytre. Lo ỹ dayes shal come/ our lorde sayth. I shal make a newe couenaũt with the house of Israhell & of Juda/ not after the couenaũte that I made w̃ theyr faders/ but this shal be ỹ couenaũt sayth our lorde. I shal gyue my lawe in the bowelles of them/ and he speketh playnly to the letter of doctryne of the gospell. ¶ Secondly it is enforced of ỹ sone/ for he sayth in the same gospell ỹ. xxi. chappytre. Heuẽ and erthe shall passe/ & my worde shal not perysshe. ¶ Thyrdly he is enspyred of the holy ghost/ wherfore sayt Jherome sayth in his prologue vpõ Luke. He wrote this gospell in ỹ partyes of Achye by the monestement of the holy ghost. ¶ Fourthly he was tofore fygured of the angelles/ for he was perfygured of the same angell/ of whome the apostle sayth in the. xiij. chappytre. I sawe the angell steynge by the

myddes of heuen / and had ỹ golpell perdurable. This is sayde perdurable/ for it is made perdurable ỹ is of Jhesu cryste.

¶ Fyrthly ỹ golpel was pronoũced of the prophetes / that Ezechyel ỹ prophete pronounced for his golpell / whan he sayde ỹ one of these beestes shall haue ỹ face of an oxe / wherfore ỹ golpell of Luke in sygnyfyed as it is sayd tofore. And whã Ezechyell sayd in ỹ seconde chappytre that he had sene the boke ỹ was wryten without and within / in whiche was wryten ỹ lamentacyon longe. By this boke is vnderstande the golpel of Luke / ỹ is wryten within for to hyde the mysterye of profoũdenesse and without for the shewynge of ỹ hystorye / in whiche also bẽ conteyned ỹ lamentacyon of ỹ passyon / the Joye of the resurrecyon / and the woo of ỹ etarnall dampnacyon as it appereth in ỹ .xi. chappytre. Where many woos bẽ put. ¶ Syrthly ỹ golpell was shewed of the vyrgyn / for the blessed vyrgyn Mary kepte and heled dylygently al the thynges in her herte / as it is sayd Luce .ii. to ỹ ende ỹ she shold afterwarde shewe them to the wryters / as the glose sayth / that al thynges that were done / and sayd of our lorde Jhesu cryst / she knewe and retayned thẽ in her mynde so that whã she was requyred of ỹ wryters or of prechers of the Incarnacyon / and of all other thynges she myght expresse thẽ sufficyently / lyke as it was done and were in dede. Wherof saynt Bernarde assygneth the reason why the angell of our lorde shewed to the blessed vyrgyne Marye the conceyuynge of Elyzabeth. The conceyuynge of Elyzabeth was shewed to mary bycause of the comynge now of oure sauyour / & now of his messanger that came tofore hym. The cause why she reteyned ỹ ordynaũce of these thynges was bycause that she myghte ỹ better shewe to wryters and prechers ỹ trouthe of the golpel This is she that fully fro ỹ begynnynge was instructe to the celestyall mysterye

and it is to be byleued ỹ the euangelystes enquyred of her many thynges / & she certyfyed them truely / & specyally the blessed Luke had recours to her / lyke as to ỹ arke of ỹ testamente / & was certyfyed of her many thynges / & specyally of suche thynges as apperteyned to her / as of ỹ salutacyon of the angell Gabryell / of the natiuite of Jhesu cryst / & of suche other thynges as Luke speketh onely. ¶ Seuenthly ỹ golpell was shewed of ỹ apostles. For Luke had not ben w̃ cryst in al his actes and myracles / therfore he wrote his golpel / after ỹ the apostles ỹ ben presente shewed & reported to hym / lyke as he sheweth in his prologue sayenge lyke as they ỹ had sene hym fro ỹ byginnynge / & had bẽ mynistred w̃ hym / & herde his wordes enfourmed & tolde to me. And bycause it is a custome in double maner to bere wytnesse. It is of thynges sene & of thynges herde. Therfore sayth saynt Austyn. Our lorde wolde haue two wytnesses of thynges sene / they were Johan & Mathew. And two of thynges herde & they were Marke & Luke / & bycause ỹ the wytnesse of thynges sene bẽ more syrme & more certayn thã ỹ thynges herde. Therfore sayth saynt Austyn / the two golpelles ỹ ben of thynges sene bẽ set fyrst & last. And ỹ other ỹ ben of herynge bẽ set in the mydell / lyke as they were ỹ strõger and more certayne of than by ỹ other tweyne. ¶ Eyghtly this golpell is merveyously approued of saynt Poule / whã he bryngeth ỹ golpell of Luke to ỹ confyrmacyon of his sayenges & dyctes / wherof saynt Jherome sayth in the boke of noble men / ỹ some men haue sulpeccyõ ỹ alway whan saynt Poule sayde in his epystles. Secũdum euangelium meũ. That is after my golpel / ỹ is sygnyfyed ỹ volume of Luke. And he approued his golpel whan he wrote of hym. Secundo ad Corynthios octauo / of whome the laude and prayslynge is in the golpell in all ỹ chyrche. ¶ It is redde in ỹ hystorye of Anthyoche that

ꝑ crysten men that were beseged of a grete multytude of turkes/ & dyd theym many myscheues & were tormenteth wᵗ hunger & yll happe/ but whan that they were playnly cōuerted to our lorde by penaūce A man ful of clerenesse in whyte vestymētes appered to a man ꝑ woke in ꝑ chirche of our lady of Trypolyn/ and whan he demaunded hym who he was/ he sayd ꝑ he was Luke/ ꝑ came fro anthyoche/ where oure lorde had assembled the cheualry of heuē and his apostles for to fyght for his pylgryms agaynst ꝑ Turkes. Than the crysten men enhardyed themselfe & dystōfyted all the hoost of the Turkes.

Here folowethe the lyfe of saynt Crysaunt/ & fyrst of his name. And of saynt Darya/ and of her name.

CRysaūt is said as growen & multyplyed of god. For whā his fader natural wolde haue made hym to sacrifyce to ꝑ ydolles/ god gaue to hym force and power to contrary/ and gaynsaye his fader and yelde hymselfe to god. Darya is sayd of dare/ to gyue/ and of dya/ whiche is as moche to say as tweyne. For she gaue her to two thynges. Fyrst wyl to do euyl/ whā she had wyll to drawe Crysaūt to sacrifyce to ꝑ ydolles. After she gaue her to good wyll whan Crysaunt had conuerted her to almyghty god.

CRysaūt was sone of a ryght noble man ꝑ was named Polyme whan ꝑ fader sawe that his sone was taught in the fayth of Jhesu cryst/ & ꝑ he coude not wᵗdrawe hym there fro/ & make hym do sacrifyce to ꝑ ydolles. He cōmaunded ꝑ he sholde be closed in a stronge holde & put to him fyue maydens for to wᵗdrawe hym wᵗ blandysshynge & fayre wordes. And whā he prayed god ꝑ he sholde not be surmoūted with the stedfastly desyre of these euyll beestes. And anone these maydens were so ouercome wᵗ slepe ꝑ they myght not take neyther meet ne drynke as lōge as they were there/ but assoone as they were out they toke bothe meet & drynke. And one darya a noble & a wyse bygyn of ꝑ goddesse vesta arayed her nobly wᵗ clothes as she had ben a goddesse & prayed ꝑ she myght be leten entre into Crysaūt/ and ꝑ she wolde restore hym to ꝑ ydolles & to his fader & whan she was come in Crysaunt repreued her of ꝑ pryde of her vesture/ & she answered that she had not done it for pryde/ but for to drawe hym to ꝑ sacrifyce of the ydolles/ and restore him to his fader. And than crysaunt repreued her/ bycause she worshypped thē as goddes/ for they had be in theyr tymes euyll and synners/ and haūted comyn womē. And Darya answered ꝑ philosophers felte ꝑ elementes by the names of men. And Crysaunt sayd to her/ yfone worshyp ꝑ erthe as a goddesse and another ere and labour the erth as a chorle/ or a plough man. To whome gyueth ꝑ erthe moost. It is preued ꝑ it gyueth more to ꝑ plough man/ thā to hym ꝑ worshyppeth it. And in lyke wyse he sayd of the see and of other elementes. And thā Crysaunt and Darya conuerted of hym coupled them togyder by the grace of the holy ghost/ & fayned to be ioyned by carnall maryage/ and conuerted many other to our lorde. For claudyen/ whiche hadde ben tormentour of theym they conuerted to the fayth of oure lorde with his wyfe & chyldren/ & many other knyghtes. And after this Crysaūt was enclosed in a flynynge pylon by the commaundement of Numeryne/ but the stenche was anone tourned into a ryght swete odour & sauoure. And Darya was brought to ꝑ bordel/ but a lyon ꝑ was in ꝑ amphyatre came & kept the dore of ꝑ bordell. And than there was send a man to defloure and corrupte the bygyn/ but anone he was taken of ꝑ lyon/ and ꝑ lyon began to loke on the birgyn/ lyke as he demaunded what he shol-

de do with the captyf. And ꝯ vyrgyn commaunded that he ſholde not myſdo hym/ but let hym go. And anone he was cõuerted and ranne thꝛough ꝯ cyte ⁊ began to crye that darya was a goddeſſe. And thã hunters were ſend thyder foꝛ to take ꝯ lyon. And they anone fell downe to ꝯ feet of the vyrgyn. And were conuerted by her. And than the pꝛouoſt cõmaunded to make a great fyꝛe within ꝯ entre of ꝯ boꝛdell ſo that the lyon ſholde be bꝛent with Darya. And ꝯ lyon cõſyderynge this thynge dꝛedde and roꝛynge toke lycence of ꝯ vyrgyn and went whyder he wolde without hurtynge of ony body. And whan the pꝛouoſt hadde done to Cryſaunt and Darya many dyuerſe toꝛmentes/ ⁊ myghte not greue thẽ/ at ꝯ laſte they beynge maryed wꝫout coꝛrecꝯon were put in a depe pytte and thꝛowen on them erth ⁊ ſtones. And ſo were conſecrate martyꝛs of cryſt.

¶ Here foloweth ꝯ paſſyon of ꝯ .xi. thouſande vyrgyns/ ⁊ .xv. thouſande men.

The paſſyon of the .xi. thouſãde vyrgynes was halowed in this maner In Bꝛytayne was a cryſten kynge named Notyꝰ oꝛ mãrus/ which engendꝛed a doughter named Urſula. This doughter ſhone full of meueylous honeſte/ wiſdome/ ⁊ beaute. And her fame ⁊ renowne was boꝛne all about And ꝯ kyng of englande whiche thã was ryght myghty/ ⁊ ſubdued many nacions to his Empyꝛe/ herde ꝯ renowne of her ⁊ ſayd/ ꝯ he ſholde be wel happy yf this virgyn myght be coupled to his ſone by maryage. And the yonge man had great deſyꝛe ⁊ wyll to haue her. And there was a ſolempne embaſſade to the fader of Urſula/ ⁊ pꝛomyſed great pꝛomyſſes/ and ſayd many fayꝛe woꝛdes foꝛ to haue her. And alſo made many menaces yf they retourne vaynly to theyꝛ loꝛde. ¶ And the kynge of bꝛytayne begã to be moche angyſſhous bycauſe that ſhe that was ennoblyſſhed in the fayth of our loꝛde Jheſu cryſt ſhold be wedded to hym that adoured ydolles/ bycauſe ꝯ he wyſt well ſhe wolde not conſent in no maner/ ⁊ alſo bycauſe he doubted moche ꝯ cruelte of the kynge. And ſhe that was dyuynely inſpyꝛed dydde ſomoche to her fader that ſhe cõſented to ꝯ maryage by ſuche a condycyon ꝯ foꝛ to ſolace her/ he ſholde ſende to her fader ten vyrgynes and to her ſelfe/ ⁊ to them ten other vyrgyns he ſholde ſende to eche a thouſãde vyrgynes and ſholde gyue to her ſpace of thꝛe yere foꝛ to dedycate her vyrgynyte And ꝯ yonge man ſholde be baptyſed/ ⁊ in theſe thꝛe yere he ſholde well be enſourmed in the fayth ſuffycyently/ ſo that by wyſe counſeyll and by vertue of ꝯ condycyon made he ſholde wꝺꝛawe fro her his courage. But this yongelynge receyued this condycyon gladly/ and haſted his fader/ and was baptyſed. And commaũded all that Urſula hadde requyꝛed ſholde be done. And the fader of the vyrgyn oꝛdeyned that his doughter whom he mooſt loued/ and the other that hadde nede of confoꝛte of men and ſeruyce oꝛdeyned in their companye good men foꝛ to ſerue theym.

¶ Than vyrgyns came fro all partyes/ and men came foꝛ to ſe this great company/ and many byſſhoppes came foꝛ to go with them in theyꝛ pylgrymage/ ymonge whome Pantulus byſſhoppe of Baſyll/ whiche went with them to rome/ and retourned fro thens with them ⁊ receyued martyꝛdome. ¶ Saynt Geralyne quene of Sycyle/ whiche had made of her huſbande ꝯ was a cruell tyꝛaunt a meke lam

be / & was syster of Moyce ỹ bysshop & of Darye moder of the blessed byrgyn saynt Vrsula. To whom ỹ fader of saynt vrsula had sygnyfyed by secrete letters. She by ỹ inspyracyō of almyghty god put her selfe in ỹ way wt̄ her. iiij. doughters / Babylla / Julyana / Vyctorea / & Aurea / & her lytell sone Adryan / whiche for loue of his systers wente in ỹ same pylgrymage. And lefte all in ỹ hande of his owne sone / & came into Brytayne / & sayled ouer se ito Englande. And by ỹ counseyll of this quene / ỹ byrgynes were gadered togyder fro dyuerse realmes / & she was leder of thē. And at the last she suffered martyrdome with thē. And than ỹ condycyō made / all thynges were made redy. Than ỹ queue shewed her counseyl to ỹ knyghtes of her cōpany & made them all to swere this newe cheualry / & than they began to make dyuerse playes / & games of batayl / as to rēne here & there / & fayned many maner of playes. And for all they left not theyr purpole / & somtyme they retourned fro this playe at myddaye / & somtyme vnneth at euensonge tyme. And ỹ barons & the grete lordes assembled them to se ỹ fayre games & dysportes / & all hadde Joye & pleasure in beholdynge them & also merueyll And at the last whan Vrsula had conuerted al these byrgynes to ỹ fayth of our lorde Jhesu cryste / they went all to the see / and in ỹ space of a daye they sayled ouer the see / haupnge so good wynde that they aryued at a porte of gale named tyll / and fro thens came to Coleyn / where an angell of our lorde god appered to Vrsula / & tolde to her ỹ she sholde retourde agayne ỹ hole nombre of that place / and there receyue the crowne of martyrdome / and fro thens by the monycyon of the angel they went towarde Rome. And whan they came to Basyl they left there theyr shyppes and went to rome afote. At the comynge of whom the pope Cyryacus was moche gladde / bycause he was borne in Brytayne / and had many colyns ymonge them / and with clerkes receyued them with all honour. And that same nyght it was shewed to ỹ pope that he sholde receyue with them the crowne of martyrdome / whiche thynge he hydde in hymselfe / and baptysed many of them that were not thā baptysed. And whan he sawe tyme cōuenable whan he had gouerned the holy chyrche of Rome one yere / and. xi. wekes / & was ỹ. xix. pope after saȳt Peter / he purposed to fore all the people & shewed to them his purpose. And resygned his office and his dygnyte / but all men gaynsayd it / & specyally ỹ cardynalles / whiche supposed ỹ he trespaced leuynge ỹ glorye of his papacye / & wolde go after these folysshe byrgyns / but he wold not agree to abyde but ordeyned an holy man to occupye in his place / whiche was named ametus / & bycause he left ỹ syege apostolyque agaynst ỹ wyll of ỹ clergye / ỹ clerkes put out his name of the Cathologue of popes / and al the grace that he had goten in his tyme And this holy company of women made hym for to leue it. ¶ And than two felon prynces of the cheualrye of Rome Maxymyen and Affrycan sawe these great company of byrgyns / and that many men & women assembled to them / doubted that crystē relygyō sholde be moche encreaced by thē / wherfore they requyred dylygently of theyr byage. And than sende theyr messāgers to Julyan theyr colyn prynce of ỹ lygnage of the Hunes / that he sholde brynge his hoost agaynst them / & sholde assemble at coleyn / & there byhede theym bycause ỹ they were crystē. And this blysled Cyryake yssued out of ỹ cyte of Rome with this blessed company of byrgynes. And Vincent preest cardynall / & Jaques that was come fro Brytayne into anthyoche / and hadde holde there seuen yere the dygnyte of a bysshop / whiche thā bisyted ỹ pope & was gone out of his cyte / & helde company wt̄ these virgynes whan he her-

de of theyr compynge & suffered martyrdome wt them/& Maurice bysshop of Leuytayne the cyte/vncle of Babylle/and Julyan and Solarpus bysshop of Lucence wt Supplyce bysshop of Rauenne/whiche than were come to Rome put them in companye of these byrgyns. Ethereas ꝑ husbande of Ursula abydynge in Brytayne was warned by our lorde by a vysyō of an angel/ꝑ he sholde exhorte his moder to be crysten. For his fader deyed the fyrst yere ꝑ he was crystened/& Ethereus his sone succeded after hꝫ in his reygne. And thā whan these holy byrgyns retourned fro Rome with ꝑ bysshoppes. Ethereus was warned of our lorde that he sholde anone aryse and go to mete his wyfe at Coleyn/& there receyue wt her the crowne of martyrdome. The whiche anone obeyed ꝑ admonestementes dyuyne/dyd do baptyse his moder and came with her and his lytell syster Florence/thā also baptysed and with ꝑ bysshop Clement metynge the holy byrgyns/and accōpanyed them vnto martyrdome. And Marculus bysshop of Grece/and his nece Constaūce doughter of Dorothe kynge of Cōstantynople/whiche was maryed to ꝑ sone of a kynge/but he deyed tofore ꝑ weddynge. And she auowed to our lord her byrgynyte/they were also warned by a vysyon & came to Rome and Joyned them to these byrgyns vnto martyrdome. And than all these byrgyns came with the bysshoppe to Coleyne/and founde that it was beseyged with ꝑ Hunes. And whan ꝑ Hunes sawe them they begad to renne vpon them wt a great crye and arage/lyke wolues on shepe/& slewe all this great multytude. And whā they were all byheded they came to the blessed Ursula/and ꝑ prynce of them seynge her beaute so merueylous was abasshed/and began to conforte her vpon the dethe of ꝑ byrgyns/and prompysed her to take her to his wyfe. And whan she had refused him at all/he shotte at her an arowe & perced her through the body. And so accomplysshed her martyrdome. And one of the virgynes/whiche was named Cordula was fore aferde/and hydde her selfe all ꝑ nyght in a shyppe/but on ꝑ morowe she suffered deth by her free wyl/and toke the crowne of martyrdom. And bycause the feest was not holde with ꝑ other byrgyns/she appered longe after to a recluse & commaunded hym that the next daye folowynge ꝑ feest of the blessed byrgyns her feest sholde be remembred. They suffered deth the yere of our lorde. CC. & .xxviii. But some holde opynyon that ꝑ reason of the tyme sheweth/ꝑ they suffered not deth in ꝑ tyme. For Cecyle/ne Constantynople were than no realmes. But it is supposed that they suffered deth longe tyme after/whā Constaūt was emperour. And ꝑ the Hunes & gothes enforced thē agaynst crystē men in tyme of ꝑ Emperour Marcyen/ꝑ reygned in ꝑ yere of oure lorde foure hondred and .lix. ¶ It is to be remembred ꝑ ymonge these .xi. thousande byrgyns were many mē. For ꝑ pope Cyryake & other bysshops & Ethereus kynge wt other lordes & knyghtes had moche people to serue thē. And as I haue bē enformed in colyn ꝑ there were mē beside women ꝑ thylke tyme suffered martyrdom. xv. thousāde. So ꝑ nombre of this holy multytude as of holy byrgyns & mē were. xxvi. thousande. To whome let vs pray to our lorde ꝑ he haue mercy on vs. ¶ There was an abbot that impetred of ꝑ abbesse of ꝑ place where these holy byrgynes reste in Coleyn a body of one of these holy virgynes/& prompysed ꝑ he wolde set it in a chyrche i a fayre shryne of syluer/but whā he had kepte it a yere vpō ꝑ awter i a chest of tree And in a nyght as ꝑ abbot sange matyns ꝑ sayde byrgyn descended fro ꝑ awter bodyly/& enclyned honourably tofore ꝑ awter/& went throughꝑ quere seynge all ꝑ monkes whiche were therof sore abasshed And than ꝑ abbot ranne and founde it all

boyde and nothynge therin. Than the abbot went to Coleyn/and tolde to ỹ abbelle all the thynge by ordre. Than went they to the place where they had taken the body/and founde ỹ same there agayne. And than ỹ abbot requyred pardon/& prayed the abbelle ỹ he myght haue agayne the same body or another/promylynge ryght certaynly to make hastly a precyous shryne/but he coude haue none in no maner.

¶ There was a releygous monke which had great deuocyō to these holy pylgryms And it happed ỹ he was on a daye seke & sawe a ryght noble virgyn appere to him & demaunded hym yf he knewe her. And he was admerueyled of this bylyon/and sayd he knewe her not. And she said I am one of the pylgryms to whom thou hast su the great deuocyon/& therfore thou shalt haue a rewarde/yf thou say.xi. pater nosters/for ỹ loue and honour of vs/we shal come vnto thyn ayde and conforte at the houre of thy deth. And thā she vanyshed awaye/and he accomplyshed the requeste assoone as he myght. And anone after he dyd do calle his abbot/and dydde hym to be eneled or enoynted. And as they enoynted him he cryed sodeynly/make ye place to ỹ holy pylgryms and go out of the waye that they may come to me. And whan ỹ abbot demaūded hym what it was/and what he ment. He tolde to hym by ordre ỹ promylle of ỹ pylgryn. Than al they withdrewe them a lytell after/and soone came agayne/and founde hym departed out of this worlde vnto oure lorde. Than let vs deuoutly gyue laude and praylynge vnto the blessed Trynyte/and praye hym that by ỹ merytes of this great multytude of martyrs/he wolde forgyue & pardone vs of our synnes/that after thys lyf we may come vnto this holy companye in heuen. Amen.

¶ Here folowethe the lyues of saynt Crylpyn and Crylpynyan.

IN the tyme whan the furyous persecucyon of crysten men was vnder Dyoclelyan & Maxymyan to gyder reynynge Crylpyn and Crylpynyan borne at Rome of noble lygnage/came wt ỹ blessed saintes Quyntyn/Faustyan/& Uyctoryn vnto parys in fraunce/and they there chose diuerse places for to preche ỹ fayth of cryst. Crylpyn & Crylpynyan came to ỹ cyte of Suessyon/& chosen that cyte for ỹ place of their pylgrymage/where they folowed the steppes of saynt Poule the apostle/that is to say/to labour with their hādes for to prouyde to them necessaryly to lyue. And exercyled ỹ crafte of makynge of shoes/in whiche craft they passed other/and toke by constraynt no rewarde of no body. Wherfore ỹ gentyles and paynyms ouercome by the loue of theym not onely for nede of crafte/but also for the loue of almyghty god came ofte to them/& left ỹ errour of ỹ ydolles & byleued ī very god. ¶ At the last these holy men beynge sought of Ryctyonarye were foūde amendynge & cloutynge poore mennes shoes whiche were taken & bounden wt chaynes & brought vnto hym. And after many interrogacyons & questyons they refusynge to sacrifyce to ỹ ydolles were stretched and bounden vnto a tree/and were commaunded to be beten with staues/& after nalles suche as shoes ben sewed wt were thrysten & put vnder the vngles or nayles of theyr fyngers & layners or lachettes of theyr skyne were cut out of theyr backe Who ymonge these sharpe & stronge peynes prayenge/the nayles sprange frome theyr vngles or nayles & smote ỹ mynystres ỹ peyned thē & wounded thē cruely Than Ryctyonarye commaūded to hange on theyr neckes myll stones & in ỹ wynter tyme vnder the yse in the ryuer of Inxyon to be drowned/but the water myght not drowne them/ne ỹ stones make them to synke/ne the colde constrayne ne hurte them/but as they had bayned & wasshen

thē in somer tyme / they drawynge away
ꝯ burthen of stones arryued & came to ꝯ
other brynke of the ryuer / whiche thynge
Ryctyonary beholdynge & seynge this my-
racle by ꝯ Instygacyon of of ꝯ deuyl was
all araged / & cōmaunded to melte leed in
ꝯ fyre / & the holy martyrs to be cast into it
therin to be drowned and consumed. But
these holy men prayenge / & sayenge. Blef
sed art thou lorde god of our faders. &c. A
droppe of the feruent leed sprange into ꝯ
eye of Ryctyonarye / and blynded it cruel-
ly paynynge hym by greuous torment.
But he yet for all ꝯ beynge wood for an-
gre / cōmaunded to boyle pytche and oyle
and grece / and to throwe ꝯ holy men ther
in for to be drowned and consumed. But ꝯ
sayntes Inmeuable of theyr hope / & be-
sely in theyr prayers sayd. O blessed lorde
thou art stronge & myghty ynough to de
lyuer vs from these tormentes to vs shew-
ed and done to the confusyon of ꝯ deuyll
and of all his seruaūtes. And alsoone as
theyr prayer was fynysshed / an aungell
ladde them out without hurt and scathe /
whiche thynge whan Ryctyonarye sawe
he sprange and fell downe hymselfe in the
fyre / and there perysshed by ꝯ ryghtwys
Judgement of god / whiche hadde put to
deth by fyre many martyrs of crysti / & des-
cended downe to euerlastynge fyre. The-
se holy men seynge this ꝯ next nyght folo
wynge they prayed our lorde ꝯ he wolde
cōmaunde thē so delyuered fro ꝯ tormen-
tes to come vnto hym / to whom it was she-
wed ꝯ same nyght ꝯ the next day folowyn
ge they sholde receyue ꝯ mede of theyr re-
warde / & so it was done for marymyan he
rynge ꝯ deth of Ryctyonarye / cōmaūded
that their hedes sholde bt smyten of. And
thus they suffered & receyued ꝯ crowne of
martyrdome ꝯ. x. kalendas of Nouembre
And theyr bodyes were left to be deuou-
red of bestes & foules / but god suffred thē
to be kept vndefouled & not to be touched
of ony beest. After this ꝯ angell of our lor-
de appered to a certayn olde man cōmaū-
dynge hym to take by ꝯ bodyes & burye
them in his house / whiche olde man toke
a colyn of his wyf & an olde woman / whi
che dwelled wt hym in his celle / & went to
ꝯ place where they had ben byheded & by
cause it was nyghe to ꝯ ryuer / they my-
ghte lyghtly be brought to ꝯ celle by wa-
ter / but they had no shyp ne bote redy / ne
they coude not ꝯ craft of rowynge / ne had
ꝯ strength to brynge them agaynst ꝯ stre
me of ꝯ ryuer / & whan they came to ꝯ pla
ce they founde ꝯ bodyes of the sayntes / &
a bote redy in ꝯ ryuer ordeyned by our lor
de. Thā they hauynge hope & trust in our
lorde eche of thē toke vp a body of ꝯ mar-
tyrs & wente frely without burthen in su-
che wyse that it semed to thē ꝯ they bare
no burthen / but that they were borne of ꝯ
burthens. And they entrynge wt the holy
bodyes into the lytell bote without oores /
and gouernall ꝯ myght be sene agaynste
ꝯ stronge streme of ꝯ flood were brought
vnto ꝯ ryuage of his celle / & there buryed
them in his oratorye / and where the per-
secucyon of them ceased. ¶ The honour of
thē was shewed to ꝯ people by myracles
In suche wyse that a great chyrche was
afterwarde made in ꝯ honour of the holy
sayntes of true crysten people. Than let
vs praye them that they praye for vs.

¶ Here folowyth the lyues of Iaynt
Symon and Jude / and fyrste of
theyr names.

Symon is almoche to saye as obedy
ent or beynge in heynesse. And he
had a double name / he was sayd Symon
zelotes / and Symeon cananean. Of cana
a strete that is in Galylee / there where as
our lorde conuerted the water into wyne
And zelotes is almoche too saye as canas
men. This holy man had in hym obedy-
ence of the commaundementes by execu-
cyon / heynesse by pyte of tormente and

had loue of ſoules by fyrme ardour of loue Judas is almoche to ſaye as conſeſſynge or glorious/or Judas is almoche to ſaye as gpuynge Joye/for he had confeſſyon of fayth/glorye of reygne/and glorye of ỹ euerlaſtynge ioye. This Judas was called by many names/he was ſayd Judas James for he was brother to James the leſſe & was called thadee whiche is almoche to ſaye as takỹge a prynce. Or thadee is ſayd of tharea/ỹ is a veſture/& of deus ỹ is god. For he was veſture ryall of god by ornament of vertues/by whiche he toke cryſt ỹ prynce. He is ſayd alſo in thyſtorye eccleſyaſte lebeus/whiche is almoche to ſaye as herte/or wyſhypper of hert/or he is ſayde lebeus of lebes ỹ is a veſſell of herte by great hardeneſſe/or wyſſhypper of herte by purete/a veſſell by plenytude of grace for he deſerued too be a veſſell of vertues/& a cawdron of grace/& Abdyas byſſhop of babylon by the apoſtles ordeyned wrote theyr paſſyon & legẽde in greke & the diſcyple of abdias trãſlated it out of greke into latyn & was named eſtrycan.

SImon cananyen/& Judas thadee were brethren of James the leſſe/& ſones of Mary cleophe/whiche was maryed to Alpheus & Jude was ſend by thomas to ỹ kynge abagar of edyſſe after ỹ aſſencyon of our lorde. And it is redde in ỹ hyſtorye ſcolaſtyque/ỹ the ſayd Ababar ſend a pyſtle vnto our lorde Jheſu cryſt in this maner. Abagar ỹ ſone of Euchanye to Jheſu bleſſed ſauyour/whiche appereth in ỹ places of Jheruſalem ſendeth ſalutacyon. I haue herde of ỹ helthes & recouerỹges ỹ ỹ makeſt & doeſt/bẽ wout medycynes & herbes/& that ỹ makeſt the blynde to ſeby thyn onely worde/& the lame go/ỹ meſels to be cured & made hole/& the deed bodyes to lyue agayne/whiche thynges herde of ỹ. I wene in my corage ỹ thou art one of two/ỹ is that ỹ arte god ỹ art deſcended from heuen for to do this or that ỹ art the ſone of god/ỹ doeſt ſuche thynges/wherfore I praye ỹ by wrytynges/that ỹ wylt trauayle ſomoche as to come to me & hele me of my maladye/of whiche I haue be longe vexed/& I haue herde ſaye ỹ ỹ Jewes murmure agaynſt the/& lye in a wayt agaynſt ỹ/come therfore to me/for I haue a lytell cyte/but it is honeſt/& it ſhall well ſuffyce to vs both Our lorde Jheſus anſwered hỹ by wrytynge theſe wordes. Bleſſed arte ỹ ỹ haſt byleued in me/whan ỹ haſt not ſene me. And it is wryten of me/ỹ they ỹ ſe me not ſhall byleue in me/& they ỹ ſe me ſhall not byleue. Of that thou haſt wryten to me ỹ I ſhall come to ỹ/me behoueth to accomplyſſhe that/whiche I am ſende for/& after to be receyued of hym frome whom I am ſend/whã I am aſcended I ſhall ſende to the one of my diſcyples to hele the/& quykene ỹ. This is wryten in hyſtoria eccleſiaſtica. And whã Abagar ſaw that he myght not ſe god preſently after ỹ is ſayd in an auncyent hyſtorye/as Johñ damaſene wytneſſeth in his fourth boke. He ſend a payntour vnto Jheſu cryſt/for to fygure the ymage of oure lorde/to ỹ ende ỹ at leſt that he myght ſe hym by his ymage/whom he myght not ſe i his vyſage. And whan ỹ payntour came bycauſe of ỹ grete ſplendour and lyght that ſhone in ỹ vyſage of our lorde Jheſu cryſt he coude not beholde it/ne coude not counterfete it by no fygure. And whan our lorde ſawe this thynge/he toke fro the payntour a lynen clothe/and ſet it vpon his vyſage and enprynted the very phylonemye of his vyſage therin/& ſend it to the kynge Abagar/whiche ſomoche deſyred it/& in the ſame hyſtorye is cõteyned how this ymage was fygured. It was well eyed/well browed/a lõge viſage or chere & enclyned whiche is a ſygne of maturyte or rype ſadnes/ỹ epyſtle of our lorde Jheſu cryſt is of ſuche vertu that in ỹ cyte of edyſſe no herytyke ne no paynym may lyue therin/ne no tyr-

cau̅t may greue it/for yf ony people come agaynst ỹ cytee by force of armes/a chylde shall stande vpon the gate/and shal rede that epystle/and that same day eyther ỹ enemyes shall flee & ben aferde/or they shall make peas with them of ỹ towne & as is sayd this hath ben done/but ỹ cyte hath ben syth taken of ỹ Sarasyns and touched in suche wyse that for the multyplyenge of syñes this benefayte is lost. Also it is redde in ỹ hystory ecclesyastyque. that whan our lorde was ascẽded into heuen. Thomas ỹ apostle send thadee that was Jude vnto ỹ kynge Abagar/accordynge to ỹ promyse of our lorde. And whã he was come to hym & had tolde to hym that he was messäger of our lorde Jhesu cryst/whiche had promysed to sende him one. And Abagar sawe in ỹ vysage of thadee a merueylous & goodly bryghtnesse. And whan he had sene it/he was al abasshed and aferde and worshypped our lord sayenge verely ỹ art ỹ dyscyple of Jhesu cryst sone of god/whiche send to me word ỹ he sholde send to me sone of one his dyscyples ỹ sholde hele me/& gyue to me lyfe. To whome thadee sayd/yf thou byleuest in the sone of god/thou shalt haue al ỹ desyres of thyn herte. And Abagar sayd. I byleue on hym verely/& those Jewes ỹ slewe hym/I sholde gladly slee them yf it were possyble to me & had power/how be it ỹ ỹ auctoryte letteth it. ¶ And as it is redde in some places and bokes ỹ abager was lepre & Thadee toke ỹ epystle of our sauyour/& rubbed and froted there with ỹ vysage of Abagar. And anone he receyued full helth. ¶ Judas preched fyrste in mesopotamye and in ponto/and Symon preched in Egypt/& fro thens came they into Perse/and founde there two enchaũtours/zaroes/& Irpharat/whom saynt Mathewe had dryuen out of Ethyope & founde also there Waradach a duke of the kynges of Babylone/whiche sholde goo in batayl agaynst them of Jude. And coude haue none answere of his goddes. And than they went to a temple nygh to ỹ cyte/and there they had answere/that bycause that the apostles ỹ were come they myght not answere. Than ỹ duke dydde enquyre for theym/and founde them and demaunded them wherfore they were come & what they were. Whiche answered/yf thou demaũde of our lygnage/we ben hebrewes/and yf thou demaunde of oure condycyon/we ben seruauntes of Jhesu cryst. And yf ỹ demaũde wherfore we ben come/we ben for your helth. To whom ỹ duke answered. Whã I shall retourne fro youstly fro ỹ batayll I shall here you. To whome ỹ apostles sayd. It is more conuenable to ỹ to knowe hym now/by whome thou mayst euercome and appese them ỹ ben rebelle to the. And ỹ duke answered I se you more myghty thã our goddes I praye you to saye to vs tofore ỹ ende of ỹ batayll. And the apostles sayd. Bycause that thou knowest thy goddes to be lyers we cõmaunde them ỹ they gyue answere to ỹ thou demaundest. Bycause ỹ whan they haue sayd/we shall preue ỹ they haue lyed. Than the ydolles sayd that ỹ batayll sholde be great/and that moche people sholde be ouerthrowen on bothe sydes And thã ỹ apostles began to laugh. And the duke sayd to them. I am aferde/and ye laughe. And ỹ apostles sayd. Doubte ye nothynge/for peas shal be made ymonge you/and to morowe at the houre of tierce/the messangers of ỹ Medes shal come and shal submytte them to thy puyssaũce with peas. And than ỹ bysshoppes of the ydolles made a great laughter & sayde to the duke. These men here wolde assure ỹ to ỹ ende that thou sholdest byleue folysshly/and that thou sholdest be taken of thyn aduersaryes. And the apostles sayde/we saye not abyde a moneth/but one day onely/and thou shalt be vaynquysshour al in peas. Than ỹ duke made to be kept that one and ỹ other/that they ỹ had sayd the

trouth sholde be honoured / and the lyers punysshed. Than on the morowe / lyke as the apostles had sayd it happed. And thā the duke wolde haue bȳte the byssshoppos of the ydolles / but ꝑ apostles letted hym ꝑ he sholde not slee thē. For they were not come for to slee / but for to quycke ꝑ deed. And than ꝑ duke moche merueyled that they wolde not ꝑ they sholde be slayne / ne receyue none of theyr goodes & brought them to ꝑ kynge & sayde. These ben goddes hydde in fourme of men / and whan he had tolde all to hym in presence of his enchauntours. The enchaūtous beynge moeued of enuye sayd / ꝑ they were malycyous & wycked men / & purposed some malyce agaynst ꝑ realme subtylly. Than the duke sayd to thē / now yf ye dare assaye ye & dysputē wꝫ thē. And ꝑ enchaūtours sayd yf thou wylt thou shalte se ꝑ they shal not mow speke / we beynge present / make mē to come hyder that ben eloquent & can wel speke / & yf they dare be so bolde to speke to fore vs / despyse ye vs / and say that we bē foles. And than were brought tofore thē many aduocates. And anone they were made dombe tofore the enchauntours / so ꝑ by sygnes they myght not shewe ꝑ they myght not speke. Than sayd the enchauntours to ꝑ kynge / to ꝑ ende ꝑ thou knowe that we ben goddes we shall suffer thē to speke but they shall not mow go. And thā we shall gyue to them theyr goynge / and shall take awaye theyr syghte / & yet shall theyr eyen be open. And whan they had done all these thynges. The duke brought the aduocates all confused vnto the apostles. And whan ꝑ aduocates sawe the apostles so euyl clothed they hadde of them great despyte in theyr courage. To whom Symon sayd. Oftymes it happeth that ymōge coffres of golde wrought with precyous stones ben tyght byle thynges enclosed / and in the coffers of tree ben layde golde rynges and precyous stones. Bycomyse ye ꝑ ye wyll forsake ꝑ ydolles / & wyl worshypone onely god inuysyble / and wē shall make the sygne of the crosse in your forhedes / and ye shall than mow confounde these enchauntours. And whan these aduocates had renounced ꝑ ydolles / and were marked in ꝑ forehedes wꝫ the sygne of ꝑ crosse / they entred agayne to ꝑ kynge tofore ꝑ enchaūtours. That myght they not be ouercomen of ꝑ enchaūtours / but cōfounded thē openly before ꝑ kynge and all the people. The enchaūtours were thā angry & made to come a great multytude of serpētes. Than ꝑ apostles came anone by ꝑ cōmaūdemēt of ꝑ kyng / & fylled theyr mantelles wꝫ the serpētes / & threwe them agaynst ꝑ enchaūtours sayenge. Worue ye not in ꝑ name of our lorde Ihesu cryst / but be ye to torne & beten / so that ye crye & braye in shewynge what sorowe & peyne ye suffer. And than whan the serpentes bote and ete the flesshe of the enchaūtours they cryed & howled lyke wolues. And the kynge and the other prayed the apostles that they wolde suffer them to deye with the serpentes. And the apostles answered that they were sende for to bryngē men fro dethe / & not fro lyke to dethe. Than made they theyr prayers & cōmaūded the serpētes that they sholde take fro them agayne theyr venym that they had shedde and retourne agayne to ꝑ places that they came fro / & the enchaūtours felte greater peyne whan they drewe theyr venym agayne / than they dyd ꝑ fyrst tyme whā they bote them / & the apostles sayd to them / ye shall fele this peyne thre dayes / & at the thyrde day it shalbe hole / so ꝑ ye departe fro your malyce / and whan they had ben tormēted thre dayes without mete or drynke / and without slepe / the apostles came to them & sayde. God dayneth not to haue seruyce by force. And therfore aryse ye all hole / & go your waye / ye haue power to do what ye wyll. And they abydynge in theyr malyce arose vp & fledde fro the apostles / and moeued almoost agaynst them all by Ba-

bylone. ¶ After the doughter of a duke cõ
cepued a sone by fornycacyon / & at her de-
lyueraũce therof / she dyscamed an holy
deken / & sayd ỹ he had defouled her / and ỹ
she had conceyued of hym. And whan the
frendes of her wolde haue slayne the dekẽ
the apostles came and demaũded whan ỹ
chylde had be borne. And they sayd yester
daye. And the apostles sayd / bryng hyder
the chylde to vs / and also ỹ deken that ye
accuse. And whan that was done the apo
stles sayd to the chylde. Saye to vs in the
name of our lorde Jhesu cryst / yf this de-
ken hath done this dede / and ỹ chylde an-
swered. This deken is chaste and an holy
man / ne he neuer defouled his flesshe. And
than the parentes and frendes requyred ỹ
the apostles sholde demaunde who hadde
done that felony. They answered. It ap-
pertaynethto vs to excuse the innocentes
& not betraye ne hurte them that ben cul-
pable. ¶ That tyme it happed that two
cruell tygres / whiche were enclosed in a
pytte brake out / and deuoured all them ỹ
they mette and encountred. And than the
apostles came to thẽ & made thẽ as meke
and debonayre in the name of oure lorde
Jhesu cryste / as they had ben shepe or lam
bes. And than the apostles wolde haue de-
parted thens / but they were holdẽ by pray
ers so that they abode there a yere & thre
monethes. And in that space of tyme / the
kynge & mo than. ix. thousande men were
baptysed wout chyldren. And the forsayde
enchaũtours wente into a cyte called Sua
mar / wher as were thre score. lxx. bysshop
pes of ydolles / whõ they moeued agaynst
the apostle / so ỹ whan they came thyder /
eyther they sholde do sacrylege to the ydol
les / or they sholde be slayne. And whã the
apostles had gone rounde aboute the pro-
uynce they came to ỹ sayd cyte. And anone
all ỹ bysshops & the people toke them and
brought them to the temple of the sonne.
And ỹ deuylles beganne to crye in ỹ symy
lacres / what wyll these apostles of the ly-
uynge god do to vs. Loo how we bẽ brent
by flammes in theyr entrynge into this
cyte. ¶ And thã the angell of our lorde ap-
pered vnto ỹ apostles and sayde to them /
chose ye of. ij. thynges ỹ one / ỹ is eyther ỹ
this people be sodaynly deed or slayne / or
ỹ ye ben martyred. To whome they sayde
we wyll ỹ thou conuerte them here / and
lede vs to the payne of martyrdome. And
they than cõmaunded scylence. And the
apostles sayd. Bycause ỹ he shall knowe
ỹ these ydolles ben full of deuylles. We cõ-
maunde them for to come oute / & ỹ eche
of them breke & destroye his falle ymage.
And anone Ethyoppens blacke & naked
yssued of the ydolles all ỹ people seynge /
whiche were abasshed & all to brake theyr
ydolles & went theyr way cryenge cruelly
And whan ỹ bysshoppes sawe sawe / they
ranne vpon ỹ apostles / & hewed them to
dethe anone. And that same hour whiche
was ryght fayre weder came so great thõ
der and lyghtynnge that the temple was
smyten in thre. And the two enchaũtours
were tourned into coles by ỹ stroke this
of thonder / and the kynge bare the bodyes
es of the apostles into his cyte. And dyde
do make a chyrche of merueylous great-
nesse in ỹ honour of them. And it is foũde
in dyuers places of saynt Symon that he
was nayled to ỹ crosse / whiche thỹge ysy-
dore sayth in the boke of the dethe of the
apostles. And Eusebe in the hystory eccle-
syastyque / and Bede vpon the actes of the
apostles / and mayster Johan Beleth in
his somme wytnesseth the same. And as
they saye whan he had preched in Egypte
he came agayne & was made bysshop in
Jherusalem after the dethe of James the
lesse / and was chosen of the courte of the a
postles. And it is sayd that he rayled xxx.
deed mẽ to lyfe / whan he gouerned ỹ chyr
che of Jherusalem many yeres vnto the
tyme of Trayan the Emperoure in the
tyme that Atticus was Consull in Jhe-
rusalẽ / of whome he was taken & bytterly

tormented/& done to moche wronge. And at ỹ last he was tormented & fyxed to the crose. And the Judge & all they that were there merueyled/ỹ the man whiche was. vi. scoze yere olde myght suffer the tormẽt of the crosse. And some saye verely that it was not this Simon that suffered ỹ martyrdome of the crosse/but it was another the sone of Cleophe broder of Joseph and Eusebe bysshop of Cezaryense wytnesseth it is in his cronycle. For ysydoze & Eusebe corrected theyr Cronicles of that they had sayde tofoze/whiche appereth by Bede ỹ whan he fete this/he reuoked it in his retractcyons. And the same wytnesseth Vsuart in his martylogye. ¶ Than let vs deuoutely praye these apostles to be our spetyal aduocates vnto our blessed lozde Jhesu cryst theyr mayster to haue pyte & mercy on vs.

¶ Here folowyth the lyfe of saynt Quyntyn/and fyrst of his name.

Quintin is sayd of quin that ben kyue/and oftened tenes ỹ is to holde and it is a lmoche to say as holdynge kyue thynges. He helde fyrste in hymselfe honeste of lyfe/faythe catholyque/purete/& clennesse of conscyence/trewe prechynge and crowne of martyrdome.

Quyntyn was of noble lygnage/of the cyte of Rome/& came into the cyte of Amyẽs/shewynge many myracles And was taken there of the prouost of the cyte by ỹ cõmaundemet of Maximyen/& was betẽ vntyll they that bete hym were wery/and after was put in pryson. But he was vnbounden of an angell & went into the cyte & there preched to ỹ people. Thã he was taken agayne/& was strayned on the Eculee an instrument to torment sayntes on/vnto the brekynge of his vaynes/and beten with rawe synewes ryght lõge ¶ And afterwarde he was boyled in brennynge oyle and pytche. And yet for al that he mocked ỹ Judge. Than ỹ Judge dyd do put in his mouthe quyche lyme vynegre/& mustarde/& yet alwaye he abode cõstaunt and vnmoeuable. ¶ And than he was brought into vermandois & fyxed in hỹ two nayles fro his heed vnto his knees. And. x. nayles bitwene his nayles and flesshe of his nayles and flesshe of his handes. And at ỹ laste the prouost made hym to be byheded/& threwe ỹ body into ỹ water/whiche body was hydde ther. lv. yere And than founden there by a noble womã of rome/for as she was cõtynually in prayer/she was in a nyght warned by an angel ỹ she sholde go hastly vnto ỹ castell of vermandoys/& it was cõmaũded to her that she sholde fetche the body of saynt Quyntyn in suche a place & bury it honourably. And whan she came to ỹ sayde place with a great cõpany. And as she made her prayers/the body of saynt Quyntyn appered aboue the water swetely smellynge/and without corrupcyon whiche body she toke and buryed it worshypfully. And for the sepulture that she made honourably. She that tofore was blỹde receyued her syght agayne for a rewarde. ¶ And than there she edyfyed a fayre chyrche and retourned home to her place agayne. In ỹ whiche chyrche is now a fayre monastery of monkes/and a good towne called saynt Quyntyns in vermandoys/where daly bẽ shewed many great myracles/and in specyall for the dropecye. &c. & swellynge of great belyes for ouer great superfluyte of water For this sekenes in specyall he is soughte and many men haue ben cured and made hole by the merytes of this blessed saynt & martyr saynt Quyntyn. ¶ To whome let vs deuoutely praye that we maye be delyuered frome all infyrmytes and sekenesse as ferre as it shall please god/and necessary for vs. Amen.

¶ Here begynneth the lyfe of saynt Eustis

ce/and fyrst of his name.

Eustace was named tofore his baptysme Placidas/whiche is asmoche to saye as pleasaunte to god. And Eustace is sayd of eu/ꝑ is to saye good/ꝛ staches/ꝑ is fortune/therfore Eustace is as is were good fortune. He was pleasaũte to god in his conuersacyon/and after he helde hym in good werkes.

Eustace whiche fyrste was named placidas was mayster of ꝑ chyualry of Trayan ꝑ emperoure/ꝛ was ryght bely in ꝑ werkes of mercy/but he was a worshypper of ydolles/and he had a wyfe of the same cyte ꝛ also of the dedes of mercy/of whome he had two sones whiche he dyde do nourysshe after his estate/ꝛ bycause he was ententyf to ꝑ werkes of mercy he deserued to be enlumyned to ꝑ waye of trouth. So ꝑ on a daye as he was on huntynge/he foũde an harde of hartes/ymonge whome he sawe one more fayre ꝛ greater than ꝑ other/whiche departed fro the company/ꝛ sprange in to the thyckest of the forest/ꝛ ꝑ other knyghtes ranne after the other hartes/but placidas sued hym wt all his myght/ꝛ enforced to take hym. And whã ꝑ harte sawe ꝑ he folowed hym wt all his power/at ꝑ laste he went vpon an hygh roche. And Placidas approchyng nygh thought in his mynde how he myght take hym/ꝛ as he beheldꝛ ꝛ consydered ꝑ harte dylygẽtly/he sawe bytwene his hornes the fourme of the holi crosse shynynge more clere than the sonne ꝛ the ymage of cryste whiche by ꝑ mouth of ꝑ harte/lyke as sõtyme Balaã by ꝑ asse spake vnto hym sayenge. Placidas wherof folowest thou me hyder. I am appered to ꝑ in this beest for ꝑ grace of ꝑ. I am Ihesu cryst whom thou honourest ignorauntly/thyne almesse ben ascended vp tofore me. And therfore I come hyder/so that by this harte that ꝑ huntes I may hũte the. And some other saye ꝑ this ymage of Ihesu cryst whiche appered bytwene the hornes of the herte sayde these wordes. And whan Placidas herde that/he hadde great drede and descended fro his horse to the grounde. And an hourꝛ after he came to hymselfe ꝛ arose fro the groũde and sayd. Beherce agayne this that thou hast sayd/ꝛ I shall byleue the. ¶ And thã our lorde sayd. I am Ihesu cryst that fourmed heuen ꝛ erthe/whyche made lyght to encrease and deuyded it fro derkenesse/ꝛ establysshed tyme/dayes and houres/whiche fourmed man of the flyme of ꝑ erthe/whiche appered in erthe in flesshe for the helthe of the lygnage humayne/whiche was crucyfyed/deed/buryed/ꝛ arose the thyrde daye. ¶ And whã placidas herde this/he fyll downe agayn to the erthe/and sayd. I byleue lorde that thou arte he ꝑ made all thynges/and conuertest them that erre. And our lorde sayd to hym. yf ꝑ byleuest/go to ꝑ bysshop of ꝑ cyte ꝛ do ꝑ to be baptysed. And Placydas sayd to hym. Lorde wyte thou that I hyde this thynge fro my wyfe and my sones. And our lorde sayd to hym. Tell to theym that they also make them clene with the. And se ꝑ thou come agayne to morowe hyder/that I may appere agayne to the/ꝛ maye shewe to ꝑ that whiche shall come hereafter vnto ꝑ. And whan he was come home to his house/and hadde tolde this thynge to his wyfe in theyr bedde she espryed my lorde ꝛ sayd. And I sawe hym this nyght that is passed/ꝛ sayd. To morowe ꝑ/thy husbande/ꝛ thy sones shall come to me/and now I knowe that it was cryste. ¶ Than they wente to the bysshop of Rome at mydnyght/whiche baptysed them wt great Ioye/ꝛ named Placidas Eustace/ꝛ his wyfe Theopyste. And on ꝑ morowe Eustace wente to hũte as he dyd tofore. And whã he came nyghe to ꝑ place he departed his knyghtes as for to fynde venyson. And anone he sawe in the place ꝑ fourme of the fyrste bysyon/and anone he

fyll downe to the grounde to fore ỹ fygure & sayd. Lorde I praye the to shewe to me ỹ whiche thou hast promised to me thy seruaũt. To whome our lorde sayd. Eustace thou arte blessed whiche hast taken ỹ wast shynge of grace. For now ỹ hast surmounted the deuyll whiche had deceyued the/ & throwen hym vnder fote/now thy kaythe shall appere. The deuyl now bycause thou hast forsakē hỹ is armed cruelly agaynste ỹ. And it behoueth the to suffer many thỹges and peynes/for to haue the crowne of victory. Thou must suffer moche bycause to humble ỹ fro the hyghe vanyte of the worlde/and shalt afterwarde be enhaunced in spyrytuall rychesses. Thou therfore kayle not/ ne loke not for thy fyrst glorye. For the behoneth that by temptacyons ỹ be another Job. And whan thou shalt be so humbled I shall come to the/ & shall restore ỹ in thy fyrst Joye. Saye to me now whether thou wylt now suffer/ and take temptacyons/or in ỹ ende of thy lyfe. And Eustace sayd vnto hym. Lorde yf it so behoueth cõmaunde that temptacyon come to me now. But I beseche the to graunte to me the vertue of pacyence. To whome our lorde sayd. Be thou constaunt/for my grace shall kepe your soules. Than oure lorde ascended into heuen/and Eustace returned home and shewed all this to his wyfe. After this a fewe dayes/ the pestylence assayled his seruauntes & his knyghtes & slewe thē all. ¶ And in a lytell whyle after/all his horses and his beestes deyed sadaynly/ & after this some that had ben his felawes/ seynge his deprevacyon entred into his hous by nyght & robbed hym & bare awaye golde and syluer/ & despoyled hym of all other thynges. And he/ his wyfe/and chyldren thanked god/ & fledde awaye by nyght all naked. And bycause they doubted shame they fled into egypte and all his possellyon became to raupne of wycked people. Than the kynge & all his senatoures sorowed moche for ỹ mayster of the chyualry whiche was so noble bycause they myght here no tythynges of hỹ ¶ And as they wente they approched the see/ & founde a shyppe & entred into it for to passe. And the mayster of ỹ shyppe sawe the wyfe of Eustace was ryght fayre/and desyred moche for to haue her. And whan they were passed ouer/he demaunded his rewarde for theyr freyght/ and they had not wherof to paye. So that the mayster of the shyppe commaunded that the wyfe sholde be holden & reteyned for his hyre/ and wolde haue her with hym. And whan Eustace herde that/he gaynsayd it longe. Than the mayster of the shyppe commaũded his maryners to caste hym into ỹ see/ so ỹ he myght haue his wyfe. And whan Eustace sawe that he lefte his wyfe moche sorowfully/ and toke his two chyldren & went weppynge and sayd. Alas wo am I for you. For your moder is delyuered to a straunge husbãde. And thus sorowynge he and his chyldren came to a ryuer and for ỹ great habundaũce of water/he durst not passe that ryuer with bothe his sones at ones/whiche were than yonge. But at last he lefte one of them on the brynke of ỹ ryuer and bare ouer that other on his sholders. And whan he hadde passed the ryuer/he set downe on the grounde ỹ chylde that he had borne ouer/ & hasted hym for to fetche that other that he hadde lefte on that other syde of the ryuer. And whan he was in ỹ myddes of ỹ water/ there came a wulfe and toke ỹ chylde that he hadde borne ouer/and fledde with all to ỹ wode/ and he than all dyspeyred of hym/ wente for to fetche that other/ and or he wente there came a great lyon and bare awaye that other chylde so that he myght not reteyne hym/for he was in the mydle of the ryuer. And thā he began to wepe & drawe his heer/ and wolde haue drowned hymselfe in the water/ yf the dyuyne purueyaunce hadde not letted hym. And ỹ herde men and ploughe men sawe the Lyon be-

tynge the chylde all alyue / & they folowed hym with theyr dogges so ỹ by dyuyne grace the lyon lefte the chylde all fauke wt out hurte. And other plough men cryed & folowed the wulfe / and with theyr staues & fauchons delyuered the chylde hole and soũde from his tethe without hurte. And so bothe the herde men and plough men were of one vyllage and nourysshed these chyldrẽ ymonge thẽ. And Eustace knewe nothynge therof / but weppynge und sorow ynge sayenge to hymselfe. Alas wo is me for to forze this myshappe I shone in great welthe as a tree / but now I am naked of all thynges. Alas I was accustomed to be accompanyed with a great multytude of knyghtes / and I am now alone / and am not suffered to haue my sonnes. O lorde I remembre me that thou saydest to me / the behoueth to be tempted as Job was. But I se that in me is more done to than was to Job / for he lost al his possessyons but he had a dunghyll to sytte on. But to me is nothynge lefte / he had frendes whi che had pyte on hym and I haue none / but wylde beestes whiche haue borne away my sones. To hỹ was his wyfe lefte & my wyfe is taken fro me / and delyuered to another. O good lorde gyue thou reste to my tribulacyons. And kepe thou so my mouthe / ỹ myne herte declyne not into no wordes of malyce / & be cast fro thy vysage And thus sayenge & awaylynge in great weppynge wente into a strete of the towne & there was hyred for to kepe feldes of the men of that towne / & so kepte theym. xv. yere / his sones were nourysshed in an o ther towne / & knewe not ỹ they were bre dren. And our lorde dyde kepe the wyfe of Eustace / so ỹ the straũge man had not to do with her / ne touched her / but dyed and ended his lyfe. ¶ In that tyme the empe roure & the people were moche tormẽted of theyr enemyes. And than he remẽbred of Placydas / how he many tymes hadde fought nobly agaynste them. For whome the Emperoure was moche sorowfull / & send out into diuers partyes many knyght tes to seche hym / & promysed to thẽ that founde hym moche rychesse & great hono ur. And two knyghtes whiche had ben vn der hym in chyualry came into the same strete wher he dwelled. ¶ And anone Pla cydas sawe them / he knewe them / & than he remẽbred his fyrst dygnyte and began to be heuy and sayde. Lorde I beleche the graunte to me that I maye somtyme se my wyfe / for as my sones I knowe well ỹ they ben deuoured of wylde beestes. And than a voyce came to hym and sayde. Eus stace haue thou good affyaũce / for anone thou shalt recouer thyn honour / and shalt haue thy wyfe & thy chyldren. And anone he mette with these knyghtes / and they knewe hym not / but demaũded of hym yf he knewe ony straunge man named Pla cydas / and had a wyfe and two chyldren. And he sayd naye / yet he had them home to his hostell / and he serued thẽ. And whã he remembred of his fyrst estate he myght not holde hym fro weppynge. Thã he went out and wasshed his face / and retourned to serue them / and they consydered & sayd that one to the other / how that this man resembleth moche to hym that we seche. And that other answered. Certeynly he is lyke vnto hym now / let vs se yf he haue a wounde in his heed that he gate in batayl Than they beheld and sawe the sygne of the wounde. And than they wyste well it was he that they sought. Thã they arose and kyssed hym / and demaunded of his wyfe and chyldren. And he sayde that his sones were deed / and his wyfe was taken awaye fro hym. And thã the neyghbours ranne for to here this thynge / bycause the knyghtes tolde and recounted his fyrste glory and his vertue. And they sayde to hym the commaundement of the Empe roure / and cladde hym with noble vesty mentes. Than after the Journaye of. xv. dayes they brought hym to ỹ emperour.

And whā he herde of his comȳge he rāne anone agaynst hym/& whā he sawe hym he kyssed hym. Than Eustace recoũted to hȳ all by order all ỹ whiche had happed to hym. And he was restablysshed vn to ỹ office to be agayne mayster of ỹ chyualry/& was constrayned to do the office as he dyd tofore. And thā he coũpted how many knyghtes there were/& sawe that there were but fewe as to the regarde of theyr enemyes/& cōmaũded ỹ all ỹ yonge men sholde be gadered in the cytees and townes. ¶ And it happed ỹ the countree where his sones were nourysshed sholde make & sende two men of armes. Thā all the inhabytauntes of that countre ordeyned these two yonge men his sones moost conuenable aboue all other for to go with ỹ mayster of ỹ chyualry. And than whan the mayster sawe these two yonge men of noble fourme and aourned honestly with good maners/they pleased hym moche/& ordeyned ỹ they sholde be with the fyrst of his table. Than he wente thus to the bataple. ¶ And whan he hadde subdued his enemyes to hȳ/he made his hoost to reste. iij. dayes in a towne/wher his wyfe dwelled/& kepte a poore hostelerye. And these two yonge mē by the puruey aunce of god were lodged in ỹ habytacyon of theyr moder woute knowynge what she was. And on a tyme aboute myd daye as they spake that one to that other of theyr infancye/& theyr moder whiche was there herkened what they sayde moche ententyuely so ỹ the greatest sayd to the lesse/whan I was a chylde I remembre none other thynge sauf that my fader whiche was mayster of the knyghtes & my moder whiche was ryght fayre had two sones/that is to saye me/and an other yonger than I and was moche fayre. And they toke vs and wente out of theyr house by nyght/and entred in to a shyppe/for to go I knowe not whyther. And whan he went out of ỹ shyppe/our moder was lefte in ỹ shyppe. I wote not in what manere. But my fader bare me and my broder and on sore weppynge. ¶ And whā he came to a water/he passed ouer w̄ my yonger broder/and lefte me on the banke of the water. And whan he retourned a wulfe came and bare awaye my broder/& for my fader myght come to me/a great Lyon yssued out of the foreste & toke me vp/& bare me to the wode. But the herde men ỹ sawe hym toke me frome the mouth of the Lyon & was nourysshed in suche a towne as ye knowe well/but I coude neuer knowe what happened to my broder/nor where he is. And whan ỹ yonger herde this/he began to wepe and saye Forsothe lyke as I here I am thy broder. For they that nourysshed me/sayde that they had taken me fro a wulfe. ¶ And thā they began to enbrace and kysse eche other and wepe. And whan theyr moder hadde herde all this thynge/she cōsydered longe in herselfe yf they were her two sones/by cause they had sayde by order what was befall them. ¶ And the nexte daye folowynge she went to the mayster of the chyualrye and requyred hym sayenge. Syr I praye the ỹ thou commaũde that I maye be broughte agayne to my coũtre. For I am of the countree of the romayns. And here I am a straunger/& in sayenge these wordes. She sawe ỹ hym sygnes & knewe by them that he was her husbande. And than she myght no lenger forbere/but fyll downe at his fete and sayde to hym. Syr I praye the to tell of thy fyrste estate. For I wene that ỹ arte Placidas mayster of ỹ knyghtes/whiche otherwyse arte called Eustace/whome Jhesu cryst conuerted. And hast suffered suche temptacyon and suche/and I that am thy wyfe was take fro the in ỹ see/whiche neuertheles haue be kepte fro all corrupcyon. And haddest of me two sones Agappte and Theospyte. And Eustace herynge this and dylygently consydered and beheelde her anone/and knewe that she was his wyfe. And wepte

for Joye & kyssed her / & glorysyed moche oure lorde god whiche conforted the dyscō forted. And thā sayd his wyfe. Syr where ben our sones / and he sayd that they were slayne of wylde beestes and recounted to her how he hadde lost them. And she sayd. Let vs gyue thākynges to god / for I suppose that lyke as god hathe gyuen to vs grace eche to fynde other / so shall he gyue vs grace to recouer oure synnes. And he sayd. I haue tolde the that they be deuoured of wylde beestes. And she than sayde. I sat yesterdaye in a gardyn / & herde two yongelyngges thus and thus expowndynge theyr infancye / and I byleue that they bē our sones. Demaunde them and they shal tell to the the trouth. ¶ Than Eustace called them & herde theyr infancye / & knewe that they were his sones. Than he enbraced them and the moder also / and kyssed them also. ¶ Than all the hoost enioyed strongely of ỹ fyndynge of his wyfe and chyldren. And of the vyctory of the barbaryns. And than whan he was retourned trayan was thā deed / & Adrian succeded in the empyre whiche was werst in all felonyes / and as well for the vyctory as for the fyndynge of his wyfe and chyldrē / he receyued them moche honourably & dyde do make a great dyner and feest / and on ỹ nexte daye after he went to the temple of the ydolles for to sacrifyce for the vyctory of the Barbaryns. And than the Emperoure seynge that Eustyce wolde not do sacrifyce / neyther for ỹ vyctory / ne for that he hadde founden his wyfe and chyldren / warned and commaunded hym that he sholde do sacrifyce. To whome Eustace sayde. I adoure and do sacrifyce to oure lorde Ihesu cryste / and onely serue hym. And than the emperoure replenysshed wyth yre put hym his wyfe and his sones in a certayne place. And dyd do go to theym a fyght cruell Lyon / and the Lyon ranne to them & enclyned his heed to them / lyke as he hadde worshypped them and departed. ¶ Than the emperoure dyd do make a fyre vnder an ore of bras̄e of copper. and whan it was on fyre hote / he commaūded that they sholde be put therin all quycke & alyue. And than the sayntes prayed and commaunded them vnto our lorde / & entred into the ore / & there yelded vp theyr spyrytes vnto Ihesu cryste. And ỹ thyrde daye after that they were drawen oute tofore the Emperour / and were foundē all hole and not touched of the fyre / ne asmoche as an heyre of thē was brente ne none other thynge on them. And than the crysten men toke the bodyes of them / & layde them in a fyght noble place honourably / and made ouer them an oratory. And they suffered dethe vnder Adrian the Emperoure / whiche began about the yere of our lorde an hondreth and twenty / in the kalendas of Nouembre.

Here folowyth the solempnytes of all halowen.

The feest of al saintes was establysshed for .iiij. causes. Fyrste for ỹ dedycacyon of ỹ tēple. Secondely for supplement of offyces done. Thyrdely for to take awaye necligēce. And fourthly for to gette more lyghtly that thynge whiche we praye for. This feest was establysshed pryncypally for ỹ dedycacyon of the temple. For ỹ Romayns sawe ỹ they seygnoryed ouer all the worlde. And therfore they made a fyght great tēple / and set theyr ydoll in the mydle. And al about the ydoll they set ỹ false ymages of of all ỹ prouynces / so that all those ymages beheldе fyght ỹ ydoll of Rome. And it was ordeyned by arte of the deuyll that whan

a prouynce sholde tourne his backe to the ydoll of Rome / lyke as in shewynge that it departed fro ỹ sygnory of Rome. ¶ And than anone the Romayns wolde bryngе great pussaũce in ỹ prouĩce / & there subdued it to theyr sygnory. And yet it suffysed not to the Romayns ỹ they hadde in theyr sygnory all the false ymages of the prouynces / but made to eche of those false goddes a temple / lyke those goddes had them made lordes / & baynquysshers of al the prouynces / & bycause all the ydolles myght not be in that temple. They made a great tẽple more merueylous & hyghe than al the other. And for to shewe ỹ more theyr wodenesse / they dedyed this temple in the honour of all theyr goddes / & more for to deceyue the people / ỹ byshoppes of the ydolles fayned that it had ben cõmaũded to them of Cybyle a goddesse ỹ is called moder of the goddes. And they called this tẽple Pantheon / whiche is asmoche to saye as all goddes / of pan that is all / & theos that is god. And bycause they wolde haue byctory of all the people / therfore they made a great temple to all the sones of Cybyle. And the foundamente of this temple was caste roũde by a spere that by that fourme ỹ perdurablite of theyr goddes sholde be shewed. ¶ And for asmoche as the great quantyte of the erthe whiche was withi semed not sustenable to be voyded. And ỹ there was a lytell sene aboue ỹ erthe / they layled the creupses within ỹ erthe. And medled penyes with the erthe / and dyd alwaye so tyl ỹ sayd temple was fully accomplysshed. And than he gaue lysence that who someuer wolde take away the erthe / ỹ all the monye sholde be foũde with ỹ erthe sholde be his. ¶ Than came hastely great company of people & voyded anone the temple. And at the laste the Romayns made a pyne of copper & gylte / & set in it a ryght hyghe place. And it is sayde all the prouynces were entayled and grauẽ merueyloully within ỹ pyne / so that all they that came to Rome myght se in ỹ pyne in what parte theyr prouynce was. And this peyne after lõge tyme fyll and remayned in the ouereste parte of the temple. And in the tyme of Focas the Emperoure / what tyme Rome had receyued the fayth the Bonefface the fourthe pope fro saynt Ezegory aboute ỹ yere of our lorde. vi. C. and fyue / gate of Focas the sayde temple. And dyd do take awaye & enfaure all the ordure of all the ydolles. And the fourth kalendas of Maye / he halowed it in the honoure of our lady saynt Mary / & all the martyrs / and called it saynt Mary at martyrs / whiche now is called sancta maria rotunda / that is saynt Marye the roundr. For than was made no solempnyte of the confessours. And bycause there assembled great multytude of people at this feest and there myght not be foũde habundaunce of bytayle for the people that came / pope gregory establysshed this feest to be in the kalendas of Nouembre. For than onghte to be greater habundaũce of bytayle whã the corne is had in and wyne made. And establysshed this daye to be halowed thrugh the worlde in the honour of all sayntes. And thus the temple that had be made for all the ydolles is now dedycate and halowed to all the sayntes / and where as to the worshyppynge of ydolles was vsed / there is now the prayslynge of all sayntes. ¶ Secondely it is ordeyned for the supplement of thynges offended & trespaced / that is to say for to accõplysshe suche as we haue ouerpalled. For we haue lefte & ouerpalled many sayntes / of whom we haue made no feest / ne maye not halowe the feest of euery sayntby hymselfe / as well for the great multytude whiche bẽ inknyte / as for oure infyrmyte / for we bẽ feble and weyke / and maye not suffyse for the shortnes of tyme. For the tyme maye not suffyse therto. And as sayt Jherome sayth in an epystle / whiche is in the degrnnyge of his kalẽder / there is no daye

except the fyrst daye of Janyuere / but ỹ there may be foũden euery daye mo than v.M. martyrs. And therfore bycause we maye not syngulerly make feest of euery saynt / saynt Gregory the pope hathe ordeyned & establysshed ỹ we shall in one day honour them generally and togyder. And mayster Wyllyam of Aucerre putteth. vi. reasones in the somme of the offyce / wherfore it was establysshed ỹ we sholde here in this worlde make solempnyte of the sayntes. ¶ The fyrst is the honour of ỹ dyuyne mageste / for whan we do worshyp to ỹ sayntes or saintes / we worshyp god in his sayntes / & saye ỹ he is merueylous in thẽ For who ỹ doth honour vnto sayntes / he honoureth hym specyally / whiche hathe sanctyfyed thẽ. ¶ The seconde is to haue ayde in oure infyrmyte. For by oure selfe we maye haue none helthe / therfore haue we nede of the prayers of sayntes / & therfore we ought to honour them ỹ we maye deserue ỹ they ayde and helpe vs. ¶ It is redde in the thyrde boke of kynges of the fyrste chappytre / ỹ Berlabee is asmoche to saye as the pytte of fyllynge / whiche is to say ỹ chirche tryũphãt sayẽge to her sone / ỹ is to say ỹ to the chirche tryumphant he had opteyned the reygne by the prayers. ¶ The thyrde cause is for the augmentacyon of our surete / that is to saye for ỹ glory that is purposed in vs in theyr solempnyte / oure hope & a surete ben augmẽted & encreaced. And yf mortall mẽ and deed myghte thus be enhaunced by theyr merytes / it is trouthe that the myght & pussaũce shall nothyng there be mynysshed ne lessed. ¶ The fourthe for the exemple of vs folowynge. For whan the feest is remembred we ben called to ensewe and folowe them. So that by exemple of them we despyse all erthly thynges / and desyre celestyall thynges. ¶ The fyfthe is for the dette of entrechaũgynge neyghbourheed For the sayntes make of vs feest in heuẽ. For the angelles of god & the holy soules haue Joye and make feest in heuen of a synner that dothe penaunce. And therfore it is ryght whan they make feest in heuẽ of vs that we make feest of them in erthe. ¶ The syxte is for the procuracõn of our honour. For whan we honoure the sayntes we procure our honoure. For theyr solempnyte is oure dygnyte. For whan we worshyp oure bredren / we worshyp oure selfe / for charyte maketh all to be comyn / & our thynges ben celestyall / erthely and perdurable. And aboue these reasones / Johan Damascene putteth the reasons in his fourth boke / the seuenth chappytre why / and wherfore that sayntes & theyr reliques ought to be honoured / of whiche some ben prayed for theyr dygnytes and some for the precyosytees of theyr bodyes And the dygnyte of them is in foure maners. For they ben frendes of god / sones of god / heyres of god / and our dukes & leders. ¶ And saynt Johan putteth these auctorytes. Johannis decimotertio. For for the fyrste. Jam non dico vos seruos. &c. I saye you not now seruaũtes / but frẽdes. For ỹ seconde. Johannis primo. Dedit eis potestatem fũios dei fieri. He gaue them power to be made the sones of god. ¶ Of the thyrde. Ad Romanos octauo. yf ye be sones / ye be heyres. &c. ¶ Of the. iiij. he sayd thus. How moche sholdest thou laboure to kynde a leder to brynge the to the kynge / and speke for the / that is to wyte / that they bẽ leders of grace and of all humayne lygnage / and speke and praye for vs vnto god. Wherfore they ought to be worshypped / other mẽ taken as touchyng the precyosyte of theyr bodyes. And the sayd Johan Damascene putteth foure reasons. And saynt Austyn putteth therto the fyfthe / by whiche he is shewed the precyosyte of theyr bodyes or of the relyques. For the holy bodyes were ỹ sellers of god Temple of Jhesu cryste / they bere ỹ alabaster / or boxe of ỹ precyous oyntemente. And the fountayne of the dyuyne lyfe / mẽ

bres of ꝯ holy ghost. Fyrst they were ꝯ seles of god / for the sayntes ben celers of god & pure aournemētes. Secōdely they were ꝯ temple of Jhesu cryste. For it folowyth bycause ꝯ god dwelled in thē by entendement. Wherof ꝯ apostle sayth. Ne knowe ye not our bodyes ben in the temple of ꝯ holy ghost dwellyng in you. Herof sayth Crysostome. Man delyteth in edyfycacyon of walles / & god delyteth hym in ꝯ cōuersacōn of sayntes. Wherof Dauyd sayth. Syr I haue loued ꝯ beaute of thy hous. But ꝯ beaute is not made by dyuersyte of marble / but it is gyuen to lyuynge men by dyuersyte of graces / ꝯ beaute of marble of flesshe delyteth. The beaute of grace quyckneth ꝯ soule / ꝯ fyrst deceyueth the eyen & ꝯ other edyfyeth by double entēdement. Thyrdely they ben ꝯ alabastre or bore of spyrytuall oyntement / wherfore it is sayde oyntmēt of good odour cometh of hymselfe. And this gyuen the relyques of sayntes yt the water ranne frome ꝯ roche & out of ꝯ stone in deserte. And also water ranne out of the iowe of ꝯ asse to sampson whiche had thurst. Than it is not incredible ꝯ there renneth fro the relyques of sayntes oyntementes well smellyngo to thē that knowe the gyfte of god & the honour of sayntes whiche cometh fro hym. ¶ Fourthly they bē foūtaynes of dyuynyte / of whō ly sayd / they that lyue in veryte with free pacyence / ben allystaunt to god / and ben to vs welles of helthe. Oure lorde Jhesu cryst gyueth vnto relyques of his sayntes many benefytes in dyuers maners. Fyrste ly they be membres of the holy ghost / this reason allygneth saynt Augustyne in the boke de ciuitate dei and sayth. They ben not to be despysed but to be honoured gretly. And to worshyppe the bodyes of sayntes of whome whan they lyued / the holy ghost vsed as his owne membre in all good werkes / & the apostle sayth. Ye seche experyence of hym that speketh īme cryst And of saynt Stephen it is sayde. They myght not resyste his wysedome / ne to ꝯ holy ghost ꝯ spake in hym. ¶ And Ambrose sayth in the exametre. It is a ryght precyous thynge that a man is made ꝯ membre of diuine voyce / & with his bodely lyppes expresseth ꝯ wordes celestyall. Thyrdly the feest of sayntes is establysshed for ꝯ clensynge of our neclygences. For how be it that we halowe the feestes of a fewe sayntes / yet we kepte them neclygently ofttymes / and leue many thynges vndone by Ignorauce and by neclygence. And yf we haue not solempnysed oure feestes as we ought to do but neclygently. Now in this generall feest we ought to fulfyll & amēde it / & purge vs of our neclygēce. And this reason is touched in a sermon that is recyted this daye in ꝯ chyrche. And it is ordeyned / ꝯ at this day memory is made of all sayntes / ꝯ what someuer fragylyte humayne hathe done lesse than he oughte / by ygnorauce / by neclygence / or by occupacyon of seculer thynges in the solempnyte of sayntes / that it appesed in the obseruacōn of this holy feest. ¶ It is to be noted that there ben foure dyfferences of ꝯ sayntes that we honoure by the course of the yere / whiche ben of the newe testament / of whome on this daye we gadre to gyder for to accomplysshe that whiche we haue neclygētly done / that bē the apostles martyrs / cōfessours / & vyrgynes. ¶ And after Rabane. These foure ben sygnyfyed by the foure partyes of the worlde. By ꝯ orygent that is eest / ꝯ apostles / by ꝯ southe the martyrs / by the northe of confessours And by the west the vyrgynes. The fyrste dyfference is of the apostles / of whome ꝯ excellence is manyfest / bycause they surmounted all the other sayntes in foure thynges. Fyrste in soueraynte of dygnyte For they ben the wyse prynces of the chyrche myly taunte. They ben the puyssaūt accessours of the Judge perdurable / they bē swete pastours of the shepe and flocke of oure lorde / and they ben swete Judges

as Bernard sayth. It behoueth well to e-stablysshe suche pastours & suche doctours of ỹ humayne lygnage/that ben swete or softe/puyssaũt & wyse/swete & softe/that they receyue vs goodly/by mercy myghty/for to defende vs ryght puyssauntly. wyse for to bryngе vs to ỹ waye of trouth After they surmoũt the other sayntes in soueraynte of puyssaunce. Wherof saynt Austyn sayde thus. God gaue power to ỹ apostles ouer the deuylles for to destroye them/aboue ỹ elementos to chaũge thē/aboue nature to cure it/aboue ỹ soules for to assoyle them of theyr synnes/aboue the dethe for to despyle it/aboue angelles for to sacre ỹ precyous body of our lorde Jhesu cryste. Thyrdely they excelled other in prerogatyf of holynesse/so that by theyr great holynesse & plenytude of graces/ỹ lyfe and cõuersacyon of Jhesu cryst shone in them as in a myrrour. And was knowen in them as the sonne in his splendoure/as a rose in his odour/& as fyre in his hete ¶ And hereof sayth crysostome vpon matthewe. Jhesu cryst sende his apostles as ỹ sonne his rayes/as ỹ rose his odour/& the fyre his sparcles. And lyke as ỹ sonne appereth in his rayes/& as ỹ rose is felte by his sparcles/so by the vertues of them is knowen the puyssaũce of Jhesu cryste. ¶ Fourthly the apostles excede other sayntes in the effecte of profyte. Of whiche vtylyte saynt Austyn spekynge of the apostles sayth. Of ỹ moost vyle of the moost ydeotes and of the leest/bē ennoblysshed enlumyned & multyplyed/ỹ moost eloquẽt & fayre spekers/the clereste wyttes & connynge/and moost plentuos wysedome of facunde and spekynge of auctours and doctours. ¶ The secõde dyfference is of martyrs of whome the excellẽce is shewed by that they suffered in many maners profytably/constantly and multyplyenge/for aboue the martyrdome of blode sheddynge they suffered thre other martyrdomes wtoute effusyon of blode/that is scarcenes in plente/whiche Dauyd had largelle in pouerte/whiche Thobie shewed. And chastite of wydowhed i youth of whiche Joseph vsed in Egypte/& after gregory also this is a treble martyrdome wout sheddynge of blode that is pacyẽt in aduersyte/wherfore it is sayde/we may be martyrs without tyron/yf we kepe verely pacyẽce in our courage. Compassyon of them that ben in affliccyon & tormẽtes. Wherof it is sayde. Who that hathe compassyon of ony that is in necessyte/he bereth the crosse in his his thought. And he that suffereth vylony and loueth his enemye is a martyr secretly in his mynde. Secondely they suffered martyrdome profytable/whiche profyte on the parte of the martyrs is remyssyon of all synnes hoppynge and haupnge plente of merytes and receyupnge of Joy perdurable. And these thynges they haue wt theyr precyous blode. And therfore it is sayde. Theyr blode is precyous/that is to saye full of pryce. And of the fyrste and seconde saynt Austyn sayethe in the boke of the cyte of god. What thynge is moze precyous than dethe/by whiche synnes ben pardonned/and the merytes encreaced. And the same vpon Johan sayethe. The blode of Jhesu cryst is precyous without synne/and yet made he the blode of his sayntes precyous. For whome he gaue his precyous blode. For yf he had not made ỹ blode of his saintes precyous/it sholde not be sayde that the dethe of sayntes is precyous in the syght of oure lorde. And Cypryan sayth that martyrdome is the ende of synne/crme of peryll/lader of helthe/maystyer of pacyẽce/& hous of lyfe. ¶ Of therthyrde saynt Bernarde sayth thre thynges there bē that make the dethe of sayntes precyous/rest of trauayle/Joye of noueltē/sure of perdurablyte/and as touchynge to vs profyte is double. For they ben gyuen to vs for an exemple to lyghte. Wherof saynt Crysostome sayth vnto vs Thou crysten mā art a knyghte delycate

yf ỹ wene to haue victory without fyghtyge/ & trumphe wout batayle/exercyse the strengthe myghtely and fyghte thou cruelly in this batayle. Consyder ỹ cõuenaunte/ vnderstande ỹ condycyon/knowe the noble chyualry/knowe ỹ conuenaunt that ỹ hast made and promysed the condycyon that thou hast taken the chyualry/ to whome ỹ hast gyuen the name. For by the cõuenaunt all men fyght/ & by ỹ condycyon all haue vaynquysshed & by that chyualry. This sayth Cryssostome. ¶ Secõdly they ben gyuen to vs patrones for to ayde & helpe vs/they ayde vs by theyr merytes & by theyr oraysons. Of ỹ fyrst sayth saynt Austyn. O ỹ vnmesured pyte of our lorde whiche wyll ỹ the merytes of ỹ martyrs be our aydes & suffrages. He exampyned them for to ensygne & teche vs/he byeth them for to gader vs/ & he wyll that theyr tormentes ben oure profytes. ¶ Of the seconde sayth saynt Jherome agaynst Vygilancyen yf ỹ the apostles & martyrs. Whã they were yet in theyr bodyes alyue myght praye for other/ & were therin dylygent/how moche more than ought they to do after theyr crownes victory & tryumphes. Of Moyses one onely man gate pardon for syx thousande mẽ armed. And saynt Stephen prayed for his enemyes/ & syth ỹ they ben now wt̃ god sholde the dolesse. ¶ Thyrdly the martyrs haue suffered constantly/saynt Austyn sayth that ỹ soule of a martyr is the glayue resplendysshaunt by charyte/sharpe by verytè/brandysshed by the vertu of good fyghtynge/ the whiche hathe surmoũted the cõpanye of gaynsayenge thẽ in reproeuynge them. She hathe smytẽ the wycked & throwne downe thẽ ỹ were cõtrary to her. And cryssostome saythe that the martyrs tormented were stronger than the tormentours. And the torne membres vaynquysshed ỹ rentynge prons. ¶ The thyrde dyfference is of the Confessours/of whome the dygnyte and excellence is manyfested by cause they confessed god in theyr maners/ by herte/by mouth/ & by werke. ¶ The cõfessyon of hert suffyseth not without cõfessyon of ỹ mouth. Lyke as saint Johã Crysostome sayth & proueth in four maners/ & all to ỹ fyrst he sayth thus. The rote of cõfessyon is sayth of ỹ herte. And as lõge as ỹ rote is alyue & quycke in ỹ erthe/ it is necessary ỹ the bryngе forth bowes and leues. And yf it bryngе none forth/it is to be vnderstãde ỹ it is dryed in ỹ erthe. And all in lyke wyse/ whan ỹ rote of sayth is hole in ỹ herte/the bryngeth forth alwaye confessyon in the mouthe. And yf the confessyon of the herte appere not in ỹ mouth vnderstãde without doubte that ỹ sayth of the herte is dryed vp. ¶ And as to ỹ seconde he sayth yf it suffyseth to byleue in the herte & not to confesse it to fore mẽ than thou arte vntrue and an ypocryte. ¶ For how be it that he byleueth not at ỹ herte/ yet it profyteth hym to confesse with his mouth. And yf it profyteth not to hym ỹ cõfesseth without byleue/ it profyteth not to hym ỹ byleueth without confessyon. And as to ỹ thyrde he sayth yf it suffyse to Jhesu cryste that thou knowe hym/how be it that thou confesse hym not to fore mẽ/ thã it suffyseth to the also ỹ thou knowe hym/ and yf thou confesse Jhesu cryste to fore god. And yf cognysaunce suffyseth not to the/nomore suffyseth to thy sayth. ¶ As to ỹ fourth/he sayd yf onely ỹ sayth of thy herte sholde suffyse to the/god wolde than haue created to the onely but onely ỹ hert But god hathe created bothe ỹ herte and the mouth. For to byleue with thy herte/ & to confesse it with thy mouthe. ¶ Thyrdly they confessed god by werke. And saynt Jherome sheweth/how god is confessed by werke or renyed/ & sayde. Jhesu cryste is sappence/ryght wysenesse/trouthe/holynesse/ & strengthe. Sappence is denyed by foly/ryghtwysenes by iniquite/trouth by lesynges/holynes by fylth/ & strẽgth by feble courage. And as ofte as we ben ouer

comen by vyces & by synnes we reny god Also in the contrary as ofte as we do ony good we confesse god. ¶ The fourth dyffe-rence is of the vyrgyns of whome the ex-cellence & dygnyte is shewed and manyfe-sted. Fyrste in ỹ they ben the spouses of ỹ eternall kynge & hereof sayethe saynt Am-brose. Who maye estyme moze greater be-aute than ỹ beaute of her ỹ is loued of the kynge/approued of ỹ Judge/dedycate of god/alwaye an espouse / and alway with out corrupcyon. ¶ Secondely bycause she is compared to angelles / vyrgynyte sur-mouñteth all cõdycyon of nature humayne by whiche men ben assocyate to angelles. And the vyctory of vyrgynes is moze thã angelles. The angelles lyue wout flesshe & vyrgynes lyuynge in theyr flesshe tryumphen. ¶ Thyrdely foz bycause they bẽ moze noble thã other crystẽ people. Wher-of Cypryane dothe say. Vyrgynyte is the floure of ỹ sede of ỹ chyrche beaute & aour nemẽt of spyrytuall grace/a gladde Joye of laude & honoure / werke entyre & incoz-rupte ymage of god. And yet moze noble as to the holynesse of god/& porcyon of the flocke of Jhesu cryst. ¶ Fourthly bycause they ben put to theyr husbãdes. And this excellence ỹ vyrgynyte hathe as to the re-specte of the accomplysshement of marya-ge appereth by manyfelde cõparyson. Foz maryaege fylleth & swelleth ỹ bely/& vyr-gynite ỹ mynde. Wherof Augustyn sayth Vyrgynite cheseth to folowe moze ỹ lyfe of angelles in theyr flesshe than to encreace ỹ nombre of moztall people i theyr flesshe. Foz it is moze blessed & moze plentuous to encreace theyr mynde than to be great wt chylde. Foz some haue chyldren of lozowe And vyrgynyte byngeth foz the chyldren of Joy/vyrgynyte replenysheth heuẽ of chyldrẽ/& they ỹ ben maryed replenysshe the erthe. And Jerome sayth. The wed-dynge fylleth ỹ erthe & vyrgynyte fylleth heuen/ỹ one is of great busynes/& this is of great rest/vyrgynyte is scyẽce of char-ge/peas of ỹ flesshe/redẽpcyon of vyces & pzyces of vertues. Maryage is good/but vyrgynite is beter. Saynt Jherome sayd to Palmacyen ỹ dyfference byt wene ma-ryage & vyrgynyte/& sayd theyr dyfferen-ce is asmoche as bytwene not to synne & to do well. Or as I may clerely say/as is by twene good & better/foz maryage is com-pared to thornes & vyrgynyte to roses. And he sayth to Eustochiũ. I prayse ma-ryage/foz they engendre vyrgynes. I ga-der fro ỹ thornes roses/golde fro ỹ erthe/& out of ỹ shell a precyous Margaryte or stone. ¶ Fyfthly is shewed ỹ dygnyte & ex-cellence of ỹ vyrgynes. Foz they enioy ma-ny preuyleges. Foz ỹ vyrgynes shal haue ỹ crowne ỹ is called aureola / they onely shall synge ỹ newe songe. ¶ They shalbe cladde wt veslymentes of ỹ same wt Jhesu cryst & ioye alway wt hym/& they shall fo-lowe alwaye ỹ lambe. ¶ The fourth & ỹ last. This feest is establysshed foz to impe-tre & get ỹ sooner ỹ kynge ỹ we praye foz/ bycause ỹ we honour this daye all ỹ sayn-tes generally/whiche also praye foz vs all togyder. And so they may ỹ lyghtlyer get ỹ mercy of our lorde foz vs. Foz yf it be im-possyble ỹ the prayers of some sayntes be not herde / it is moche moze impossyble ỹ ỹ prayers of all sholde not be herde. And this reason is touched whã it is sayd in ỹ collecte. Desideratã nobis tue ppiciatio-nis habũdãcia multiplicatis intercessoz-ibus largitis. Lorde gyue to vs by ỹ mul-typlyed prayers of al ỹ sayntes/ỹ desyred habũdañce of thy debonayre/& ỹ sayntes praye foz vs by meryte & by effecte/by me-ryte whan theyr meryte helpeth vs/by ef-fecte whan they desyre oure desyres to be accõplysshed. & this do they not/but there as they accõplysshe ỹ wyll of oure lorde. & ỹ on this daye all ỹ sayntes assemble thẽ foz to praye foz vs. ¶ It is shewed in a by syon ỹ happed in ỹ seconde yere after this feest was stablysshed. On a tyme whan ỹ sextayn of saynt Peter had by deuocyon

vysyted all the awters of ỹ chyrche/ & had requyred suffrages of all ỹ sayntes/at the last he came agayne to ỹ awter of saint peter/ & there rested a lytell. And sawe there a vysyon/ for he sawe the kyng of kynges in an hyghe throne sytte/ and all ỹ angelles about hym. And ỹ blessed vyrgyne of vyrgynes came crowned wt a ryght resplẽdysshynge crowne. And there folowed her a great multytude of vyrgynes wout nõbre & cõtynentes also. And anone ỹ kynge arose agaynst her/ & made her to sytte on a sete by hym. And after came a man cladde wt the skynne of a camell/ & a great multytude of auncyent & honourable faders folowynge hym. And after came a man in ỹ habyte of a bysshop & a great multytude in semblable habyte folowynge hym. And after came a multytude of knyghtes wout nõbre/ whome folowed n great cõpany of dyuers people. Than came all they tofore ỹ throne of ỹ kyng & adoured hym vpon theyr knees. And than he ỹ was in the habyte of a bysshop began matyns & ỹ other folowed. And an angell whiche ladde this sertayn thus in ỹ vysyon/ expowned this vysyon to hym & sayd ỹ oure blessed lady ỹ vyrgyne was she ỹ was in ỹ fyrste company/ & that was cladde in ỹ heyre of camelles was saint Johan baptyst wt the patryarkes and prophetes. And he that was aourned i ỹ habyte of a bysshop was sayne Peter with ỹ apostles. The knyghtes were the martyrs/ and the other ỹ cõfessours/ the whiche all came tofore oure lorde syttynge in his throne for to gyue hym laude and thankynges of the honour that was done to them in this worlde of ỹ mortall people/ and prayed to hym for all the vnyuersall worlde. And after the angell brought hym into another place/ & shewed to hym men and women/ some in beddes of golde/ other enioyenge in dyuerse delytes/ other naked & poore/ & other beggynge. And sayd to hym that this was ỹ place of purgatory they ỹ dwelled there were the soules/ they that habounded in welthe were ỹ soules of thẽ whiche were socoured by theyr frẽdes by many aydes. The poore were ỹ soules of whome theyr executours and frendes sette not by them ne dyd nothynge for them. ¶ And than he cõmaũded hym that he sholde shewe this to ỹ pope/ that after the feest of all halowen he sholde establysshe the commemoracyon of all the soules. And that generall suffrages temporall myght be done for thẽ on the nexte daye/ where they maye haue none in especyall.

¶ Here foloweth the commemoracyon of all soules.

The memory of the departynge of all crystẽ soules is establysshed to be solempnysed in the chyrche on this day to the ende that they maye haue generall ayde & confort/ where as they may haue none/ specyally lyke as it is shewed in the forsayd reuelacõn. And Peter Damyens sayd ỹ in Cecyle in ỹ yle of Vulcan/ sayntodyll herde the voyce and ỹ howlynge of deuylles/ whiche complayned strõgely by cause ỹ the soules of them that were deed were taken awaye fro theyr handes by al-

messe & by prayers. And therfore he ordey ned ꝑ the feest & remẽbraunce of thẽ ꝑ ben departed out of this worlde shold be made & holden in all monasteryes the daye after the feest of halowen/ꝑ whiche thyng was approued after of all holy chyrche. And therof we may specyally touche two thyn ges. Fyrst of the purgacyon of the soules. & secondely of theyr suffrages. Of the fyrst is to be consydered thre thynges. Fyrste who ben they that ben purged. Secondly by whõ they ben purged. Thyrdly where they ben purged. It is to wyte that there ben thre maners of them that ben purged The fyrste bẽ they that dye tofore or they haue done satysfaccyon of the penaũce ꝑ hathe be enioyned to them. Neuertheles yf they had somoche cõtrycyon in ꝑ herte that it had suffysed to effare ꝑ synne/they sholde haue freely passed to ꝑ lyfe perdura ble/how be it ꝑ they hadde not accomplys shed theyr wyll ne satysfaccyon. For cõtry cyon is ryght great satysfaccyon of theyr synnes/& puttynge awaye of synne. And hereof sayth saynt Jerome the lengthe of tyme auayleth not somoche as of sorowe/ ne abstynence of meetes auayleth not so moche as ꝑ mortyfycacyon of vyces. But now they that dye without this contrycy on tofore the accomplysshynge of theyr pe naunce ben greuously punysshed in pur gatory/but yf it happen that the satysfac cyon of them be done of some of theyr fren des. But to this that suche mutacyon of the satysfaccyon maye auayle/foure thyn ges ben requyred. The fyrste is of auctor ryte of ꝑ chaunger/for it ought to be done of the auctorryte of the preestes. The se conde is of his parte of whome this muta cyon is of the satysfaccyon / ꝑ is the neces syte of hym. For he may be in suche estate/ that he maye not well do satysfaccyon for that other/that is to say in charyte/for he ought to be in charyte. The thyrde is on his syde/on whom the cõmutacyon is ma de of satysfaccõn for that other/that is to saye of charyte. For it is requysyte that he be in charyte/by whiche he maketh satys faccyon to be merytorious and suffycyẽt. The fourth thynge is proporcyon/ꝑ is to wyte ꝑ the lesse peyne be proporcõned into greater. For ꝑ peyne of ꝑ synner satysfyeth more to god than of a straunger. And al waye he is tormented in purgatory. But for ꝑ peyne that he suffereth/ and ꝑ other prayeth for hym/he is the soner delyuered for god accõpteth his peyne & ꝑ peyne of ꝑ other. For yf he were condẽpned to suffer ꝑ peyns of two monethes in purgatory/ he myght so be holpẽ he sholde be delyuered in a moneth/but he shall neuer be taken thens tyll ꝑ dette be payde. And whã it is payed ꝑ ought to be payed/after it is con uerted into ꝑ wele of hym ꝑ dothe it. And yf he haue no nede/it is tourned to ꝑ wele of other ꝑ ben in purgatory. ¶ The secõde ꝑ ben in purgatory ben they that haue ac complysshed theyr penaunce/but alwaye by the neclygence or ygnoraũce of ꝑ preest whiche confessed thẽ/it was not suffysaũt and yf they haue not had very ryght con trycyon ꝑ maye suffyse for theyr synne/ they shall accõplysshe all ꝑ there. Bycause of the lytell penaunce doynge in this lyfe/ oure lorde ꝑ knoweth ꝑ maner & ꝑ mesure of peyne and of synne/he gyueth peyne suf fysaunte in suche wyse ꝑ there remayneth not one synne vnpunysshed. ¶ Than the penaũce ꝑ is enioyned eyther it is greater or egall or lesse/yf it be greater they that haue done more/it shall tourne vnto ꝑ en creasynge of glorye. Yf it be egall/than it shall suffyse to the remyssyon of his synne ¶ Yf it be lesse than that whiche lacketh shalbe fulfylled by the vertue of ꝑ dyuyne puyssaunce/and Justyce. Of them that repente them at the laste herken what Au gustyne sayethe. He that is baptysed and at that houre gothe out of this worlde/he gothe surely. A man well lyuynge and so dyeth gothe surely/and a man doynge pe naunce at ꝑ laste & reconsyled yf he gothe

surely I am not sure. Therfore holde the certayne waye & leue ỹ vncertayne waye/ this sayth saynt Austyn. For suche do penaunce more for nede than of wyll/and rather for drede and peyne than for loue of glory. The thyrde that gone into purgatory/ben they ỹ bere wode/heye/& stubble. these ben they ỹ not withstandynge they loue god/yet they haue carnall affeccyon to theyr rychelles/theyr wyues & possessyons/yet they loue nothige to fore god. And they ben tormented in purgatory after ỹ maner of theyr lõge or shorte beynge therin/as ỹ wode in longe brennynge/as the heye lesse/or the stubble leest and shortest. And saynt Austyn sayth though this fyre be not perdurable/yet it is greuous merueyously/so ỹ it surmoũteth all the peyne ỹ ony man suffered euer in this worlde. For so greuous peyne was neuer foũden in the flesshe/how be it that martyrs haue suffered great peynes. The seconde is to wyte/by whome they ben purged/or by whome punycyon is made. It is doone by ỹ euyll angelles and not by the good. For ỹ good angelles torment not ỹ good soules/but the good angelles torment the euyll angelles/& the euyll angelles tormẽt ỹ euyll crystẽ soules. And it is well to byleue ỹ ỹ good angelles bysyte ofte & cõforte theyr bredren & theyr felawes/and warne them to suffer in pacyence. And yet haue they another remedy of confort of these that attende certeynly the glory to come. ¶ For they ben certeyn to haue ioye lesse than they that ben in the countre and more certeynte thã they that ben in theyr lyfe. For the certeynte of them that ben in the countre is without abydynge & drede/ for they abyde not that is to come whan they haue it presente and doubte nothyge to lese it. But the certeynte of them ỹ ben in ỹ lyfe is cõtrary. But ỹ certeynte of thẽ that bẽ in purgatory is moyenne/for they abyde to haue it & without drede. For they haue fre wyll wout drede cõfyrmed/that they may no more synne/& yet haue they an other confort that they wene alwaye that there ben made prayers and done almesse for thẽ. And perauenture it is more true/that this oppynyon is not made by euyll angelles/but by the cõmaundemẽt of the dyuyne Justyce/and by the force therof succedyge. ¶ As to ỹ thyrde it is to wyte where they ben purged in a place by hell/whiche is called purgatory/after ỹ oppynyon of dyuerse wyse men/how be it that it semed to some other/ỹ is in ỹ ayre in a place brennynge & rounde/but neuer theleſſe there ben ordeyned dyuerse places to dyuerse soules and for dyuerse causes. And that is for lyght punycyon/or for hasty delyueraũce/or for the synne commysed in that place/or for the prayer of some saynt. Fyrst for the lyght punycyon as it is shewed to some/after ỹ saynt Gregory sayth that some soules ben purged in the shadowe. Secondely for theyr hasty delyueraunce/ỹ they maye shewe vnto other how that they nede to requyre ayde/and therby myght haskely yssue out of peyne/ lyke as it is redde ỹ some fyssshers of saynt Thybalt/that fyssshed on a tyme i harueſt and toke a great ppece of yce in the stede of a fyssshe. And they were gladder therof than of fyssshe. Bycause ỹ bysshop hadde great brẽnynge of hete in his legges. And the layd ỹ yce therto/& it refressshed hym moche. ¶ And on a tyme ỹ bysshop herde the voyce of a man in the yce/& he conuered hym to tell what he was. And & voyce sayde to hym. I am a soule whiche for my synnes am tormented in this yce/& maye be delyuered yf ỹ say for me thyrty masses cõtynually togyder in thyrty dayes. And the bysshop enpryred to saye them/& whã he had sayd halfe of theym/he made hym redy to contynue forthe and saye the other And the deuyll made a dyscencyon in the cyte that the people of the cytee foughte eche agaynst other. And than the bysshop was called for to appese this discorde/and

dyd of his vestymentes and lefte to saye ỹ masse. And on the morowe he began all newe agayne/ & whā he had sayd the two parties/hym semed ỹ a great hoost hadde besyeged the cyte/so that he was cōstrayned by dyede/ & lefte to saye the offyce of ỹ masse. And after yet he began the seruyce & whan he had accomplysshed excepte ỹ last masse whiche he wolde haue begone/ all the towne and the bysshoppes house was taken by fyre. And whan his seruaūtes came to hym/and badde hym leue his masse. He sayd thoughe all the cyte sholde be brent/ I shall not leue to saye the masse. And whan the masse was doone/ the yce was molten/ & the fyre ỹ they had supposed to haue sene was but a fantasme and dyd no harme. ¶ Thyrdely for our infyrmyte/ ỹ is ỹ we knowe what great peyne is made to synners after this mortall lyfe Also diuerse places bē deputed to dyuerse soules for our instruccion/as it happened at Parys. ¶ There was a mayster whiche was chaūceler of Parys named Sylo/whiche had a scoler seke/ & he prayed hym ỹ after his dethe he sholde come agayne to hym & saye to hym of his estate. And he promysed hym so to do/and after deyed/ & within a whyle after he appered to hym cladde in a cope wryten full of argumentes fallacyous and sophymes/ & was of parchemyn/ & withinforth all full of flamme of fyre. And the chaunceler demaūded hym what he was/ and he tolde to hym. I am suche one that am comen agayne to the. And the chaunceler demaunded hym of his estate/and he sayd. This cope weyeth on me more thā a mylstone or a towre And it is gyuen to me for to bere for ỹ glory ỹ I hadde on my sophymmes & sophystycall argumentes/ ỹ is to saye deceyuable and fallacyous. The skynnes bē lyght but the flamme of the fyre withinforthe tormēteth/ & all to brenneth me. And whā the mayster Judged ỹ peyne to be lyghte the deed scoler sayd to hym that he sholde put forth his hande/and kele the lyghtnes of his peyne. And he put forthe his hande and ỹ other lete fal one droppe of his swete on it/ & ỹ droppe perced through his hande/sooner than an arowe coude be shotten thrugh/wherby he felte a merueylous torment. And the deed man sayd. I am all in suche peyne. And than ỹ chaunceler was a ferde of ỹ cruell and terryble peyne ỹ he had felte/concluded to forsayd the worlde & entred into relygyon w̄ great deuocyon. ¶ Forthly for the synne ỹ hathe be commysed in the place/as sayne Austyn sayth Somtyme soules ben punysshed in ỹ places where they haue synned/as appereth in an exemple that sayt Gregory recyteth in the fourth boke of his dyalogue/ & sayth There was a preest ỹ whiche vsed gladly a bayne/ & whan he came into the bayne/ he founde a man whome he knewe alwayredy for to serue hym. It happed on a day for his dylygent seruyce & his rewarde ỹ preest gaue to hym an holy loke/and he wepynge answered. Fader wherfore gyuest thou me this thynge. I may not ete it/for it is holy. I was somtyme lorde of this place but after my dethe I was deputed for to serue here for my synes/ but I pray ỹ that ỹ wilt offer this breed vnto almyghty god for my synnes. And knowe thou for certayne ỹ thy prayer shall be herde/ and whan than thou shalte come to walshe ỹ/ ỹ shalt not hynde me. And than this preest offered all a weke entyre sacrifyce to god for hym/ & whā he came agayne he foūde hym not. ¶ Fyfthly dyuerse places are deputed to dyuerse soules for the prayers of some sayt/as it is redde of sayne Patryke that impetred a place of purgatory in Irlande for some/of whiche ỹ hystory is wryten tofore in his lyfe. And as to the thyrde that is suffrages/ thre thynges ought to be consydered. Fyrste the suffrages that ben done. Secondely of them/for whome they ben done. Thyrdly of thē by whome they ben done. Aboute the suffrages that

ben done it is to be noted ỹ there bē foure maners of suffrages / whiche profyte vnto them ỹ ben deed / ỹ is to wyte prayers of good frendes / gyuynge of almesse / syngynge of masses / & obseruacyon of fastynges. As touchynge to that / that the prayers of frendes profyte to them it appereth by ensample of Paschasien / of whom gregory telleth in the fourth boke of his dyalogues and sayethe that there was a man of great holynesse and vertue & two were chosen for to haue bē popes / but neuertheles at the laste the chyrche accorded vnto one of theym. And this Paschasien alway by errour suffered that other / and abode in this errour vnto the dethe. And whan he was deed the bere was couered with a clothe named Dalmatyke. One that was vexed with a deuyll was brought thyder / and touched the clothe / and anone he was made hole. And a longe tyme after as saynt Germayn bysshop of capuenne went to wasshe hym in a bayne for his helthe / he founde Paschasyen Deken there and serued / and whan he sawe hym he was aferde & enquyred dylygētly what thyge so great & so holy a mā made there / & he sayd to hym that he was there for none other cause / but for that he helde and susteyned more than ryght requyred in the cause afore sayd / & sayd. I requyre ỹ that ỹ praye our lorde for me. And knowe that ỹ shalte be herde / for whā thou shalt come agayne thou shalt not fynde me here. ¶ And than the bysshop prayed for hym / and whan he came agayne he founde hym not. And peter abbot of Cluny sayth that there was a preest ỹ songe euery daye masse of requyem for all cristen soules / and herof he was accused for the bysshop and was suspēded therfore of his office. And as the bysshop went on a daye of great solempnyte in ỹ chyrcheyerde / all the deed bodyes arose vp agaynst hym sayenge. This bysshop gyueth to vs no masse / and yet he hathe taken awaye our preest fro vs. Now he shal be certeyne but yf he amende he shal deye. And than the bysshop alloyled the preest & lange hymselfe gladly for them ỹ were passed out of this worlde. And so it appereth ỹ the prayers of lyuynge people ben profytable to thē ỹ ben departed. By this that the chauntoure of parys reherseth. There was a man ỹ alwaye as he passed thrughe the chyrche yerde he sayd deprofoundis for all cristen soules. And on a tyme he was besette wt enemyes / so that for socour he lepte into ỹ chyrcheyerde / and they folowed for to haue slayne hym. And anone all the deed bodyes arose / and eche helde suche an instrument in his hande ỹ they defended hym ỹ prayed for thē / and chaced away his enemyes / puttynge thē to great fere. And the seconde maner of suffrages is for to gyue almesse / & that helpeth them that ben in purgatory / as it appereth in the boke of machabees / where it is redde ỹ Judas the moost stronge mā made a collacyon & sente to Jherusalem. xij. thousande drammes of syluer there to be offered for the synnes of deed men / remembrynge ryghtfully & relygyously of the resurrection. And how moche to gyue almesse auayleth for them that ben departed as it appereth by exemple ỹ sayntgregory putteth in his fourth boke of Dyalogues. ¶ There was a knyght ỹ laye deed & his spyryte takē fro hym and a whyle after the soule retourned to ỹ body agayne. And what he had sene and done he tolde & sayde. There was a brydge and vnder ỹ brydge was a flood foule horryble & ful of stynke / and on that other syde of ỹ brydge was a medowe swete odorraunt and aournedfull of all maner of floures. And there on that syde of the brydge were people assembled cladde all in whyte that were fylled with the swete odour of floures. And the brydge was suche / that yf ony of the mynysters wolde passe ouer the brydge / he sholde slyde & fall into that stynkynge ryuer. And the ryght wyse people passed

ouer lyghtly and surely into that delectable place. And this knyght sawe there a man named Peter/ whiche laye bounden in great weyght of yron vpon hym/ whiche whan he axed why he laye so there/ it was sayd to hym of an other he suffereth bycause yf ony man were delyuered to hȳ to do vengeaunce/ he desyred it more to do it by cruelte than by obedyence. ¶ Also he sayd he sawe there a pylgryme that whā he came to ȳ brydge he passed ouer with great lyghtnes and shortly bycause he had well lyued here/ & purely in ȳ worlde and without synne. And he sawe another named Stephen/ whiche whan he wolde haue passed his fote slode ȳ he fell halfe ouer the brydge. And than ther came some horryble blacke mē & dyd all ȳ they myght to drawe hym downe by the legges. And than came other ryght fayre creatures ryght whyte/ & toke hym by the armes/ & drewe hȳ vp. And as this stryfe endured/ this knyght ȳ sawe these thynges retourned to his body/ and knowe not whiche of them vaynquysshed. But this waye we vnderstande ȳ the wycked dedes ȳ he had done stroue agaynst the dedesse of almesse For by theym ȳ drewe hym by the armes vpwarde/ it appered that he loued almes and by the other ȳ he hadde not perfyghtly lyued agaynst the synnes of the flesshe ¶ The thyrde maner of suffrages is the oblacyon and offerynge of the holy sacrament of ȳ awter/ whiche profyteth moche to them that ben departed/ as it appereth by many ensamples/ lyke as sayntt Gregory recounteth in ȳ fourth boke of his dyalogue/ that one of his monkes named Iustus/ whan he came to his laste ende/ he shewed that ȳ he hadde hydde thre pens of golde. And therof sorowed sore/ & anone after he dyed. And than sayntt Gregory cōmaūded his bredrē that they sholde bury his body on a donghyll & thre peces of golde with hym/ sayenge thy mony be to the in perdycyon. Neuertheless sayntt Gregory commanded one of his bredren to say for hym euery daye masse. xxx. dayes lōge & so he dyd. And whā he hadde accomplysshed his terme/ the monke that was deed appered on the thyrty daye to one whiche demaunded how it was with hym. And he answered to hym. I haue be euyll at ease vnto this daye/ but I am now well. I haue this daye receyued communyon/ and this sacrifyce of the awter profyteth not onely to them that ben deed/ but also to them ȳ ben lyuyng e this worlde. ¶ It happened there was a mā whiche was wt other laboured in a roche for to dygge for syluer/ & sodaynly that roche fyll on them/ and slewe them all saue this one mā/ whiche was saued in a creuyce of the roche. But for all that he myght not yssue ne go out/ & his wyfe supposed that he had ben deed/ and dyd do synge euery day a masse for hym and bare euery daye to offrynge a loke and a pot of wyne and a cādell. And the deuyll whiche had enuye herat appered thre dayes contynually to this womā in fourme of a man & demaūded her whyder she went. And whan she hadde sayd to hym/ he sayd her. Thou goest in vayne/ for the masse is done. And thus she lefte ȳ masse thre dayes/ ȳ she dyde not synge for hym. And after this another man dygged in the same roche for syluer and herde vnder this ȳ voyce of this man/ whiche sayd to hym. Smyte lofte/ & spare thyn hande for I haue a great stone hangynge ouer my heed. And he was aferde & called mo mē to hym for to here this voyce/ & began to dygge agayne. And thā they herde semblably that voyce and than they went more nere and sayde. Who arte thou? And he sayd. I praye you to spare your smytynge for a great stone hangeth ouer my heed. And than they went and dygged on that one syde tyll that they came to hym and drewe hym out all hole. And they enquyred of hym i what maner he had so longe lyued there. And he sayd that euery daye

was brought vnto hym a lofe / a potte of wyne with a candell / sause these thre dayes. And whan his wyfe herde ỳ she hadde great Joye / and kewe well that he had be susteyned of her offerynge / and that ỳ deuyll had decepued her that she hadde doynge no malle those thre dayes. ¶ And as Peter the abbot of Cluny wytnesseth & sayth / ỳ in the towne of Ferrare in the dyocesse of granepolytan / ỳ a maryner was fallen into the see by a tempest / & anone a preest sange masse for hym / and at the last he came out of the see all sauf. And whā he was demaunded how he escaped / he sayd that whan he was in the see and almoost deed / there came to hȳ a man / whiche gaue to hym breed. And whan he had eten / he was well cōforted and recouered his strengthe / & was takē vp of a shyppe that passed by. And it was foundē that it was the same tyme that the preest offered to god the blessed sacramēt for hȳ. ¶ And the fourth maner of suffrages ỳ profyteth to them that ben deed is fastynge. Saynt Gregory in spekynge of this mater / and of thre other wytnessth it and sayth. The soules of them that ben departed bē alloyed in foure maners. By oblacyons of prestes / by the prayers of sayntes / by the almesse of frendes / and by the fastynges of theyr kynnesmē that the purueaūce done for them by theyr frendes is vayllable to thē. ¶ It is shewed by a solēpne doctour / whiche reherceth that there was a womā whiche had her husbande deed / & she was in great dyspayre for pouerte. And the deuyll appered to her / and sayd that he wolde make her ryche yf she wolde doo as he as he wolde saye to her / and she promysed to do it. And he enioyned her that the mē of the chyrche that she sholde receyue into her house / that she sholde make thē do fornycacyon. ¶ Secōdely that she sholde take in her house by daye tyme poore mē / and in the nyght dryue them out voyde & haynge nothynge. ¶ Thyrdly that she sholde in ỳ chyrche let prayers by her Janglynge / & that she sholde not cōfesse her of none of all these thynges. And at the laste as she approched towarde her dethe / her sone warned her to be cōfessed. And she dyscouered to hym what she had promysed / and sayd that she myght not be shryuen / & that her confessyon sholde auayle her nothyge. But her sone hasted her / & he sayd he wolde do penaunce for her / she repēted her / & sende for to fetche ỳ preest. But tofore or the preest came the deuylles ronnē to her / & she dyed by ỳ horryblenes of thē. Than the sonne confessed the synne of the moder / and dyd for her. viij. yere penaūce. And that accōplysshed he sawe his moder and she thanked hym of her delyueraūce. And in lyke wyse auayleth the indulgences of the chyrche. ¶ It happed ỳ a legate of the pope prayed to a knyght ỳ he wolde make warre in the seruyce of the chyrche & ryde to albygos. And he wolde therfore gyue pardō to his fader whiche was deed And ỳ knyght rode forth and abode there an hole lent. And that done his fader appered to hym more clere than they daye / and thanked hym of his delyueraunce / & as to the thyrde / that is to saye for whom the suffrages ben done. There bē. iiij. thyges to be consydered. Fyrst who ben they / to whome it may profyte. Secondly wher fore it ought to profyte them. Thyrdly it must be knowen yf it profyte to all generally. Fourthly how they maye knowe ỳ suffrages that ben done for them / as to ỳ fyrst who ben they to whome the suffrages may profyte. ¶ It is to be knowen as saynt Austyn sayth that all they that departe out of this worlde or they ben tyght good or tyght euyl / or bytwene bothe / thā the suffrages ỳ ben done for the good ben for to yelde thankynges for thē. And they that ben done for euyll ben somtyme confforte to them that lyue. And they that ben done for them that ben mydle & bytwene bothe / they ben clenlynges to them. And

they ꝑ ben ryght good/bē they that anone flee to heuen/and ben quyte offthe fyre of purgatory/& of hell also. And there bē thre maner of people/ꝑ ben chyldren baptysed martyrs/& perfyte mē/these bē they that perfytely maynteyne the loue of god/the loue of his neyghbour and good werkes. And thoughte neuer to please the worlde/ but to god onely. And yf they hadde done ony venyall syñe/it was put anone away by the loue of charyte/lyke a droppe of water in a fornayse/& therfore they were nothynge with them that ought to be brent And who that prayeth for ony of these.iij. maner people or dothe ony suffrages for theym/he dothe to them wronge. For saynt Austyn sayth/he hath wronge ꝑ prayeth for a martyr/but yf one praye for one ꝑ is ryght good of whome he doubteth that he be in heuen/than of his oraysons ben gyuen thankynges. And they come to the profyte of hym that prayeth. Lyke as Dauyd sayd. My prayer shalbe tourned in to my bosome. And to these maner of people is the heuen anone opē whā they departe Ne they fele no fyre of purgatory/& this is sygnyfyed to vs by the thre/to whome the heuen was opened. It was fyrst opened to Jhesu cryste whan he was baptysed and prayenge/by whiche is sygnifyed that the heuen is open to them that bē baptysed/bothe ponge or aged yf they deye/ anone they flee into heuen/for babtysme is clensynge of all originall synne & mortall by the vertue of the passyon of Jhesu cryste. ¶ Secōdely it was opened to sayt Stephen whan he was stoned/wherof it is sayd in the actes of the apostles. I se ꝑ heuen open/and in this is sygnyfyed that it is open to all martyrs/& they flee anone to heuē as soone as they departe. Thyrdely it was opened to saynt Johan ꝑ Euengelyste/whiche was ryght perfyte/wherof it is sayd in the apocalypse. I beheelde/ and loo the dore was open in heuen. By whiche it appereth that it is opened to perfyte men/ꝑ haue all accomplysshed theyr penaunce. And haue in them no venyall synne/or yf ony happen to be cōmysed. Anone it is cōsumed & extyncte by the ardour of charyte. And thus heuen is open to these thre maner of people whiche entre lyghtly in for to reygne perpetually. The ryght euyll and wycked men ben they ꝑ anone ben plōged into the fyre of hell. For whome yf theyr dampnacyon be knowen ther ought no suffrages be done for them After ꝑ saynt Austyn sayth. yf I knewe my fader to be in hell/I wolde no moore praye for hym that for the deuyll/but yf oni suffrages were done for a dampned mā of whome were doubte ꝑ he so were. Neuertheles they sholde not profyte hym vnto his delyueraunce/that is to saye. Fro ꝑ peynes ne do ꝑ mytygacyon of them/ne lessynge of it/ne shortynge of tyme. For as Job sayth. In hell is no redemptōn/they ꝑ ben medle good ben they that haue with them some thynge to be brent & purged/ that is to saye wood/heye/& stuble. Ofels they that ben surprysed with dethe before they myght haue accomplysshed theyr penaunce in theyr lyfe. Nor they be so good but that they nede haue suffrages of theyr frendes. Ne they ben not so euyll/but that suffrages myght profyte and ease them. and the suffrages that ben done for them ben clēsynges to them. And these bē they to whome suffrages onely mayr profyte. And in doynge suche maner suffrages/ꝑ chyrche is accustomed to obserue thre maner dayes. That is the seuenth day. The thyrtyest day/and ꝑ annyuersarye/& the reason of these thre dayes is assygned in ꝑ boke of offyce. The seuenthty daye is kept and obserued/that the soules sholde come to ꝑ sabbate of euerlastynge reste. Or because that al the synnes that they haue cōmysed in theyr lyfe/be forgyuen whiche they haue done by.vij. dayes/or that all ꝑ synnes that they haue commysed in theyr body/whiche is made of foure complexy-

ons and in they soule / in whiche ben thre powers may be forgyuē / ỹ trentall it kept whiche is in thre dyssayntes / ỹ they maye be purged of all suche thynges / as they haue synned in ỹ trynyte. And brekynge of the ten cōmaūdementes. ¶ The annyuersarye is obserued that they come fro ỹ peres of calampyte & maleurete vnto ỹ peres of perdurablyte. And lyke as we solempnyse euery yere the feest of ỹ saintes to they honour & oure profyte / ryght soo we obserue ỹ annyuersarye of them that ben deed vnto they profyte & our redemcyon. ¶ Of ỹ seconde ỹ is / wherfore ỹ suffrages ought to profyte thē. It is to wyte that it ought to profyte for thre reasones. Fyrst by reason of vnyte / for they ben one body w̄ them of the chyrche mylytaunte. And therfore they goodes ought to be comyn. Secondely by reason of dygnyte / by whiche they deserued whan they lyued ỹ these suffrages sholde profyte them. For they helpe other / and it is reason ỹ they be holpen that haue holpen other. Thyrdely by reason of necessyte / for they ben in the estate in whiche they maye not helpe thēselfe. As the thyrde it is to wyte it profyteth to all egally. It is to wyte that the suffrages yf they ben done for some in especyall they profyte more to them for whome they ben made than for other. And yf they bē done for the comyn / they profyte moost to thē that haue deserued most in his lyfe And yf they ben made egall / it profyteth them that haue moost nede. Fourthli that is to wyte / yf they knowe suffrages that ben done for thē. After saynt Austyn they maye knowe it by thre maners. Fyrste by dyuyne reuelacyon / ỹ is whan oure lorde sheweth to them suche thynges. Secondly by manyfestacion of good angelles whiche ben here alway with vs and consyder all that we do / and maye incontynent descended to them / and anone shewe it to thē Thyrdely by intymacyon of soules that gone hens and gone thyder. For the soules that gone from hens out of this worlde may well tell suche thynges and other Fourthly neuertheles they maye knowe it by experyence and by reuelacyon / for whā they fele themselfe alleged / & releued of they peyne they knowe well that some suffrages haue ben done for them. Thyrdly it is to wyte by whome these suffrages ben made that is to wyte / that yf these suffrages sholde profyte / it behoueth ỹ they ben done by them that ben in charite. For yf they ben done by euyll and synfull persones they maye not profyte to thē. Wherof is redde that whā a knyght laye in his bedde with his wyfe / and the mone shone ryght clere / whiche entred by ỹ creueces he merueyled moche. Wherfore man whiche was reasonable obeyed not vnto his maker / whan the creatures not reasonable obeyed to hym. And than began to say euyll of a knyght whiche was deed & had ben famylyer with hym. And than this knyght of whome they so talked entred into the chambre and sayd to hym. Frende haue no euyll suspecyon of ony man / but pardone me yf I haue trespaced the. And whā he had demaūded hym of his estate he answered. I am tormented of dyuers tormentes and peynes / and specyally bycause I defouled the chyrcheyerde / and hurte a man therin / and despoyled hym of his mantell whiche he ware / whiche mātell I bere on me & it is heuyer thā a moū tayne. And than he prayed ỹ knyght that he wolde do praye for hym. And than he demaūded yf he wolde that suche a preest sholde praye for hym or suche one. And the deed man wagged his heed / and answered not / as he wolde not haue hym. Than he asked of hym / yf he wolde that such an heremyte sholde praye for hym. And than the deed man answered wolde god that he wolde pray for me. And ỹ lyuynge knyght promysed ỹ he sholde praye for hym. And than the deed man sayde. And I saye to ỹ that this daye two yere thou shalt deye / &

so vanysshed awaye. And this knyghte chaũged his lyfe into better / and at that daye he slepte in oure lorde. That whiche is sayd that suffrages done by euyll men maye not profyte / but yf they ben werkes sacramẽtall / as is ỹ celebracion of ỹ masse for that maye not be defouled of an euyll mynyster. Otels yf he that is deed lefte ony goodes to dyspose by some euyll man / and sholde haue dysposed them and dyde not / lyke as it is redde that it happed / as Turpyn the archebysshoppe of Raynes sayth / that there was a noble knyght that was in ỹ batayle with Charles the graũt for to fyght agaynst ỹ mores / and prayed his colyn that yf he deyed in batayll that he sholde sell his horse & gyue ỹ pryce therof to poore people / & he dyed & that other desyred ỹ horse & receyued it for hymselfe. And a lytell whyle after he ỹ was deed appered to ỹ other knyght shynynge as the sonne / & sayd to hym. Colyn ỹ hast made me suffer peyne eyght dayes in purgatory / bycause thou gaueste not ỹ pryce of my horse to poore people. But thou shalt not escape awaye vnpunysshed. This daye vylles shall bere thy soule into hell / & I be ynge purged goo vnto the kyngedome of heuẽ. And sodaynly was great crye herde in the ayre / as of beeres / lyons / & wulues whiche bare hym awaye. Than let euery executour beware that he execute well ỹ goodes of them that they haue charge of & to beware by this exemple here tofore wryten. For he is blessed that can beware by other mẽnes harmes. And let vs praye dylygently for all cristen soules / ỹ by the meane of our prayers / almesses / & fastynges they maye be eased and lessed by theyr peynes. Amen.

Here folowethe the lyfe of saynt Wenefryde wrygyn and martyr.

After that holy man Beuno hadde do make many chyrches / and had ordeyned ỹ seruyce of god deuoutly to be sayd in them / he came to a place of a worshypfull man named Tenythe / the whiche was the sone of a noble senatoure called Elynde. And desyred ỹ he wolde gyue hym asmoche grounde as he myght buylde a chyrche on in ỹ honour of god. Than he graunted hym his askynge with good wyll / and than dyd buylde theron a fayre chyrche. To the whiche this worshypfull man / his wyfe / and his doughter Wenefryde resorted dayly for to here therin dyuyne seruyce. And than Wenefryde was sette to scole to this holy man Beuno and Beuno taught her full dylygently and enformed her perfytely in the faythe of Jhesu cryst. And this holy mayde Wenefryde gaue credence to his wordes and was so enflammed with his holy doctryne / that she purposed to forsake all worldely pleasaunces & to serue almyghty god in mekenes and in chastyte. And than it fortuned vpon a sondaye she was dysseased and she abode at home and kepte her faders hous whyle they were at chyrche. To whome there came a ponge man for to defoule her who was named Cradocke the sone of a kynge named Alane / whiche ponge man brenned in ỹ concupyscence of her / by the entysynge of the fende / whiche had enuye at this holy vyrgyne Wenefryde. And she demaunded the cause of his comỹge / and whan she vnderstode his corrupte entent she excused her and putte hym of all that she myght. And he alway abydynge this foule purpose wolde in no wyse be answered. Thã she cõsyderynge his foule desyre & ferynge lest he wolde oppresse her / fayned her as she wolde haue consented and sayd she wolde go into the chambre for to araye herselfe for to please hym the better And whã he had agreed to her / she closed faste ỹ chambre dore / & fledde pryuely by another doore towarde the chyrche. And whan this ponge man had espyed her he folowed her w̃ his swerde drawen lyke a

wood man / & whan he had ouertaken her he sayd to her these wordes. Somtyme I loued the & desyred to haue the to my wyfe But one thynge tell now to me shortly / eyther consent to me to accomplysshe my plea sure / oryels I shall slee the with this swerde. Than this blessed vyrgyne Wenefryde thought fyrmely þ she wolde not forsake þ sone of the euerlastynge kynge / for to plea se þ sone of a temporall kynge / & sayde to hym in this maner. I wyll in no wyse cõ sente to thy foule & corrupte desyre. For I am ioyned to my spouse Jhesu cryst / whi che preserueth & kepeth my vyrgynyte. And truste þ verely þ I wyll not forsake hym for all thy menaces and thretynges. And whan she had sayde thus this cursed tyraunt full of malyce smote of her heed. And in the same place where as the heed fell to the grounde / there sprange a fayre well gyuynge out habũdaũtly fayre clere water / wher our lorde god yet dayly shew eth many myracles. And many seke peo ple hauynge dyuerse dyseases haue there ben cured & heled with þ merytes of this blessed vyrgyne saynt Wenefryde / & in þ sayd well appereth yet stones besprynete and spercled as it were with blode whiche can not be had awaye by no meane. And the mosse þ groweth on þ stones is of mer ueylous swete odour / & that endureth vn to this daye. And whan the fader & moder knewe of theyr doughter they made great lamentacyon for her dethe / bycause they hadde no mo chyldren / but her onely. And whan this holy man Beuno vnderstode þ dethe of Wenefryde / & sawe the heuynes of her fader and moder / he cõforted them goodly & brought thẽ to the place where as she laye deed. And there he made a ser mon to the people declarynge her vyrgy nyte. And how she had auowed to be a re lygyous woman. And after toke vp the heed in his handes and set it into þ place where it was cut of. And desyred to all þ people þ there were present to knele dow ne / and praye deuoutely vnto almyghty god that it maye please hym to reyse her agayne vnto lyfe / and not onely for the cõ forte of her fader and moder / but for to ac complysshe þ vowe of relygyon. And whã they arose fro prayer / this holy vyrgyne arose with thẽ also made by miracle alyue agayne by the power of almyghty god / wherfore al the people gaue lawde & pray synge to his holy name for this great my racle. And euer as longe as she lyued after there appered aboute her necke a rednes rounde aboute lyke as a rede threde of syl ke / in sygne and token of her martyrdome And whan this yonge man that had thus slayne her hadde wyped his swerde on the grasse / and stode styll there beside / and hadde no power to remoeue awaye / ne to repente hym of that cursed dede. And thã this holy man Beuno reproued hym / not onely of the homycyde or slaughter / but al so bycause he obserued not the sondaye / and dredde not þ great power of god there shewed vpon this holy vyrgyne and sayd to hym. Why hast thou not contrycyon for thy mysdede / but syth thou repentest not I beseche almyghty god to rewarde the after thy deseruynge. And thanne he fell downe deed to the grounde / and his body was all blacke / and sodaynly borne awaye with fendes moost terrybly. Than after this holy mayde Wenefryde was beyled and consecrate into relygyon by the han des of this holy man Beuno / and he com maunded her the habyte in the same chyr che / that he had do make there / by þ space of seuen yere. And there to assemble to her vyrgynes of honest and holy conuersacy on whome he sholde enforme in the lawes of god. And after the seuen yere to go to some holy place of relygyon / and there to abyde the residue of her lyfe. And whan this holy man sholde departe fro her and go into Jrelãde / she folowed hym tyll she came to þ forsayd well / where they stode talkynge a longe whyle of heuely thynges

And whan they sholde departe this holy man sayd. It is the wyll of our lorde that ꝑ sende to me euery yere some token whi-che ꝑ shalt put into the streme of the well & fro thens it shall by ꝑ streme be brought into ꝑ see/ & so by the purueyaunce of god it shalbe brought ouer the see the space of fyfty myle to ꝑ place where I shall dwell/ & after they were departed she w̄ her bry-gynes made a chesyble of sylke werke/ & the nexte yere folowynge/ she wrapped it in a whyte mātell/ & layd it vpon ꝑ streme of ꝑ layd well/ & fro thens it was brought vnto this holy mā Beuno thrugh ꝑ wa-wes of the see/ by the purueaūce of our lorde Jhesu cryste. ¶ After this the blessed bry-gyne Wenefryde encreaced fro day to day in great vertue and goodnes/ & specyally in holy contemplacyons/ with her systers occupynge theym in great deuocyon and loue of almyghty god. And whā she had abyden there. vii. yere/ she departed thēs & went to the monastery/ called Wytherya-chus/ in whiche were bothe men and wo-men of vertuous and holy conuersacyon/ and whan she had cōfessed & tolde her lyfe vnto the holy abbot Elerpus/ he receyued her honourably & brought her to his mo-der. Theonie a blessed womā/ whiche had the rule & charge of all the systers of that place/ and whan Theodonye was deceas-sed out of this worlde/ this holy abbot E-lerpus delyuered to this holy bry-gyne We-nefryde the charge of ꝑ systers/ but she re-fused it/ as longe as she myght. But by constraynte she toke the charge and than lyued after warde a vertuous lyfe/ & more strayte & harder than she dyd to fore/ in gy-uynge good ensample to all systers. And whan she had cōtynued there in ꝑ seruyce of god eyght yere she yelded vp her spry-te to her maker. To whome let vs praye to be a specyall intercessour for vs. Amen.

¶ Here folowyth the lyfe of saynt Leo-narde/ and fyrst of his name.

LEonarde is almoche to saye as ꝑ odour of ꝑ people/ & it is sayde of leos/ that is people/ & of nardus ꝑ is an herbe swete smellynge for by ꝑ odour of good fame he drewe the people to hym/ by the odour of good renomme. Or Leo-narde may be sayd as gaderynge hyghe thynges. Or it is sayd of lyon. The lyon hath in hymselfe foure thynges. The fyrst is forte or strēgthe. And as ysydore sayth It is in ꝑ breest & in the heed/ & so the bles-sed saynt Leonarde hathe strength in his breest/ by the refraynynge of euyll though-tes. In ꝑ heed by cōtēplacōn of soueraȳe thynges. Secondely ꝑ lyon hathe subtyly-te in. ij. thynges. For he hathe his eyen o-pen whan he slepeth/ & dyssaceth his tra-ces whan he fleeth. & repyeth his whelpe ꝑ is deed borne/ & maketh al other beestes by hym to be in peas and rest. And in lyke wyse Leonarde repysed many that were deed in syne & many ꝑ lyued bestyally/ he fyred them in good werkes & profytable. Fourthly ꝑ lyon hath dryde in his herte af-ter ꝑ ysydore sayth. He doubteth. ij. thyng-ges/ ꝑ is ꝑ noyse of wheles. of charyottes or cartes/ & fyre brennynge. In lykewyse Leonarde doubted & in doubtynge he es-chewed all ꝑ noyse of the worlde. And ther-fore he fledde into the deserte/ and therfo-re he refused the treasours that were offe-red vnto hym.

IT is sayd that leonarde was about the yere of our lorde. v. C. & he was baptysed in ꝑ holy founte of saynt Remy-ge archebyshop of Raynes/ and was In-structe of hym/ ad enduced in holy dyscy-plynes of helthe. And the parentes & kyn-nelinē of saynt Leonarde were chyef and hyest in the palays of ꝑ kynge of Fraunce This Leonarde gate so moche grace of the kynge that all the prysoners that he vysy-ted were anone delyuered. And whan the renomme of his holynesse grewe & encrea-ced the kynge constrayned hȳ for to dwell

with hym longe tyme/tyll that he had tyme couenable/& gaue to hym a bysshoprych/& he refused it/& left all desyrynge to be in deserte/& went to Orleaunce prechynge there w̄ his broder Lyeffart. And there lyued a lytell whyle in a couēt. And than Lyeffart had desyre to dwell alone in deserte vpon the ryuer of Loyre/& Leonarde was warned by the holy ghost to preche in Guyan/& than they kyssed togyder & departed. Than Leonarde preched there/& dyd many myracles & dwelled in a forest nyghe to the cyte of lymoges. In whiche forest ỹ kyng had do make an hall or a lodge/whiche was ordeyned for hym whā he sholde go hūte. And it happed on a day/ỹ they kynge went for to hunte in ỹ forest. And ỹ quene whiche was gone thyder with hym for her recreacyon/ whiche than was great with chylde. And the trauayle endured longe/& was in poynt to perysshe/so ỹ the kynge and all the meyne wepte for the peryll of ỹ quene. And than Leonarde passed thrugh ỹ forest & herde ỹ voyce of them ỹ wepte/& was moeued with pyte and went thyder & ỹ kynge called hym/& demaūded hym what he was And he sayd ỹ he was a dysciple of saynt Remyge. And than the kynge hadde good hope/bycause he had ben enfourmed of a good mayster & brought hym to the quene & prayed hym that he wolde praye for her & for ỹ fruyt ỹ she bare/ỹ she myght gette of god double ioye. And anone as he had made his prayer/he gate of god that he requyred. Than the kynge offered hym moche golde & syluer/but he refused all/and desyred hym to gyue it to poore men and sayd. I haue no nede of suche thynges. It suffyseth to me to despyse the ryches of ỹ worlde/& to serue god in this wode and ỹ is ỹ I desyre. And thā the kynge wolde haue gyuen to hym all ỹ wode. I wyll not haue all/but almoche as I may go about with myne asse in a nyght I desyre/ whyche the kynge gladly graunted to hym/& there was made a monastery. In whiche he lyued longe in abstynece/and two monkes with hym/& theyr water was a myle fro them. Wherfore he dyde do make a pyt all drye/the whiche he fylled with water by his prayers. And named that place noble/bycause he hadde receyued it of the noble kyng. And he shone there by great myracles/that who that was in pryson and called his name in ayde/anone his bandes and fetters were broken and went away without gaynsaynge frely. And came presentynge to hym theyr chayes or yrons/and many of them that were so delyuered dwelled styl with hym and serued there oure lorde. And there were seuen of ỹ noble lygnage whiche solde away theyr goodes/and dwelled than with hym. And he delyuered vnto eche of them a parte of the wode. And by this holy ensample he drewe many to hym. And at the laste this holy mā beynge endowed with many vertues/ỹ eyght ydus of Nouembre departed out of this worlde/and slepte in oure lorde/where afterwarde for many myracles that god shewed ther/it was shewed to the clerkes of the chyrche that bycause that place was ouer lytell for ỹ great multytude of people that came thyder/ỹ they sholde do make in an other place another chyrche/& bere therin ỹ body of saynt Leonarde honourably. And than the clerkes and the people were all thre dayes in fastynges and in prayers. And on the thyrde daye they sawe all the countree couered with snowe/sauf onely that place wherin saynt Leonarde wold rest whiche was all voyde. And thyder was the body transported and the chyrche made. And the grete multytude of yrons of dyuerse maners wytnesse well how many myracles oure lorde Jhesu cryste hathe shewed for hym/ and specyally to prysonners. Of whome the fetters and yrons do hange tofore his tombe. The vycoūte of Lymoges hadde do make a great chayne/ther with to fere

all malefactours. And cõmaũded that it
sholde be fastened vnto a Tronke in his
towre. And who someuer was boũden w̃
this chayne to ỹ Tronke/there as it was
set/he myghte se no lyghte. And it was a
place ryght derke. and who so dyed there
dyed not of one dethe onely/but more thã
of a thousande tormentes. ¶ And it hap-
ped ỹ one of the seruauntes of saynt Leo-
narde was bounden w̃ this chayne with-
out deserayngе/so ỹ almost he gaue ouer
his spyryte. And than as he myght in his
courage he auowed to saynt Leonarde &
prayed hym ỹ syth he delyuered other/ỹ
he wolde haue pyte on his seruaunt. And
anone saynt Leonarde appered to hym in
a whyte vesture/& sayd. Fere ỹ nothynge
for ỹ shalt not dye. Aryse vp & bere ỹ this
chayne w̃ the to my chirche/folowe me for
I go tofore. ¶ Than he arose and toke ỹ
chayne & folowed saȳt Leonarde/whiche
went tofore hym tyll he came to ỹ chyrche
And anone as he was tofore the gates/
saynt Leonarde lefte hym there. And he
than entred into the chyrche/ and recoun-
ted to all the people what saynt Leonarde
had done and he hanged the great chayne
tofore his tombe. ¶ Ther was a certayne
mã whiche dwelled in ỹ place of saynt Le
onarde/& was moche faythfull & deuoute
to saynt Leonarde. And it happed ỹ this
good man was taken of a tyraũt/ whiche
began to thynke in hym selfe that saynt
Leonarde vnbydeth and loseth all them
that bẽ boũden in prysonnes. And ỹ myght
of yron hath no more myght agaynst hȳ/
than waxe hathe agaynst ỹ fyre. yf I set
this man in prysons Leonarde shall anone
delyuer hym/ and yf I maye kepe hym/
I shall make hym paye for his raũsonne
a thousande shelynges. I wote well that
I shall go make a ryght great and depe
pytte vnder the erthe in my towre/ and I
shall caste hym therin bounden with ma-
ny bandes/ and after I shall do make a
chest of tree vpon the mouthe of the pytte
and shall make my knyghtes to lye therin
all armed. And howbeit that yf Leonar-
de breke the prysons/ yet shall he not entre
into it vnder the erthe. And whan he had
made all this that he thought. This mã
whiche ỹ was enclosed therin/ cryed ofte
to saynt Leonarde/so that on a nyght sa-
ynt leonarde came and tourned the cheste
wherin the knyghtes laye armed/and clo-
sed them therin/ lyke as deed men ben in
a tombe/and after entred into the fosse w̃
great lyght/& toke ỹ hande of his true ser
uaunt & sayd to hym. Slepest thou or wa-
kest/lo here is Leonarde/whome ỹ somo-
che desyrest/& he for meruelynge sayd/
lorde helpe me. Anone his chaynes were
broken & toke hym in his armes/ & bare
hym ont of the towre. And than spake to
hym as a frende dothe to a frende/ & sette
hym at home in his houle. ¶ There was
a pylgryme whiche retourned fro the vy-
sytynge of saynt Leonarde/& was takẽ in
Almayne & putte hym in a pytte or fosse &
caste closed therin. ¶ And this pylgryme
prayed strongely saynt Leonarde/ & also
them ỹ toke hym/ỹ they wolde for the loue
of saynt Leonarde let hym go. For he had
uener trepaced to thẽ. And they answered
But yf he wolde paye moche moneye/ he
sholde not departe/ and he sayde be it by-
twene you & saynt Leonarde. To whome
I remytte the mater. And the nyghte fo-
lowynge saynt Leonarde appered to the
lorde of the castell/ and commaũded hym
ỹ he sholde delyuer his pylgryme. And on
the morowe he supposed he had dreamed
& wolde not delyuer hȳ. The nexte nyght
he appered to hym & cõmaunded hȳ to let
hym go/but yet he wolde not obeye. The
thyrde nyght saȳt Leonarde toke this pyl
gryme and brought hym out of the castell
And anone the towre and halfe of the ca-
stell fell/and oppressed many of them that
were within. And the pryce onely was left
too his confusyon alyue/ and hadde his
thyes broken. ¶ There was a knyght in

pryson in Brytayne/whiche ofte called on saynt Leonarde/whiche anone appered to hym in the syghte of al men/& knowynge hym. And they beynge sore abasshed entred into the pryson and brake his bandes and put them in the mannes hande/and brought hym forth before thē all beynge sore aferde. ¶Ther was an other Leonarde/whiche was of the same profession/& of one vertue/of whome the body resteth at Corbygny. And whan this Leonarde was prelate in a monastery/he was of so humylytable ỹ he was sene to be lowest of all/& moche people came to hym so faste & so many/that they ỹ were enuyous sayde to ỹ kynge Clotayre/ỹ yf he toke not good hede to ỹ realme of Fraūce/he sholde suffre dōmage/& ỹ great by Leonarde/whiche gadered to hym moche people vnder ỹ shadowe of relygyon. And than this cruel kynge cōmaūded ỹ he sholde be chaced away. But ỹ knyghtes ỹ came for to chace hym were so cōuerted by his wordes/that they were cōpunct & promysed to be his dysceples. And than the kynge repented hym/& requyred pardone of hym/& putte fro thē hym ỹ had so myssayd of hym/and fro theyr goodes & honours/& loued moche saynt Leonarde/so ỹ vnneth ỹ kynge wolde not restablysshe thē agayne to theyr estate at the prayers of ỹ holy saynt. And this holy saynt Impetred & had graunte of god/ỹ who someuer were holde in pryson/& prayed i his name ỹ he sholde anone be delyuered. ¶And on a daye as he was in his prayers a tyght great serpent stretched hym fro ỹ fote of saynt Leonarde a lōge on his breest/& therfore he neuer lefte his orayson. And whan he had accōplysshed his orayson/he sayde to ỹ serpente. I knowe well ỹ syth ỹ begynnynge of thy creacōn/ỹ tormēteste mē almoche as ỹ mayst But thy myght is gyuen to me nowe/do to me now that whiche I haue desermed. And whan he had sayd thus/the serpent sprange out of his hāde/& fyll downe deed at his fete. ¶After this on a tyme whā he appeased two bysshops ỹ had ben in dysorde/he sayd ỹ he sholde on the morowe fynysshe his lyfe/& so he dyd. And ỹ was aboute the yere of our lorde. v.C.lxx.

¶Here foloweth the lyfe of foure crowned martyrs.

The foure crowned martyrs were Seuerus/Seuerynus/Capforus/& Victorinus whiche by the cōmaundement of Dyocleſyan were betē w̄ plommettes of lede vnto the deth. The names of whome coude not be founden/but after longe tyme they were shewed by dyuyne reuelacōn. And it was establisshed ỹ theyr memory sholde be worshypped vnder the names of. v. other martyrs/ỹ is to wyte/Claudyen/Castor/Symphorian/Nycostrate/& Symplycyen/whiche were martred. ij. yere after ỹ. iiij. martirs. and these martyrs knewe all ỹ crafte of sculpture or of kerynge/& Dyocleſyan wolde haue cōstrayned thē to haue kerued an ydoll. But they wolde not entayle ne kerue it ne consent to do sacrifyce to ỹ ydolles. And than by ỹ cōmaundement of Dyocleſyan they were put in tonnes of leed all lyuynge/& cast into ỹ see/aboute ỹ yere of oure lorde. ij. C. lxxx. & vij. & Melachies ỹ pope ordeyned these foure sayntes to be honoured/& to be called four crowned martyrs before ỹ theyr names were founden/and though theyr names were afterwarde founden & knowen/yet for ỹ vsage they ben alway called ỹ. iiij. crowned martyrs.

¶Here foloweth the lyfe of saynt Theodore/and fyrst of his name.

Theodore is sayd of theos that is almoche to say as god & of das/that is to say gyue/& of rus ruris/that is a felde. And thus Theodorus is almoche to say/as felde gyuen of god. For he gaue hym to god/& renounced the feide of chyualry

of the Emperoure.

Theodore ſuffered deth vnder Dyocleſyan and Maxymyan in the cyte of Maryne. And whā the prouoſt ſayde to hym/ þ he ſholde do ſacrifyce/ & retourne to his fyrſt chyualry. Theodore anſwered. I ſerue my god and his ſone Jheſu cryſt. To whome the prouoſt ſayd. Than thy god hathe a ſone. And Theodore ſayd ye certaynly. To whō þ prouoſt ſayd. Of whō may we knowe hȳ. And theodore ſaid For ſothe ye may well knowe hym & go to hym. And than there was a terme gyuē to ſaynt Theodore for to do ſacrifyce to the ydolles. And he entred into the temple of Mart by nyght / and put fyre in it vnder and brent all the temple. And thā he was accuſed of a mā þ had ſene hym/ and was encloſed in the pryſon for to dye there for hunger. And than oure lorde appered to hym & ſayd. Theodore my ſeruaunt haue thou good hope for I am with the. Than came to hȳ a great cōpany of men cladde in whyte/ þ dore beynge cloſed & began to ſynge w̄ hym. And whan the kepers ſawe that/ they were aferde and fledde. Than he was takē out & warned to do ſacrifyce and he ſayd. Yf thou brenne my fleſſhe by fyre & cōſumeſt it by diuine tormentes I ſhall neuer reny my god/ as longe as my ſpyryte is in me. Thā he was hanged on a tree by the cōmaundement of the emperoure & cruelly his body was rente & torne with hokes of yron þ his rybbes appered Than þ prouoſt demaūded of hym. Theodore wylt thou be with vs/ or with thy god cryſt. And Theodore anſwered. I haue be with my Jheſu cryſt & am/ & ſhalbe. Thā the prouoſt cōmaunded that he ſholde be brent in a fyre / in whiche fyre he gaue vp his ſpyryte/ but the body abode therin w̄out hurte. About the yere of oure lorde. ij. C. lxxvij. And all the people were replenyſhed w̄ ryght ſwete odour/ & a voyce was herde whiche ſayd. Come to me my frēde & entre into þ Joye of my lorde. And many of the people ſawe the heuen open.

Here foloweth þ lyke of laynt Martyn/ and kyrſt of his name.

Martyn is as moche to ſaye as holdynge. Marthe that is the god of batayle agaynſt vyces & ſynnes. Or martyn is ſayd as one of the martyrs. For he was a martyr by his wyll and by his mortyſyenge of his fleſſhe. Or Martyn is expowned thus as deſpyſynge prouokynge or ſeygnouryenge. He deſpyſed the deuyll his enemy/ he prouoked the name of oure lorde to mercy / & he ſeygnoryed ouer his fleſſhe/ by cōtynuall abſtynēce in makynge it lene. Or whiche þ fleſſhe reaſon or courage ſholde domyne/ as ſayt Deuys ſayth in an epyſtle to Demophyle. Lyke as a lorde domyneth ouer his ſeruaūt/ or fader his ſone/ or an olde man a yonge wanton/ ſo ſholde reaſon domyne his fleſſhe. Seuerus whiche otherwyſe is called Sulpicius / dyſcyple of Martyn wrote his lyfe/ whiche Seuerus genandius remēbred & nombreth ymonge the noble men.

Martyn was borne in the caſtell of Sabarye in þ towne of Panonye But he was nouryſſhed i ytaly / at pauye with his fader / whiche was mayſter & tribune of the knyghtes vnder Conſtancyen and Julyen Cezar. And Martyn rode w̄ hym / but not w̄ his wyll. For fro his yōge infancie he was inſpyred dyuynely of god And whā he was. xij. yere olde he fledde to þ chyrche agaynſt þ wyll of all his kynneſmē / and requyred to be made newe in the fayth / & fro thens he wolde haue entred into deſerte / yf infyrmyte hadde not lette hym. And as þ emperoure had ordeyned þ the ſones of auncyent knyghtes ſholde ryde in ſtede of theyr faders/ & martyn whiche was. xv. yere olde was cōmaūded to do þ ſame / & was made knyght/ &

was content wᵗ one seruaũt / & yet oftentymes martin wolde serue hym & drawe of his botes. ¶ In a wynter tyme as mertin passed by ẏ gate of Amyens / he mette a poore man all naked to whome no man gaue ony almesse. Than martyn drewe out his swerde & carfe his mantell therwith in. ij. pyeces in the mydle / & gaue ẏ one halfe to ẏ poore man / for he had nothynge elles to gyue hym / & he cladde hymselfe with that other halfe. The next nyght folowynge he sawe our lorde Jhesu cryste in heuen clothed wᵗ that parte ẏ he had gyuē to ẏ poore man. And sayde to the angelles ẏ were aboute hym. Martyn yet new in the fayth hathe couered me with his vesture. Of whiche thynge this holy man was not enhaũced in vayngloxy / but he knewe therby the bounte of god. ¶ And whā he was xbus. yere of aege / he dyd do baptyse hym selfe / & promysed ẏ he sholde renounce the dygnyte to be the Judge of the knyghtes / & also ẏ wolde yf his tyme of his prouost were accõplysshed. Than helde he yet chyualry two yeres. And in the meane whyle the barbaryns entred ymonge ẏ frenshe men. And Julyan Cezar whiche sholde haue foughten agaynst them / gaue great monye vnto the knyghtes. And Martyn wyllynge no more to fyghte refused his gyfte / but sayde to Cezar. I am a knyght of Jhesu cryst / it appertayneth not to me for to fyght. Than Julyan was wroth & sayd ẏ it was not for grace of relygyon ẏ he renoũced chyualry / but for fere & drede of ẏ prelent batayll folowynge. To whome Martyn not beynge aferde sayde to hym. Bycause that ẏ holdest it for cowardyse / & ẏ I haue not do it for good fayth / I shalbe to morowe all vnarmed tofore the batayll. And shalbe protected / and kepte by ẏ sygne of the holy crosse. And not by sheldene by helme / and shall passe thrugh the batayles of the enemyes surely. And than he was commaũded to be kepte / for to be on the morowe all vnarmed agaynst the enemyes. But on the morow the enemyes sende messangers ẏ they wolde yelde them and theyr goddes. wherof it is doubte / but that by the merytes of this holy man that this victory was hadde wout sheddynge of blode. ¶ And than forthon he lefte chyualry / and went to saynt Hylarye bysshop of Poytyers / and he made hym acolyte. And he was warned of oure lorde in his slepe that he sholde yet vysyte his fader & moder / whiche yet were paynyms / & also he sholde suffer many trybulacyons. For as he went ouer the mountaynes he fell ymonge theues. And whan one of the theues had lyfte vp an axe for to haue smyten hym in the heed / he bare the stroke with his ryght hande. And than that other toke his handes / & bounde them behynde hym at his backe / & delyuered hym to an other to holde hym. And it was axed of hym yf he were aferde or doubted. To whō Martin answered ẏ he was neuer tofore so sure for he knewe well ẏ the mercy of god was redy / & wolde come in temptacyons. And than began to preche to the theefe / and conuerted hym to the fayth of Jhesu cryste And thā the theefe brought Martyn forth on his waye / and after lyued a good lyfe. And whan he was passed Melane the deuyll appered to hym in a mannes lykenes & demaunded hym whyder he went / and he sayd thyder / where as our lorde wolde ẏ he sholde go. And the deuyl sayd to hym whyder somer thou goest ẏ deuyll shall al waye be agaynst the. And Martyn answered to hym. Our lorde is my helper / & therfore I doubte nothynge ẏ maye be done to me. And than anone ẏ fende vanyshed awaye. Than he went home and conuerted his moder / but his fader abode styll in his errour. Annd whan the heresy aryēne grewe in the worlde / he was beten opēly & put out of ẏ cyte & came to Melane / & dyd do make there a monastery / but he was caste out of the arryens / & went with one preest onely into the yle of Galmary / and

there toke for his mete herbes/& ymonge other he toke an herbe enuenymed whiche was named Hereborus. And whā he felte ꝑ he sholde dye/& was in peryll/he chaced awaye all the peyne & peryll of ꝑ venym by ꝑ vertue of ꝑ prayer. And thā he herde ꝑ the blessed Hylarye retourned fro his exyle/and went to mete hym. And ordeyned a monasteri by poytiers/& there was renued in the fathe whiche he hadde in keppynge. And whā he went a lytell out & came agayne/he founde hym deed without baptysme. And than he went into his cell/& brought ꝑ corps thyder/& there kneled by the corps and by his oraysones he remysed hym in his lyfe agayne. And as the same reherceth oft/ꝑ whan ꝑ sentēce was gyuen agaynst hym/and was put in a derke place/& two angelles sayd to the Judge. This is he for whome Martyn is pledge. And than he cōmaūded ꝑ he sholde be remoeued vnto his body/and so was yolden alyue by Martyn/& also he restabysshed ꝑ lyfe to another ꝑ was hanged/& truely whan the people of Toures had no bysshop they requyred strongely hym to be theyr bysshop and he refused it. But there was one whiche was cōtrary to hȳ bycause he was of vyle habyte & dyspysable of chere/and one there was ymonge ꝑ other/whiche was named defensor/and whan the lector was not present an other toke the psalter & redde the fyrst psalme ꝑ he founde. In whiche psalme was wryte this verse. Ex ore infancium. God thou hast perfourmed ꝑ lawde by the mouthe of chyldren & yonge soukers. And for thyn enemyes ꝑ shalt destroye thyne enemy defensoure/& thus ꝑ defensour was chaced out of the towne/by all ꝑ people. And thā he was ordeyned bysshop. And bycause he myght not suffer ꝑ tumulte ne the noyse of the people/he establysshed a monastery a two leges fro the cyte/& there he lyued in great abstynence with foure score dysciples/of whome dyuerse cytees chosen of thē to be theyr bysshoppes. And there was a corps in a chapell whiche was worshypped as a martyr/and saynt Martyn coude fynde nothynge of his lyfe ne of his merytes. ¶ He came on a daye on the sepulcre of hym & prayed vnto oure lorde ꝑ he wolde shewe to hym what he was/and of what meryte. And than he tourned hym on ꝑ lyft syde & sawe ther a ryght obscure & derke shadowe. Than saynt Marke cōiured hym/& demaunded hym what he was. And he sayde to hym that he was a theefe/& ꝑ for his wyckednesse was slayne. And than saynt Martyn cōmaūded that ꝑ awter shold be destroyed. ¶ It is redde in the dyalogue of Seuere and Gall disciples of saynt Martyn that there ben many thynges lefte out in ꝑ lyfe of saynt martyn/whiche ben accomplysshed in ꝑ sayde dyalogue. Soon a tyme saynt Martyne went to Valentynyen the emperoure for a certayne necessyte. And ꝑ Emperoure knewe well that he wolde requyre suche a thyng/as he wolde not gyue to hym/and martin came twyes to haue entred/but he myght not entre. Than he wrapped hym in heyre & caste asshes on hym/& made his flesshe lene all an hole weke by fastynges & dyd great abstynence. And than the angell warned hym to go to the palays/and no mā sholde gaynsaye hym/and than he went to ꝑ emperour. And whan he sawe hym/he was angry bycause he was let to come in/& wolde not aryse agaynst hym/tyll ꝑ the fyre entred into his chambre/& felte the fyre behynde hym. Thā he arose all angry & cōfessed ꝑ he had felte ꝑ vertue dyuyne. And began to enbrace saynt martyn and graunted to hym all that he desyred/and offered to hym many gyftes/but he refused & toke none. And this dialogue it is redde how he reysed the thyrde deed persone/for whā a yongelynge was deed his moder prayed saynt Martyn with wepynge teeres for to reyse hym to lyfe. And he kneled downe & made his prayer/& the

chylde arose tofore the all. And all ỹ paynyms ỹ sawe this cõuerted the to ỹ fayth of Jhesu cryst. And all thynges obeyed to this holy mã / as well thynges not sensyble as vegetatyfe & not reasonable / as thynges insencyble / as ỹ fyre & water / for whan he had cõmaũded to set fyre in the temple / ỹ flamme was brought with the wynde vpõ an house that was ioynynge. And he moũted vpon ỹ house / & sette hym selfe agaynst the fyre / & anone ỹ flamme retourned agaynst ỹ myghte of ỹ wynde so ỹ there was sene the fyghtynge of ỹ elemẽtes. And whã a shyppe sholde perysshe in the see / there was therin a marthaunt whiche was not crystened / & escryed & sayd. God & saynt Martyn helpe vs. And anone ỹ tempest ceased / & the see became all styll & euen. And also them obeyed thynges vegetatiues as trees / for he destroyed in a place ryght olde trees. And ther was a tree of a pyn whiche was dedyed to the deuyll / & he wolde haue raced downe the tree / & the vylayns & paynyms wsayd hym so ỹ one of them sayd to hym / yf thou hast affyaũce in thy god / we shall hewe downe this tree and thou shalte receyue it / and yf thy god be with the as thou sayst / thou shalt escape & he graunted it. And than ỹ tree was hewen & bounden for to fall on hym. And whan it sholde fall he made the sygne of ỹ crosse agaynste it / & it felle on ỹ other syde / and slewe almoost all the vylayns that were there. And than ỹ other were cõuerted to the fayth whã they had sene this myracle / & many beestes not reasonable obeyed to hym. Lyke as it is redde in the dyalogue. Houndes folowed an hare / & he cõmaũded the to leue to folowe them. And anonne they taryed and abode styll lyke as they hadde ben ouercomen.

¶ And a serpent passed ouer a ryuer / and the blessed saynt Martyn sayd to the serpent. I cõmaunde the in the name of almyghty god ỹ ỹ retourne anone. And the serpent retourned by the wordes of saynt Martyn & went to ỹ other syde. And than saynt Martyn sayd all weppynge. The serpentes vnderstande me well / and the men wyll not here me. ¶ On a tyme as a houde barked on one of the dyscyples of saynt Martyn / ỹ dyscyple retourned and sayde to the houde. I cõmaunde the in ỹ name of saynt Martyn ỹ thou holde thy peas / and anone the hounde was all styll as his tongue hadde be cut of. The blessed saynt Martyn was of great humylyte / for he mette at Parys a foule lepre horryble to all men / he kyssed hym & blessed hym / and anone he was all hole. ¶ Whã he was secretely in ỹ reuestyarye he had no chayre / ne no man neuer sawe hym in the chyrche syt / but in his cell he sate vpon a threfote stole / he was of moche great dygnyte / for he was lyke vnto ỹ apostles / & that was by the grace of the holy ghost that descended in hym in lykenesse of fyre / lyke as he descended in the apostles. And the apostles vysyted hym / lyke as he had be sene of the And it is redde in the dyalogue / ỹ he satte on a tyme alone in his cell / & Ceuere and Galle abode hym without the gates / the whiche were smyten ryght sodeynly with great fere. For they herde dyuerse people speke togyder within ỹ cell. And thã they tolde to saynt Martyn / & saynt Martyn sayd. I wyll tell it to you / but I pray you to tell it to no body. Agnes / Cecle / & Mary came to me & confessed ỹ they had ofte vysyted hym. And also Peter and Poule were come ofte and vysyted hym. And he was of great humylyte / whan the emperoure Marymyen had on a tyme boden hym to a feest / ỹ drynke was brought to Martyn for to dryke. And eche mã wende ỹ he wolde haue gyuen after to ỹ kynge / but he gaue it to his preest / for he wyste well ỹ there was none worthy to drynke tofore the preest / & Judged in hymselfe ỹ it was not a thynge worthy yf he had gyuen it to the kynge or his neyghbours tofore the preest. He was of moche grete pa

cyence/for he kepte so great pacyēce/that he ỹ was souerayne preest was ofttymes hurte of his clerkes wōute punysshynge thē/ne therfore put he thē not out of charyte/neuer man sawe hym angry/ne neuer man sawe hym wepe ne laughe/ne neuer was in his mouthe but Jhesu cryste/ne in his herte put pyte peas & mercy. It is redde in ỹ same dyalogue ỹ saynt Martyn was cladde wt a sharpe clothynge bleswe/& wt a great cours mantell hangynge here & ther vpon hym & rode vpō his asse. And horses that came agaynst hym were aferde of hym in suche wyse ỹ they ỹ rode on them fyll downe to the erthe. And than they toke Martyn & bete hym greuously & he sayenge nothynge suffered gladly the strokes/& they enforced them to bete hym more/& hȳ semed that he felte no harme/ne sette not by ỹ strokes/ne was not moeued ne angry wt them. And than they retourned to theyr horses whome they foūde lyenge fast to ỹ grounde/& they myght no more moeue thē than a roche/tyll they tourned to saynt Martyn & cōfessed theyr synne & trespace & that they hadde so done by ygnorāunce & prayed hȳ to pardon thē and to gyue them lysence to departe/and so he dyd. And than the beestes arose and wēt forth theyr waye a good pace. He was of great prayers/for there was neuer houre ne moment/as it is sayd in his legende But that he prayed/orels wente to his lesson. For he neuer ceased/but he redde or prayed in his courage/for lyke as it is a custome to ỹ smythes that werke in yrō/that other whyle whan they smyte the yron for to alege & ease them of theyr labour they smyte on the stythye or anduele. In lyke wyse saynt Martyn alwaye whan he laboured or dyde ony thynge he prayed cōtynually. He was alwaye of great cruelte towarde hymselfe/and harde and sharpe. Seuere sayth in an epystle vnto Eusebe/that on a tyme whan he came into ỹ place of this dyocese/ỹ clerkes had made redy for hym a bedde full of strawe. And whan he laye therupon/he doubted that it was softer than it was whiche he was woned to lye on/for he was accustomed to lye on the bare grounde/& but one couerlete of hayre vpon his bedde/& than he beynge angry arose and threwe away the strawe & layde hym downe on the bare grounde. And about mydnyght al that strawe was sette a fyre. Martyn arose/and supposed to haue escaped & myghte not/for he was so enuyronned with fyre/that his clothes brēned. And thā he retourned to his prayers accustomed and made the sygne of ỹ crosse/and abode in the mydle of the fyre without ony touchynge of it/and lefte the flammes well smellynge and swetely/whiche he had tofore foūden euyll brennynge And than the monkes were all moeued & ranne thyder and founde saynt Martyn in the mydle of the flammes wout hurte And they had supposed that he hadde be all destroyed and brent with the fyre. And he was moche pyteous agaynste thē that wolde be repentaunt/and be penytente/than wolde he receyue them in ỹ bosome of pyte. And thā the deuyll reproued this holy man saynt Martyn/bycause he receyued to penaunce them that had ones fallen. And saynt martyn answered to hȳ Yf thou most cursed wretche woldest leue to torment the people and repente the of thy cursed dedes/I wolde trust somoche in our lorde that he sholde gyue to the his mercy. He was moche pyteous vnto the poore people. It is redde in the sayd dyalogue that ỹ blessed saynt Martyn wente on a tyme to the chyrche/and a poore mā folowed hym & saynt martyn cōmaūded his archedeken that he sholde go clothe this poore man. And whan he sawe he taryed ouer longe to clothe hym he entred into the sextrye and dyde of his owne cote/& gaue it to the poore man/and commaunded that he sholde go his way anone. And whan the archedeken warned hym to go

to the seruyce of Martin sayd ꝑ he myght not go tyll the poore man were clothed/ & ment hymselfe/ but he vnderstode hym not/for he sawe hym clothed & couered wt his cope/and wyst not that he was naked vnder/& therfore he rought not of ꝑ poore man. And thā he sayd to hꝝ/ why bryngeye nothynge for the poore man/bryngeye me than a vesture & let me be clothed for ꝑ poore man. And than he beynge constrayned went to ꝑ market and bought a vyle cote and a shorte for .v. pens/whiche was nought worth/ & came & angerly threwe it downe to his fete/& saynt Martyn toke it vp and cladde hym with all secretely. And the sleues came to his elbowes/ and the lengthe was but to his knees/and so went to synge the masse/and as he sange masse a great lyght of fyre descēded vpon his heed/& was sene of many there. And therfore he is sayd lyke and egall to the apostles. And to this myracle addeth mayster Johan Belethe/that whan he lyfte vp his handes at the masse as it is of custome ꝑ sleues of ꝑ aulbe stode downe vnto his elbowes. For his armes were not great ne flesshely/and ꝑ sleues of his cote came but to his elbowes/so ꝑ his armes abode all naked. Than were broughte to hym by myracle sleues of golde/ and full of precyous stones of angelles/ whiche couered his armes conuenably. ¶ He sawe on a tyme a shepe shorne and sayde. This hath accomplysshed the commaundemēt of the gospell/for he had two cotes/& hath gyuen one to hym ꝑ had none/ and thus sayd he ye oughte to do/ he was of great power to chace awaye the deuylles/ for he put them out of ttymes fro dyuers people It is redde in the same dyalogue that a cowe was tormented of ꝑ deuyll/and was woode/& cōfounded moche people. And as saynt Martyn and his felawshyp sholde make a vyage/this wood cowe ranne agaynst them. And saynt Martyn lyfte vp his hāde/and cōmaūded her to tary. And she abode styll without moeuynge. Than saynt Martyn sawe the deuyll/ whiche sate vpon the backe of the cowe & blamed hym/& sayde to hym. Departe ꝑ fro this mortall beest/& leue to torment this beest that noyeth nothynge/ & anone he departed. And the cowe kneled downe to the fete of this holy man/& at his cōmaūdemente she retourned to her company full mekely He was of great subtylyte. For he knewe ꝑ deuylles/they coude not be hydde frome hym. For in what place they put thēselfe in/he sawe them. For somtyme they shewed them to hym in fourme of Juppyter/ or of Mercurye/& of otherwhyle they transfygured them in lykenes of Uenus or Mynerue/whome euerychehe knewe/ & blamed thē by name. ¶ It happed on a daye that ꝑ deuyll appered to hym in ꝑ fourme of a kynge in purpre/and a crowne on his heed wt hosen & shone gylte/ wt an amyable mouthe and gladde chere and bysage and whan they were bothe styll a whyle/ the deuyll sayd. Martyn knowe ꝑ whome thou worshyppest. I am cryst ꝑ am descēded into erthe/& wyll fyrste shewe me to ꝑ. And as saynt Martyn al merueyled sayd nothynge/yet ꝑ deuyll sayd to hꝝ. Wherfore doubtest thou Martyn to byleue me whan thou seest that I am cryst. And thā Martyn blessed of ꝑ holy ghost sayd. Our lorde Jhesu cryst sayth not ꝑ he shal come in purpre/ne wt a crowne respiēdyssh hynge I shall neuer byleue that Jhesu cryst shal come/but yf it be i habyte & fourme suche as he suffered dethe in/& that the sygne of the crosse be borne tofore hym/ and with that worde he vanyssshed awaye/and all ꝑ hall was fylled wt stynke. ¶ Saynt Martyn knewe his dethe lōge tyme tofore his departynge/the whiche he shewed to his brethren. And whyles he vysyted the dyocese of Tōures/ for cause to appease dyscorde that was there. And as he went he sawe in a water byrdes that plonged in ꝑ water/whiche awayted & espyed fysshes

and ete them. And thā he sayd in this maner. Deuyls espye soles they espye them ꝑ ben not ware/they take thē that knowe not/but ben ygnorañt & deuoure them ꝑ ben taken/and they maye not be fulfylled ne sacyate with them that they deuoure. And than he commaunded them to leue ꝑ the water/and that they sholde go into deserte countrees. And they assembled thē/ and went vnto the woodes and moũtaynes. And thā he abode a lytell in that dyocese/and began to wexe feble in his body/ and sayd to his dyscyples that he sholde departe & be dyssolued. Than they all wepynge sayde. Fader wherfore leuest thou vs/or to whome shalt thou leue vs all desolate & dysconforted/ꝑ rauysshynge wolues shall assayle thy flocke & beestes. And he moeued with theyr weppynges wepte also/& prayed sayenge. Lorde yf I be yet necessary to thy people. I refuse nothyge the labour thy wyll be fulfylled. He doubted what he myght beest do. For he wolde not gladly leue thē/ne he wolde not longe be departed fro Jhesu cryst. And whan he had a lytell whyle ben tormented with ꝑ feuers/& his dyscyples prayed hym/where as he laye in ꝑ asshen dust/& hayre ꝑ they myghte laye some strawe in his couche where he laye/he sayd. It apperteyneth not but that a crysten man sholde dye in hayre and in asshes/& yf I sholde gyue to you an other ensample I my selfe sholde synne. And he hadde his handes and his eyen towarde ꝑ heuen & his spyryte was not losed frome prayer. And as he laye towarde his bredrē he prayed ꝑ they wolde remoeue a lytell his body/& he sayd. Bredren let me beholde more the heuen than the erthe/so that the espyryte may adresse hym to our lorde. And this sayenge he sawe the deuyll that was there. And saynt martyn sayd to hym. Wherfore standest thou here thou cruell beest/ ꝑ shalt fynde in me nothynge synfull/ne mortall. The bosome of Abraham shall receyue me. And with this worde he rendred and gaue vp to our lorde his spirite. In the yere of oure lorde iij. hondred. lxxx. and. viij. And the yere of his lyfe. lxxx. and one/& his chere shone lyke as it hadde ben glorifyed. And the voyce of angelles was herde syngynge of many that were ther. And they of Poytyers assẽbled at his dethe/as well as they of toures. And there was great altercacyon. For ꝑ poyteuyns sayd. He is our mõke/we requyre to haue hym. And ꝑ other sayd. He was taken frome you/& gyuen to vs. And at myd nyght all the poyteuyns slepte/& they of Toures put hym oute of his wyndowe/and was borne with great Joye/& hadde ouer ꝑ water of leyre by a bote vnto the cyte of Tourcs. ¶ And as Seuer ꝑ bysshop of Coleyne on a sonday after matyns bylyted & wente abounte ꝑ holy places ꝑ same houre that saynt martyn departed out of this worlde he herde the angelles syngynge in heuē. Than he called his archedeken/and demaunded hym yf he herde ony thyge/& he sayd nay. And ꝑ bysshop bad hym to herkē dylygẽtly. And he begā to stretche forth his neck & adressed his eeres & lent vpon his staffe Than ꝑ bysshop putte hymselfe to prayer for hym. Than he sayd ꝑ he herde voyces in heuen. To whome ꝑ bysshop sayd. It is my lorde saint Martyne whiche is departed out of this worlde/& the angelles bere hym now into heuen/& the deuylles were at his passynge/but they foũde nothynge in hym/and went awaye all cõfused/and the archedeken marked the daye and the houre/and knewe verely after that saynt Martyn passed out of this worlde ꝑ same tyme. And Seuere the monke whiche wrote his lyfe/as he slepte a lytell after matyns/lyke as he wytnesseth in his epystle. Saynt Martyn appered to hym clad i an aulbe/his chere was to beholde ryght amyable/swete/and clere/his eyen were bryght/clere/& full of lytell sparcles/his heere was of purple colour/& he helde a bo

ke in his ryght hãde/whiche ỳ sayd Seuere had wryten of his lyfe. And whan he had gyuen hym his blessynge/he sawe hỹ mount vp into heuẽ/& as he couyeted for to haue gone w̃ hỹ he awoke. And anone messangers came whiche sayd ỳ same tyme saynt Martyn departed oute of this worlde/& in ỳ same day saint ambrose bysshop of Melane sange masse/& slepte vpõ the awter bytwene ỳ lesson of ỳ prophecy & the epistle/& none durst wake hym. And ỳ subdeken durst not rede ỳ epystle wout his leue/& whan he had slepte ỳ space of iij. hourcs/they awoke hym & sayd. Syr ỳ houre is passed/and ỳ people ben wery for to abyde/ wherfore commaunde ỳ the clerke rede ỳ epystle/& he sayd to them be not angry/Martyn my broder is passed vnto god/& I haue done ỳ office of his departynge & burynge/& I coude no soner accõplysshe ne make an ende of ỳ last oraysson/bycause ye hasted me so sore. Than they marked they day and ỳ houre. And they founde ỳ saynt Martyn was than passed out of this worlde/& gone to heuen Mayster Johan Beleth sayth/ỳ kynges of Fraũce were woned to bere his cope in bataple/& bycause they kepte this cope/ they were called chapellayns. And after his dethe ỳ yere. lxiiij. whan saynt Perpetue hadde enlarged his chyrche/& wolde transporte ỳ body of ỳ blessed saynt Martyn therin. They were in kaytynges & bygyles/ones/twyes/thryes/& they myght in no wyse moeue ỳ sepulcre. And as they wolde haue lyfte it/a ryght olde fayre mã appered to them & sayde. Wherfore taryc/se ye not ỳ saynt Martyn is all redy for to helpe you yf ye set your hãdes w̃ hym. And than anone they lyfte vp the sepulcre and brought it to ỳ place wher as he now is worshypped. And than this olde man vanysshed awaye. This trãslacyon was made in the moneth of Juyllet. And it is sayd that there was than. ii. kelawes/one lame/& that other was blynde. The lame man taught ỳ blynde man ỳ waye/and ỳ blynde mã bare ỳ lame man/& thus they gate moche money by truaundyse. And they herde saye ỳ many seke men were healed/whan ỳ body of saynt Martyn was borne out of ỳ chyrche on processyon/and they were aferde/leste the body sholde be brought tofore theyr hous & that paraũture they myghte be heled/whiche in no wyse they wold not be/for yf they were healed they sholde not gette somoche money by truaũdyse as they dyd/& therfore they fledde fro ỳ place & went to another chyrche/where as they supposed that ỳ body sholde not come. And as they fledde they encountred & mette the holy body sodeynly vnpurueyed/and bycause god almyghty gyueth many benefaytes to mẽ not desyred/& that wolde not haue them/they bothe were heled agaynst theyr wyll/and were sory therfore. ¶ And saint Ambrose sayth thus of the holy saynt Martyn. He destroyed the temple of the cursed errour/ he reysed ỳ baners of pyte/he reysed deed men/he cast deuylles out of bodyes i whiche they were/and alleged by remedye of helthe them that trauayled i dyuerse maladyes and sekenesse. And he was foundẽ so perfyte that he cladde Jhesu cryste in stede of a poore man. And the vesture that the poore man hadde taken/ỳ lorde of all the worlde cladde hym with al. That was a good largesse that dyupnyte couered. O glorious vesture and inestymable gyfte clothed/& couered bothe that knyght and the kynge. This was a gyfte that no mã may prayse of whiche deserued to clothe ỳ deyte/lorde thou gauest to hym worthely rewarde of thy cõfessyon/thou puttest vnder hym worthely the cruelte of the Arrycns and he worthely for ỳ loue of martyrdome neuer dredde the tormentes of the persecutours/what shall he receyue for ỳ absolucyon of his body/that for the quantyte of lytell vesture whiche was but halfe a mantell deserued to clothe and couer

god and also to se hym. And gaue so great medycyne to them that trusted god / that some he heled by his prayers & other by his cõmaundementes. Than let vs pray to saynt Martyn. &c.

Here folowyth ỹ lyfe of saynt Bryce and fyrst of his name.

Bryce is sayd of breos that is to say in greke as mesure / and of scio scis that is to knowe / and thus ỹ expolycyon of this name Bricius or bryce is asmoche to say as knowynge mesure / for at the begynnynge of his infancye he was yonge & full of many sotyes & folyes / but he coude well after ỹ mesure of hymselfe demaũde & counseyle and goyerne well other and excuse hymselfe by mesure.

Bryce was archedeken of saỹt martyn / and moche greuous to hym / & sayd to hym many thynges vnreasonable. And on a tyme a poore man came to Bryce / & demaũded of hym where ỹ bysshop was / & how he sholde knowe hỹ. And he bad hym go into ỹ chyrche & hym that ỹ there shalt se lokynge vp towarde heuẽ as a madde man or one frome hymselfe / ỹ same is Martyn. And ỹ poore man went & foũde saynt Martyn / & whan he had receyued ỹ he asked saynt Martyn called saynt Bryce & sayd to hym. Bryce semeth it to ỹ ỹ I am fole or frãtyke / & he forsoke it / & denyed it for shame / & sayde ỹ he had not sayd so / & saynt Martyn sayd. I haue herde it / for myn eeres were at thy mouth whan ỹ saydest to ỹ poore man openly. I tell & say to ỹ forsothe / ỹ I haue opteyned & haue graũte of god ỹ ỹ shalt succede me i this bysshopryche / but knowe for certayne ỹ ỹ shalt suffer therin many aduersytes. And whan Bryce herde hym saye so / he scorned hym sayenge / sayd I not true whan I sayde he was a fole. And after ỹ dethe of saynt Martyn Bryce was electe & made bysshop of Tours / whiche fro thã forthon he entẽded all to prayer. And how be it ỹ he hadde be proude / yet he was alway chast / & in ỹ .xxx. yere of his bysshoprychе a woman whiche than relygyously clad whiche was his lauãder / & had washen his clothes / had cõceyued & borne a chylde / whiche all ỹ people sayd ỹ ỹ bysshop had gotẽ. And they assembled at his gates wt stones / & sayd. We haue lõge suffered thy lechery for ỹ loue of holy saynt Martyn / & for his pyte. But now we wyll no more kysse thy handes / whiche ben accursed / but he denyed ỹ feyte & dede manly / & sayd bynge to me ỹ chylde / & thã he was but thyrty dayes olde. And ỹ blessed saynt Bryce sayd to hym. O coniure ỹ by ỹ sone of god that ỹ saye to me tofore all ỹ people / yf I haue engendred the. And ỹ chylde sayd. Thou arte not my fader. And than the people not yet content bade hym to demaunde who was his fader. And he sayd that apperteyneth not to me to do. I haue done ỹ apperteyneth to me for myn excuse. And ỹ people said ỹ this was done by the arte of enchauntement / & sayd playnly he sholde not seygnorye ouer vs thus falsely vnder ỹ shadowe of a pastour. And than yet for to purge hym / he bare in his lappe or in his vestyments coles all brennynge vnto ỹ tombe of saynt Martyn / & his vestyment neuer brenned ne hadde no harme. And than he sayd / lyke as my vestyment is vnhurte & not brent of these coles / but is hole & not corrupte of ỹ fyre. In lyke wyse is my body clene of touchynge of ony woman. And yet ỹ people byleued hym not but bete hym / & dyd to hym many iniurtyes / & put hym out of ỹ bysshoprychе / bycause ỹ worde of saynt Martyn sholde be accomplysshed. And than saynt Bryce went his waye weppynge & came to ỹ pope / & abode there seuen yere. And purged hym of ỹ he hadde trespaced to saynt Martyn. And ỹ people made a newe bysshoppe named Justynyẽ / & sende hym to

Rome for to defende ꝯ cause against Bryce And as he went thyderwarde he dyed in ꝯ cyte of Uercellēce. Thā ꝯ people made Armenon bysshop in his stede/and in the viij. yere he retourned with his auctorite of the pope and lodgynge. vi. myle without the cyte. And ꝯ same nyght Armenyon the bysshop dyed. And Bryce knewe it by dyuyne reuelacyon/& sayde to his people that they sholde aryse & haste them for to go/and bury ꝯ bysshop of Tours/whiche was deed. And as Bryce entred at one gate/ꝯ deed bysshop was brought in an other gate. And whan he was buryed saynt Bryce toke his see or syege/and was bysshop after that seuen yeer/and ledde an holy and laudable lyfe. And in the. viij. and fourtyest yere of his bysshoprycbe he passed vnto our lorde god/to whom be gyuen laude and glorye. Amen.

Here foloweth the lyfe of the holy virgyn saynt Clare.

There was a meruey lous holy woman in the cyte of Assyse/whiche was named clare. Fyrste ye shall vnderstande ꝯ her natiuyte was moche worthy & noble. It is redde as touchynge ꝯ worlde she was of ryght noble lygnage and as touche ꝯ spyrite to ꝯ regarde of the state of vertues/& noble maners towarde god/she was of ryght noble reputacyon. Thā for to showe ꝯ after her natiuyte she was a deuoute espouse to god/she is worthy to be of great recōmendacyon. It is redde ꝯ whan her moder was enlaynted/or great with chylde wt̄ her. On a tyme as she was before the crucifyxe weppynge & prayenge ꝯ of his grace he wolde graunt to her ꝯ delyueraūce of her fruyte wt̄ ioy & gladnes/she herde a voyce sodeynly sayenge to her Woman haue ꝯ no doubte. For wout peryll ꝯ shalbe delyuered of a doughter whiche shall by her doctryne enlumyne all the worlde/and therfore as soone as she was borne/she dyde do name her at the fonte Clare. Secondely is founden in her lyfe & knowen great plente of vertues. ¶ It is redde that this holy virgyne after ꝯ tyme of her infancye was so cōpoled in all good maners/in porte/in maynteyne/& in coūtenaunce that all other myght take of her layre & good enlample for to mayntayne and gouerne them/& in especyall she had so great pyte of the pore people/ꝯ ofttyme she spared her owne mouthe & lende by secrete messangers suche as she sholde her selfe haue be susteyned by. Also in makeynge deuout prayers/she had so great plesure ꝯ ofttimes it semed to her beynge in orayfons/that her spyryte was refresshed wt̄ the swetenelle of heuen/she was in arraye lyke other/but by penaunce she chastysed her body/for how well that for the honour of her ferdes she was nobly apparayled yet neuertheles she ware alwaye ꝯ hayre on her bare body. And frome her infancye her herte had determyned that for to dye she wolde neuer haue other espouse than Jhesu cryste/& many other plente of vertues shone in her/whiche were ouer longe to recoūte. Thyrdly how saynt fraūceys shewed to her the waye of trouth. It is redde ꝯ alsoone as saynt Clare herde ꝯ renōme of saynt Fraūceis/it was spradde ouer all the worlde as it were a newe mā lende into the worlde/shewynge how we ought to folowe the newe waye of Jhesu cryste/she neuer myght haue reste in her herte tyll she was come to hym/& that to hym she hadde opened her herte. Than afterwarde she had swetely vnderstode hym & had receyued of hȳ many an holy swete & angelyke worde. Saynt Fraunceys exhorted her aboue all other thynge to flee ꝯ worlde bothe with herte & wt̄ body/and to this he enioyned her ꝯ on palsondaye she sholde halowe ꝯ feest with the other people/but the nyght folowynge in remembraunce of the passyon of Jhesu cryst/she tourned her Joye into weppynge of afflye-

cyons. For in suche wyse to wepe ỹ passyon of Jhesu cryst synably she myght come to heuen as brygyne & espouse of god weleurous & happy. ¶ Fourthly how she had no quyetnes in her herte tyll she had accõplysshed her thought & her purpose. It is redde ỹ saynt Clare thus enfourmed of saynt Fraunceys coude haue no rest in her herte/tyll ỹ the nyght assygned & ỹ houre she yssued out of ỹ cyte of Assyse in whiche she dwelled & came to ỹ chyrche of our lady of porciuncula. And there her frendes receyued her whiche awoke in ỹ said chyrche/abode for her tofore ỹ auter of ỹ blessed brygyn Mary/& there her heer was cut of/& after thei ladde her into an abbay of nonnes/and there lefte her. ¶ Fyfthly how her frendes despysed this werke ordeyned by our lorde. It is redde whã this lady was thus ordeyned she laboured and dyd somoche ỹ she drewe her syster named Agnes into her cõpany/wherfore as well for ỹ one as for ỹ other ỹ carnall frẽdes of saynt Clare had her in indygnacyon oute of mesure/ wherfore saynt Fraũceys trãslated thẽ into ỹ chyrche of saynt Dampan whiche chyrche he by ỹ cõmaũdement of the crucyfyre hadde repayred. And there this lady began relygyon ỹ was called of poore systers/& there she was enclosed in a lytell cell/ỹ whiche saynt Fraũceys had edyfyed. ¶ Syxtly she had humylyte in her herte. It is redde ỹ saynt Clare edyfyed her selfe soueraynly in humylyte/lyke as the wyse man sayth of somoche ỹ a creature is promoted/of somoche ought he be the more humble. Therfore after that she had assembled a great couent of holy brygynes vnneth & with great peyne yf it had not be for the obedyẽce of saynt Fraũceys she had neuer receyued ỹ souerayntye of them. And after ỹ she hadde receyued ỹ domynacyon ouer thẽ/& gouernaunce she was tofore all other redy to serue them ỹ were seke/as she had be an handmayde or seruaunt and was so humble ỹ she wolde washe the fete of her handmaydens & seruauntes whan they came frome without fro theyr werke/& dryed thẽ & kyssed them ¶ Seuenthly how saynt Clare kepte pouerte. It is redde ỹ for to kepe and folowe pouerte after the gospell of Jhesu cryst saynt Clare put therto al her entent/wherfore syth the begynnynge of her holy lyfe all ỹ euer ỹ came to her of fader & moder she solde and gaue it for goddes sake/in so moche ỹ for her ne for her systers she had but symple kedynge & clothynge ne wolde none other. And not withstandynge that she was assoyled of the pope of the bowe of pouerte & therupon hadde receyued letters of the pope moche sodeynly weppynge she wrote agayne sayenge. I wyll well be assoyled of my synnes/but the bowe of pouerte I shall kepe it vnto the deth. ¶ The eyght/how in necessyte Jhesu cryst vysyted her. It is redde ỹ on a tyme at ỹ houre of kyue in the college of saynt Clare was but one fofte loke of breed ne there myght no more be be had/than saynt Clare toke this loke of ỹ hãde of ỹ dyspenser/& made than her prayer/& after of ỹ loke made as many loues and partyes as there were systers. And as soone as euerych had receyued her parte/how well it was but lytell/ỹ dyuyne grace multyplyed it somoche ỹ euerych lefte some/& had ynough. Also semblably is redde that god dyd for her whan in her college ỹ pottes were sayled. ¶ Nynthly how in straytnesse saynt Clare was ruled. This holy lady was contente with one poore cote lyned wt a mantelet/she bled neuer pendaũtes ne furres of skynnes/but despended all her tyme in kepyge her body in seruage of the spyryte And here wt thryes in ỹ weke she fasted in this maner/ỹ she neuer tasted thynge ỹ was soden. Also euery yere she fasted two lentes to breed & water onely saue the sonday she toke a lytell wyne. And shortly she lyued so straytly that she became so feble ỹ saynt Fraũceys cõmaũded her by vertue

obedyēce ꝑ she sholde fayle no daye/ but that she sholde take for her refeccyon an vnce and and halfe of breed. She was neuer without heere nexte her flesshe. And for a pllowe she toke a blocke or a great stone/she laye alwaye on the bare grounde/ or for to take better her rest she laye other whyle vpon ꝑ cuttynge of vynes vnto the tyme ꝑ saynt Fraunceys had cōmaunded her/bycause it was ouer foule ꝑ we sholde vse to lye on a sacke full of strawe. ¶ Tēthly she hath delyuered ꝑ inyquyte of ꝑ fende our enemy. It is redde that in specyall she had a custome ꝑ frome myd daye she was in prayers/& remembrynge the passyon & sufferaunce of our lorde Jhesu cryste two houres durynge. And after the euentyde she was alway a longe whyle in orayfons And it is red ꝑ ofttymes ꝑ fende appered to her by myght/ sayenge yf ye absteyne you not fro wakynge & weppynge/ ye shall for certayne be blynde/& she answered. I shall not be blynde that shall se oure lorde in his glory/& whan the fende herde this answere/anone he departed all confused/ ne durst neuer after tēpte her/ne let her of her prayers. ¶ Enleuenthly/ god by his grace had perced her herte. It is redde ꝑ saynt Clare for to dyspense ameroully the tyme that god had lende her. In especyal she was determyned/that fro the houre of myd daye vnto euēsonge tyme/she wolde dyspende all that tyme in thynkynge and beweppynge the passyon of Jhesu cryst/& saye prayers & orayfons accordynge therto. After vnto the fyue woundes of ꝑ precyous body of Jhesu cryst/as smyten and perced to the herte with ꝑ darte of the loue dyuyne. ¶ It is redde that fro the tyme on a sherthurfdaye the houre of the maundye vnto erfter euen the saterday she was remembrynge of the sufferaunce of oure lorde Jhesu so brennyngely that she was rauyfshed as all dronken in ꝑ loue of god/ ꝑ she knewe not what was sayde ne done about her/but as vnmoeuable or as all insencyble in studyenge/ she helde her eyen fyxed in one place. ¶ Twelfthly/ how in her dyseafe & peyne she was of good cōfort It is sayd ꝑ she was by the space of eyght and twenty dayes in contynuall langoure and sekenesse. Neuertheleffe was neuer sene in her sygne of vnpacyēce/but alway swete wordes and amyable in prayfynge and thankynge god of all/& in especyall it is redde that in the sekenes/in whiche she passed towarde ꝑ ende of her lyfe/she was seuenten dayes without meet or drynke/& neuertheles she was so swetely visyted of god/ ꝑ it semed vnto all them ꝑ sawe her that she had no peyne ne dyseafe/ but yet more euery creature ꝑ came to her was cōforted in god. And in especyall it is redde/ that whā ꝑ houre of dethe approched she whiche longe tyme hadde loste her speche began to speke & saye go oute surely thou hast a good sauke conduyte/& whan one of her fysters beynge ther present herde that she demaunded her to whome she spake. And she answered to my soule/ whome I se abassched to departe fro my body/ for he ought not to doubte/ for I se the holy vyrgyn Mary/whiche abydeth for me/& this sayd our blessed lady entred into the chambre where saynt Clare laye. And she was crowned with a crowne ryght clere shynynge that the obscurete of ꝑ nyght was chaunged nto clerenesse of myd day/ and she brought with her a ryght great multytude of other vyrgynes all nobly crowned/ymonge whome there was one that bare a ryche mantell. To whom she sayde gyue hyder ꝑ mantell/& whan she hadde swetely enbraced her/ she cladde her with the mantell. And at ꝑ same tyme was weppynge about her ꝑ college of fysters. And in especyall Agnes the fyster of Clare makynge great mone and sorowe. Than saynt Clare sayde swetely. My fyster dyscōforte you not/ for ye shall haue vnto god of me a good and true aduocate/ and thou Agnes shalt soone after folowe me into ꝑ

glory. Now it is well reason & ryght that we saye & shewe of the great merueyles ỹ god shewed for saȳt Clare by her holy prayers. For she was verytable/true/ & worthy of al honour. That great tẽpest ỹ was in ỹ tyme of Frederyke the Emperoure/ wherof holy chyrche had somoth to suffre ỹ in dyuerse partyes of ỹ worlde was moche warre/soo ỹ by ỹ cõmaũdement of the emperour were batayles establysshed of knyghtes/and with ỹ so many archers of sarralyns as they had ben hylles & flyes for to destroye ỹ people/castelles/ & cytees The Sarrysyns ranne as wood men tyll they came to the gates of Assyse. And ỹ felon sarralyns ỹ ben full of all cruelte and falsehood. and seke nothyge/but for to slee and destroye crysten mennes blode. And they came vnto the cloyster vnto ỹ poore ladyes of saynt Damyen. And the holy ladyes had so great fere ỹ theyr hertes melted in theyr bodyes/ and ranne weppynge to theyr moder saȳt Clare. And she ỹ was seke without fere of herte made her to be ladde tofore her enemyes tofore the dore/ and dyd do bere tofore ỹ body of our lorde ỹ whiche was i a pyxe moche rychely garnysshed & deuoutly/ & this holy lady was on her knees sayenge with weppynge teeres vnto our lorde. Ha fayre lorde god plea se it you ỹ they ỹ serue you & bẽ dysarmed whom I nourysshe for your loue brought into the handes and power of ỹ paynyms fayre swete lorde I beseche ỹ/ that thou kepe thy handmaydens and seruauntes. For I maye not kepe them in this poynt And our lorde anone sende of his specyall grace a voyce/as it had be a chylde/ whiche sayd to her. I shall kepe you alwaye. O swete fayre lorde kepe this cyte yf it ple ase you/whiche hathe gyuen to vs suche thynges as hathe ben nedefull to vs for the loue of you. And he answered. The cyte shall haue greuaunce/ but neuertheles I shall kepe & defende it. Than this holy brygyn saynt Clare arose fro her prayer/ whiche had yet her vysage all bewepte/ & cõforted moche swetely her systers that wepte/ & sayd to them. I commaũde you fayre doughters/ ỹ ye cõforte you in good fayth/ & truste ye onely in our lorde/ for the Sarralyns shall neuer do you harme. Anone than ỹ sarralyns had so great drede and fere/ ỹ ouer the walles/ and by those places ỹ they had entred they fledde hastely. And were in this wyse by the orayson and prayer of saynt Clare dystroubled and put fro theyr empryse. Than cõmaũded she to all them that herde the voyce ỹ in no maner they sholde dyscouer ne tell it to ony that lyued. ¶ In other tyme it happed ỹ an olde squyer full of vayne glory/ ỹ whiche was moche hardy in batayle/and was cayptayne of a great hoost/ whiche Frederyke had delyuered to hym/ & came with all his hoost for to take ỹ cyte of Assyse. He dyd do hewe downe the trees and destroye the countree all about/ & beleged the cytee/and swore that he wolde not departe thens/ tyll he had taken the cyte/ & thus was the cyte belyged for to haue be taken. And whan saynt Clare thã mayde of Jhesu cryst herde the tydynges she had great pyte & dyd call her systers & sayde to them. Ryght swete doughters we receyue dayly many benefaytes of this cyte/ & it sholde be a great vnkyndnes to vs yf we socour it not in this great nede almoche as we may. Thanne commaunded she to bryngе asshes and sayd to her systers that they sholde discouer theyr heedes/and she her selfe fyrste cast great plente of asshes vpon her heed/and after vpon the heedes of all the other/and sayde to them. Now go fayre doughters & with all youre herte requyre and praye ye to our lorde ỹ he wyl delyuer this cyte. And than euerychе by hymselfe in great weppynges and teeres made theyr oraysons & prayers deuoutly to our lorde. In suche wyse ỹ he kepte and defended the cyte that on the morowe the hoost departed out of ỹ countree/ & it was

not lõge after ỹ they all were deed & slayn. It sholde not be accordynge ỹ we sholde hele & kepe secrete ỹ merueilous vertue of her prayer/ỹ whiche at begynnynge of her cõuersyon/she cõuerted a soule to god/for she had a syster yonger thã her selfe was/whose conuersacyon she moche desyred. And ia all her prayers ỹ she made/she prayed at ỹ begynnynge wt al her herte to our lorde/ỹ lyke as she & her syster had ben in the worlde of one herte/& of one wyll/ỹ it myght please thy fader of mercy ỹ Agnes her syster whome she had lefte in ỹ worlde myght despyse ỹ worle & sauour ỹ swetenesse of god/so ỹ she myght haue no wyll to mary her saue onely to god her true frẽde/in suche wyse that bytwene thẽ bothe/they myghte espouse theyr byrgynyte to our lorde. These two systers loued merueyloully togyder/& were sorowfull of theyr departynge/& that one more than that other/but oure lorde graunted vnto saynt Clare the fyrst gyfte that she demaunded For it was a thynge ỹ moche peased hym. After the seuenth daye that saynt Clare was conuerted/Agnes her syster came to her & dyscouered her secretenes & wyll to her/& sayd vtterly ỹ she wolde serue god. And whan saynt Clare herde that/anone she enbraced her/and sayde for Joye that she had. My syster ye be ryght well come/I thange god that hath herde me for the for whome I was in great sorowe. How be it that this conuersyon was merueylous. And yet more to be wõdred/how clare defended her syster by her prayers. ¶ At that tyme were the good blessed systers of saynt Mychaell of Pambo/whiche were Joyned to god/& they folowed the lyfe & werkes of Jhesu cryst. And there was saynt Clare whiche felte more of god than ỹ other & she ensourmed her syster her nourryce how she sholde rule her. And ỹ parentes and kynnesmen of saynt Clare began a newe batayle and stryfe agaynst ỹ byrgyns/for whan they herde saye ỹ Agnes was gone to dwell with her systet Clare/there came on ỹ morowe to ỹ place where saynt Clare dwelled. xii. of her kynnesmẽ & frendes all from them selfe araged/and shewed not withoutforth ỹ malyce ỹ they had in theyr herte/but gaue them to vnderstande that they came for good/& whã they came within they made no force of saynt Clare for to drawe her out/for they knewe well that they sholde nothynge exployte of theyr entent/but they tourned to Agnes & sayd to her what makest ỹ here/come out with vs home to thy house. And she answered ỹ she wolde neuer departe fro the company of saynt Clare/and a tyraũt a knyght toke & drewe her by ỹ heer/and ỹ other toke her by the armes/& caryed her forth afetre. And she whiche semed ỹ she was ymonge ỹ handes of a lyon/and taken frome the handes of god began to crye & sayd. Fayre dere syster helpe me/& sulfer not ỹ I be taken awaye frome ỹ holy company of Jhesu cryst. But ỹ felons drewe this byrgyn agaynst her wyll ouer the moũtayne/and rente her clothes and drewe and raced out her heer/and the holy swete byrgyne saynt Clare kneled downe/and put her selfe to prayer/and prayed our lorde to gyue her syster a stròge herte and a stable/and that she myght by the pusslaunce of god ouercome and surmount that pusslaunce of the people. And anone the holy ghost made her so pusslaunt and heuy that it semed that her body was fyxed to the grounde/i suche wyse that for all ỹ force and power that they coude do they myght not bere her ouer a lytel broke. And the men that were in the feldes and ryuer came for to helpe them/but they myghte neuer remoeue her fro the erthe. And thã one of theym sayde in mockynge. It is no woũder thoughe she be heuy/for she hath eten moche leed. Than ỹ lorde Mouualte her vncle lyfte vp his arme for to bete her cruelly/but an ache and peyne toke hym sodeynly/and it tormented hym a longe

tyme ryght cruelly. After ꝑ this sayde Agnes had suffered this longe wrastynge of her kynnesmē & frendes came saynt Clare & prayed thē for goddes sake/ ꝑ they shold leue this batayll wt̄ her syster and go theyr way & take hede of thēselfe. And she receyued ꝑ cure & charge of Agnes her syster/ whiche laye there on the groūde in great dysease/ & fynally her kynnesmē departed in great angupsshe & sorowe of herte. And than anone after she arose vp moche gladly/ and had moche great Joye of ꝑ fyrste batyle that she had suffered for the loue of Jhesu cryst/ and fro this tyme forwarde she ornepned herselfe to serue god perdurably/ & saynt Fraūceys cut of her heeres wt̄ his owne hādes & enduced and taught her to serue god. And so dyde saynt Clare her syster. And bycause we may not shortly accompte wt̄ fewe wordes the great perfeccyon of the lyfe of Agnes. Therfore we shall entende vnto the lyfe of saynt Clare the byrgyn. Was it not great merueyle of the oraysons & prayers of saynt Clare/ whiche were so strōge & somoche auayled agaynst the malyce of ꝑ people whā they fledde & were puyssaunt to brenne the deuylles. ¶ It happed on a tyme that a moche deuoute woman of the bysshoprycke pyse came to one of the ladyes for to yelde thankynges to god & saynt Clare/ whiche hadde delyuered her fro the hādes of fyue deuilles/ for they fledde & wayled ꝑ ꝑ orayſons of saynt Clare brente them all. And therfore they myght no lenger dwell in ꝑ place. The pope Gregory had moche grete feythe & great deuocyon in ꝑ prayers of ꝑ holy byrgyn & not without cause/ for he had proued & felte certayne vertue therof whiche hadde holpē many & dyuerse that had necessyte and nede. And whā he was bysshop of Hostēce/ after that he was pope he sende her letters to her/ by whiche he requyred his to praye for hȳ/ & anone he felt hymselfe eased/ and alleged by her prayers Thā certaynly ꝑ he whiche was bycaray of Jhesu cryst by his humilyte as we may se had so great deuocyon to saynt Clare of whome he requyred ayde/ & recōmaūded hȳ to ꝑ vertue of her orayſons well ought we than to ensewe with all our power the deuocyon of suche a womā. For he knewe well how moche loue is myghty/ & how the pure byrgynes haue delyuered entre into ꝑ dore of the herte of our lorde. And yf oure swete lorde gyue hymselfe to them that loue hym fyrmely/ how maye he denye them. For whome they requyre hym deuoutely/ alway sene that they requyre hym/ that is nede and behouefull. The holy werke shewed well the great fayth & the great deuocyon that she had in the holy sacramēt of the awter/ for in great maladye/ whiche had so vexed her ꝑ she laye in her bed/ she arose and dyd her to be borne frome one place to another/ and dyd spynne a fyne smal clothe/ of whiche she made mo than fyfty corporas and sende them in fayre towelles of sylke to diuerse chyrches in dyuerse places of Assyse whan she shold receyue the body of oure lorde/ it was merueyle to se the teeres that she wepte/ of whiche she was all wete. And she hadde so great fere whan she approched nye vnto her sauyoure that she ne doubted hym no lesse/ whiche is in semblaunce very god in the fourme of breed the sacrament thā hym that gouerneth heuen and the erthe whiche is all one. Thus as she had alway soueraunce & mynde of Jhesu cryst in her malady/ so god cōforted her & vysyted her in her infyrmyte & langoure. In ꝑ houre of ꝑ natyuyte of Jhesu cryst at cryst̄mas whan the angelles and the worlde made feest and songe of enioyenge of lytell Jhesus that was borne all ꝑ poore ladyes wēt to matyns in theyr monastery/ and lefte alone theyr poore moder sore greued in her malady. Than she began to thynke on lytell Jhesus/ and was sorowfull that she myght not be at the seruyce and prayse of our lorde/ & sayd in syghynge. Fayre lorde

I make here alone/ & anone she began to here the freres that songe & saynt Fraunceys/and herde the tubylacyon/ the psalmodye/and ỹ great melodye of the songe. How be it her bedde was not so nyghe/ ỹ the voyce of a man ne of a woman myght not be herde/ne vnderstande yf god dyd it not by his curtesye/ or yf god had not gyuen to her aboue all nature of man force & power to here it/but this passed all/for she was worthy to se in her oratory the Joye of our lorde. On the morynynge whan ỹ ladyes her doughters came to her she sayde to them. Blessed be our lorde Jhesu cryst/ for whan he lefte me/he lefte me not truely/& I saye to you that I haue herde this nyght all the seruyce & solempnyte ỹ hath be done in ỹ chyrche by saynt Fraunceys thorugh the grace of Jhesu cryst. At peynes of her dethe our lorde conforted her alway/for she drewe out of the holy woundes of Jhesu cryst a bytternes/of whiche her herte/her wyll/and her thought were full of anguyssches merueylously bytter/& often as she had ben dr̃oken of the sorowe and teeres ỹ she wepte for ỹ loue of Jhesu cryst/for ofttymes ỹ loue of god whiche he hadde Imprynted in her herte w̃inforth/ she made to appere by sygnes outwarde/ she enfourmed & taught the nouyces and admonested them that they haue in theyr mynde ỹ sorowe and peyne of the dethe of Jhesu cryst/and ỹ she sayd w̃ her mouth she dyde it in herte/& gaue ensample wh̃ she was secretely alone tofore she myghte say ony thynge she was all bydewed with teeres/she was mooste deuout & had more feruour of deuocyon bytwene vnder and noone than ony other tyme/ bycause she wolde that in the houre that Jhesu cryste was crucyfyed in the auter of the crosse ỹ her herte sholde be sacryfyed to oure lorde god. ¶ On a tyme it happed ỹ at ỹ houre of noone/ỹ she prayed to god in her cell/& ỹ deuyll gaue to her suche a stroke vnder ỹ eere/ỹ her eyen and her vysage were all couered w̃ blode. She had lerned an orayson of ỹ fyue woundes of Jhesu cryst/whi che she ofte recorded & remẽbred/bycause her herte & thought were nourysshed ther in/& myght fele ỹ delytes ỹ ben in Jhesu cryst. She lerned the offyce of the crosse of saynt Fraunceys whiche loued her truely & she sayd it as gladly to her power as she coude/she gyrte to her flesshe a corde wher on were. xiij. knottes/whiche were full of brochettes of small nedles/& theron small rynges/& this dyd she in remembraunce of the woundes of oure lorde. ¶ It happed on a tyme on ỹ holy therethurysdaye. whiche is the daye whan our lorde hadde made his mañday or souper/where as it is remembred how god loued vnto ỹ ende his dyscyples about ỹ houre of euen wh̃ god began the wrastelynge of his passyon. Thã saynt Clare began heuy & sorowfull encloised her in ỹ chambre of her cell. And it happed ỹ she prayed longe & was sorowfull vnto the dethe/& in ỹ sorowe & heuynesse/she drewe a kerũet loue full of desyre for she remembred how Jhesus in ỹ hour was taken/estrayned/haled forthe & mocked in somoche that of this remẽbraunce she was all dronken/and sat in her bedde/ all that nyght was she rauysshed/& on ỹ morowe ỹ she wyste not where her body was. The eyen of her heed loked stedfastli in one place withoute remoeuynge or lokynge aslyde/& the eye of her herte was so fyxed in Jhesu cryst ỹ she felte nothynge/ one of her doughters more famylyer and secrete w̃ her than other wente ofte to her for to se her/& alwaye she kõude her in one poynt. The nyght of ỹ saterday this good deuoute doughter brought a candell brennynge & without spekynge made a sygne to her blessed moder Clare/ỹ she sholde remembre ỹ cõmañdemẽtes of saynt Fraũceys. For he had commaunded that euery daye she sholde ete som what. Than as she stode tofore her with a candell brennynge saynt Clare came agayne to her estate/&

her semed ꝑ she was come frome another worlde & she sayd. Fayre doughter what nede is of a candell/it is not yet daye. And she answered ryght dere fayre moder the nyght is passed & they day is gone/& that other nyght is come. Fayre doughter sayd saynt Clare/this slepe ꝑ I haue maye be blessed/for I haue moche delyred it/and god hathe gyuen it to me/beware that ꝑ say it neuer to creature as longe as I lyue/whan our lorde knewe & apperceyued how well & how moche this holy Clare loued hȳ/& ꝑ ryght great loue ꝑ she had to ꝑ very crosse for ꝑ loue of hym he so enlumyned & preuyleged her in suche maner ꝑ she had power to make tokens/& myracles by ꝑ crosse/for whan she made ꝑ sygne of the very crosse vpon them ꝑ were seke/anone ꝑ maladyes fledde awaye. And soo many myracles god shewed for her of whiche I shall tell you some/fyrste of a frere ꝑ was oute of his wytte. ¶ On a tyme it happed that saynt Fraunceis sende to saynt Clare a frere named Steuen/& was all madde frome hymselfe/ꝑ she sholde make vpō hȳ ꝑ sygne of ꝑ crosse/for he knewe well ꝑ she was a woman of great perfeccion. And he honoured her moche for ꝑ vertue ꝑ was i her/& she ꝑ was obeysaūt/& good doughter of obedyence/blessed ꝑ frere by ꝑ commaundement of saynt Fraūceys/& made hym to slepe a lytell/and after she tooke hym by the hande/and he arose all hole/and went to saynt Fraunceys clene delyuered of all his malady. This blessed saȳt Clare was a good maystresse & true for to enfourme yonge people ꝑ knewe but lytell of relygyon/and she was prelydent & vppereste of the maydens of our lorde/and enfourmed thē i good customes/& taught them ryght well to do penaunce/she nourysshed them by so great loue that vnneth ony tongue maye expresse/she taught thē prayuely to flee all noyse of the worlde/bycause they sholde Joyne to our lorde/and also she exhorted thē/that they sholde put fro them all carnall affeccyon/and fleshly loue of theyr frēdes & that they sholde nos be ouer tender ouer them/ne loue theym ouer moche/ne houses ne lāde/but make theym stronge to please and serue god/she counseyled thē and warned thē that they sholde hate to do the wyll of the body/and the delytes fleshely delyres of the flesshe/they sholde with all theyr herte and good reason go there agaynst/she sayd to them the fende of hell lyeth in awayte/and layeth his hokes and gynnes subtylly for to take & bynde the holy soules and yet they tempte more to good people than them of the worlde/she wolde ꝑ she sholde wake & laboure with theyr proper handes/in suche werkes as she hadde establysshed to them. She wolde that whan they hadde done theyr bodely trauayle/they sholde go to prayer/for prayer is a thyng ꝑ pleaseth moche to god/& she wolde i that prayenge they sholde rechaufe theyr bodyes/and they sholde leue and deprelle negligence/& all coldenelle of herte/& be kyndled and lyght in the loue of god/so that in stede of coldenesse they sholde be hote in deuocyon In no place ne in no cloyster was no scylence better kepte ne holde/there was no lawes in theyr speche ne euyll/but they were sober and so good ꝑ they shewed wel that in theyr hertes was none euyll/but all good/the good maystresse saint Clare herselfe spake so lytell that she restrayned them and thought merueylously on theyr wordes/how be it ꝑ in her herte ne in her thought was but all holynesse/this good lady purueyed to her doughters ꝑ worde of god by deuout prechynges/and hadde somoche Joye and gladnesse perfoundely in her herte in herynge the wordes of the holy predycacyon that all her delyte was i our lorde Jhesu cryst her espouse. ¶ For on a tyme as frere Phylyppe Adryan preched/a ryght fayre childe was tofore saynt Clare/and abode there a great parte of ꝑ sermon/and beheelde merueylously & gra-

cyously Saynt Clare/wherof it happed that he ỹ was worthy to knowe and se so hye thynges of Saynt Clare receyued in ỹ syght & beholdynge so great swetenes in his herte/and so great cõforte ỹ it myght not be said ne expressed/& howbeit ỹ she was not lettred/yet herde she more gladly the sermons in latyn thã in her vulgare tongue. She knewe well ỹ within the shell was ỹ kernell/she herde the sermons ententyuely/& allauoured them more swetely. She coude moche well drawe to her that was moost ꝓfytable for her soule/& wel knewe she ỹ it was no lesse cũnynge to gader fayre floures ymonge ỹ sharpe thornes/than to ete ỹ fruyte of a fayre tree/that is to say/ỹ she loued better a rude sermon well edyfyed thã a fayre polysshed lytell ꝓfytynge

¶ On a tyme it happed that ỹ pope Gregory defended that no frere sholde go to ỹ hous of the ladyes without his leue. And whan ỹ holy moder Saynt Clare knewe ỹ/she had moche sorowe i herte/bycause she sawe well that she myght not haue ỹ whiche was nedeful/whiche was ỹ nourysshed our soules with the worde of god. And anone she sende agayne all the freres of her house to ỹ mayster or mynyster/for she sayde she had nothynge to do to haue freres to get them bodely breed/whã they fayled them that norysshed her and her systers with the worde of god. Anone as the pope gregory herde these tydynges he repelled that/whiche he had defended/& set all at the wyll of god. This holy and good abbesse loued not onely the soules of her good doughters/but thought well in her herte oftymes/how she myght serue their bodyes moche charytably/for whã it was ryght colde she couered by nyght them ỹ were feble and vysyted them moche swetely. And yf she sawe ony trouble by ony tẽptacõn or ony angre whiche happed somtyme she wolde call thẽ secretely/& cõforted thẽ all wepynge/& other whyle she wolde fall downe to ỹ fete of her doughters that were mate & heuy & kneled to fore them/so ỹ the swetenesse and debonayre that ỹ ladyes sawe in theyr good moder ỹ she alledged & toke awaye theyr sorowe/wherof ỹ ladyes her doughters coude her moche thãke. And thus lerned they to do wel by deuocyon/and to loue theyr good moder more swetely & folowed by the ryght waye the werkes of theyr good abbesse. And they merueyled moche of ỹ great habundaũce of holynes that god had gyuẽ to his spouse. Whan she had be.xl.yeres in ỹ state of ryght holy pouerte/it pleased our lorde to call her to be rewarded in heuen/and sende to her a great malady and multyplyed her langour and sekenes/she had somtyme done so sharpe penaunce ỹ her body ne flesshe had no strengthe/and at ỹ last she was ouer seke & moche more than she was wont to be. For as our lorde had gyuen to her in helthe rychesse of merytes of good vertues & of good werkes/ryght so wolde god enryche her i her sekenesse to the ende that she sholde suffer for hym ryght great peyne and tormentes/for in sufferynge of sekenes is vertue perfyte/how and in what wyse she was vertuous in her malady/and perfyte ye may here. For howbeit that she had be.xxviii. yere in langour and malady/yet she grutched neuer ne murmured ne playned/but alwaye sayde holy wordes/& rendred thãkynges to our lorde. How be that she was merueyously agreued and seke/soo that it semed that she hasted moche to drawe to her ende. It pleased neuertheless to oure lorde Jhesu that he respyted her from the dethe/vnto the tyme that her ende myght be honoured and enhaunced here by the presence of the pope and of the Cardynalles/to whome she was especyal doughter. For whan the pope and the Cardynalles

had abyden a great whyle at lyons/saynt Clare was thā merueylously destrayned by sekenelle/so ỹ her doughters had great sorow at theyr hertes them ỹ semed that a glayue had perced thē/or ỹ they had bē ryuen thrugh w a swerde/but oure lorde shewed anone a vysyon to one his hande mayde/whiche dwelled at saynt Poules for it semed to her ỹ she & her systers were at saynt dampens tofore saynt Clare/whi che was ryght seke/and her semed ỹ this Clare laye in a ryght fayre bedde & moche precyous/& her semed ỹ her doughters wepte whan the soule sholde passe out of ỹ body. And anone she sawe a ryght fayre lady at ỹ heed of ỹ bedde ỹ sayd to them ỹ wepte. Fayre doughters wepe no more/ for this lady shall ouercome all/& knowe ye ỹ she shall not deye tyll ỹ our lorde and his dyscypples shall come/& she shall not abyde longe after ỹ the pope and ỹ courte of rome shall come to Perouse. And anone as the bysshop of Hostence herde say/ that this holy womā was seke/anone in great hast he went to se and vysyte ỹ spouse of Jhesu cryst/for he was her ghostly fader and had cure of her soule/and nourysshed her with poore herte and poore wyll/for he had alwaye deuoutely loued the holy vyr gyne. And than he gaue to her in malady the body of our lorde. For that is the very fedynge of ỹ soule/& he conforted ỹ other doughters by his sermones and holy wor des. Than the holy moder weppynge pray ed hym moche swetely ỹ he wolde take he de of her doughters there beynge and all other. And that for the loue of our lorde he wolde remembre her. And aboue all other thynges she prayed hym that he wolde do somoch ỹ her preuylege of pouerte myght be confyrmed of the pope & of ỹ cardynal les. And he that loued verely her and the relygyon & that hadde alway truly ayded her/promysed that he sholde do/and dyde it. ¶ In the yere after came the pope and cardynalles to Assyse/for to se the depar tynge of ỹ holy vyrgyn and put to effecte by vysyon that hadde be seue/& sygnifyed of her. For the pope is the hyest man in ỹ erthe vnder god/& that best representeth the persone of Jhesu cryste. For lyke as our lorde had his dyscypples/whiche were Joyned to hym in erthe. In lykewyse ỹ pope hathe his cardynalles/the whiche ben ioyned to hym in holy chyrche. Oure lorde god hasted hym as he ỹ knewe the fyrme purpose of his spouse saynt Clare/ hasted for to honoure her and to sette in ỹ palays of the kynge of paradyse his poore pylgryme. And the good lady also couey ted and wysshed with all her herte that she myght be delyuered of her mortall bo dy. And that she myght se in heuen Jhe su cryst as she that had enlewed hym in ỹ erthe with all her herte in very pouerte. Her membres were bruised and troubled by great sekenes that ỹ body myghte not endure. For it was ouermoch enfebled/so that our lorde called her fro this worlde/& ordeyned for her helthe perdurable. Than pope Innocent the fourth and the Cardy nalles came with hȳ for to vysyte ỹ hande mayde of god of whome he had better pro ued the holy lyfe than of ony woman that was i his tyme. ¶ And therfore he knewe certaynly ỹ it was reason that he sholde come & honour her with his presence. And whan he came into the house of the ladyes he went thyder where as this holy saynt laye/and toke to her his hāde for to kysse. And the pope whiche was curtoys stode vpon a tree/and toke to her his fote for to kysse by great humylyte. And she toke it/ and kyssed it moche swetely and after en clyned herselfe to the pope moche humbly and requyred hym with a swete chere ỹ he wolde assoyle her of al her synnes. To whō he sayd wolde god that we hadde no more nede of absolucyon of synnes that we haue done/than ye haue. And than he assoyled her of all her synnes/& gaue to her largely his benedyccyon. And whan they were all

departed/for asmoch as she had receyued that daye by ỹ handes of ỹ mynyster pryncypall ỹ very body of our lorde/she lyft vp her eyen to our lorde in heuen/& Joyned her hãdes togyder/& sayd thã. Ha myrght swete & fayre doughters oure lorde Jhesu cryst by his debonayre hath done to me so great good/& gyuẽ to me so great a gyfte/ỹ heuen ne erthe may not knowe. For J haue receyued this daye a moche hyghe lorde & also haue sene his bycarye. The good doughters were about ỹ bedde whiche wepte & abode for to be orphalyns wherfore they had moche great sorowe in theyr hertes. For the dethe of theyr moder pced theyr hertes lyke as it were a swerde whiche doughters departed not from her ne for hũgre/ne for thurst/ne thei thought neyther of bedde ne of table. All the delytes ỹ they hadde was for to crye/to wepe and to make sorowe. And ymonge all the other/her syster whiche was a moche deuoute byrgyne wepte many teeres/and sayd to saynt Clare her syster. Fayre and swete syster depaote not awaye fro me/& leue me not here alone. And saynt Clare answered vnto her moche swetely. Fayre swete syster Jt pleaseth to god/ỹ J departe fro this worlde. But wepe nomore fayre syster/for ye shal come hastely to our lorde after me. And also J say to you that oure lorde shall do to you great confort & consolacyon tofore or dye. After this ỹ holy and good Clare she dyewe faste to her ende. And ỹ folke & people had to her grete deuocyon. And the prelates and Cardynalles came ofte to se her/& honoured her as a very saynt. But ther was a meruelous thyge to here/for she was by ỹ space of twelue dayes/that neuer entred into her body no corporall meet. And she was so stronge by the sufferaũce & grace of god ỹ she cõforted in the seruyce of god all thẽ that came tofore her & delyred & charged them to do well. And whã frere Reynalde whiche was debonayre came for to se her/ and beheldе ỹ great sekenes that she had lõge tyme suffered/he preched to her and prayed her moche to haue pacyence. And anone she answered to hym frely & debonayrly/syth ỹ the holy man saynt Fraunceys ỹ seruaũt of Jhesu cryst hathe shewed vnto me the waye of trouthe/and that J haue felte & knowen ỹ wyll & grace of Jhesu cryste by ỹ aduertysement of saynt Fraunceys/knowe ye ryght broder that no peynes dysplease me/ne no penaunce greueth me/ne no sekenes bẽ to me harde ne dysplesaõt. And thã answered she to ỹ frere. Whã she felte our lorde knocke at ỹ gate for to haue her soule foo this worlde. And requyred that good folke & spyrytuall sholde be whẽr/ỹ she myght here of them the holy wordes of god/& specyally the wordes of the dethe & passyon of Jhesu cryst. And ymõge all other came a frere called Uynbers/whiche was one of ỹ noble prechers that was in erthe. And than ofttymes spake and sayde noble and holy wordes ardaũt & good of whose compnge she was moche moche gladde. And prayed hym ỹ yf he had made redy ony newe thynge ỹ he wolde saye it. ¶ And than ỹ frere opened his mouth & began to saye so swete wordes/ỹ they were lyke sparcles of fyre & ardaunt feruour or hete/wherof the holy byrgyn had moche great consolacyon. Than she tourned her & sayde to her doughters. Swete doughters J recommaũde to you ỹ holy pouerte of oure lorde And gyue ye to hym thankynges for that he hathe done to you. Than she blessed all them ỹ had deuocyon to her and to her ordre. And gaue largely and wysely her blessynge to all ỹ poore ladyes of her ordre ỹ were tofore her there. The two felawes of Fraunceys ỹ were there/of whome ỹ one was named angell cõforted them ỹ were full of sorowe. And that other frere kyssed deuoutely & holyly ỹ bedde of her ỹ sholde passe to our lorde. The holy ladyes sorowed moche ỹ losse of they moder/& asmoche

more as they cryed & wepte withoutforth somoche more were they ardauntly grevued withinforth. Thã saynt Clare began to speke to her soule all softely. Go sayde she go surely for thou hast a good guyde & a conduytour in the waye where as thou shalte go whiche shall lede the wel ỳ ryght waye. Go sayd she hardely/for he that made the and sanctyfyed the/shall kepe the/for he loueth the also tẽderly as ỳ moder dothe her chylde. Lorde god sayd she/blessed be thou that madest me. And than one of the systers demaũded her to whome she spake. I haue sayde she spoken vnto my blessed soule. And wout fayle her glorious conduytour is not ferre fro her. Than she called one of her doughters & sayd to her. Fayre doughter seest thou ỳ kynge of glorye whome I se/but ỳ doughter sawe hỹ not. For the wyll of god was ỳ one sholde se ỳ an other sawe not. For there was an happy wydowe & cõfortable/whiche sawe hym with the eyen of her heed ymonge ỳ teeres that she wept. And yet neuertheles she was wounded to herte with a darte full of swetenes and of sorowe. Than she tourned her syght towarde the dore of the hous. And sawe a great company of byrgynes entre into the house all cladde with whyte clothes & eche of them bare a crowne of golde on theyr heedes. And ymonge all other there was one moche more clere and fayrer than the other whiche bare a crowne of golde wyndowed out/wherof yssued a great clerenes that all the house was so clerely lyght that it semed ỳ nyght to be clere daye. And this lady that was so clere approched to the bedde where as the spouse of the sone laye/and she enclyned vpon her/and enbraced her moche swetely. Than the byrgynes brought a mantell of ryght great beaute. And the byrgynes enforced them to serue/and to couer ỳ body of saynt Clare/and well to make redy the house. And on the morowe was ỳ feest of saynt Laurẽce. And than dyed & departed out of this mortall lyfe the holy lady and frende of our lorde. And anone ỳ soule of her was crowned in euerlastynge ioye. The spyryte of her was moche benyngely & ioyously losed & delyuered fro ỳ flesshe/and the body abode in erthe the soule wẽt with god/whiche was her lyfe. And blessed be the holy cõpany of god/that fro the valeye of this worlde conduyted the holy soule of this lady into ỳ mountayne of heuen where the blessed lyfe is. Now is this blessed byrgyne in the company of them ỳ ben in the countre of heuen. Now hath she chaũged her poore lytell lyfe/whiche hath brought her for to sytte at the table where the great delytes ben. Now hath she for ỳ lytell lyfe of humylyte and of sharpenes ỳ blessed reygne of heuen/where as she is clade and arayed with the robe of perdurable glory. ¶ Anone the tydynges were spredde abrode that ỳ blessed byrgyn was departed. And whan the people of Assyse herde therof/they came to the place bothe men and women by so great companyes that it semed ỳ in the cyte abode neyther man ne woman/and all cryenge. O dere lady and frende of god/and therwith they prayled her/and wepte moche tenderly. The potestate and the prouost of the cyte ranne moche hasteli thyder. And with thẽ many companyes of knyghtes and of people armed/whiche al that daye & all nyght kepte the body of the holy byrgyne moche honourably. For they wolde in no wyse ỳ the towne sholde not haue by one aduenture dommage or hurte in takynge awaye the tresour that laye there. On ỳ morowe came the bycarye of Jhesu cryst and all ỳ cardynalles with hym and all the cyte of Assyse vnto the chyrche of saynt Damyan And whan it came therto that they sholde begynne ỳ masse for the blessed saynt clare it happed that he that began wolde haue begonne the offyce of them that were deed And anone the pope sayd that they ought better do the offyce of byrgynes than the

offyce of deed folke/so that it semed/that he wolde canonyse her tofore or she was buryed. Than answered the man wyse ỳ bysshop of Hostẽce/and sayd it was more accustomed to saye of them that ben deed in this case. And than they sayde ỳ masse of Requiem/and all the prelates and the bysshop of hostence began to preche & toke theyr matere how all the worlde in vanyte & began to preyse moche greatly this swete saynt/sayt Clare. And how she had despysed the worlde and al that was ther in. Than the cardynalles that were there wente fyrst and dyd holyly the seruyce a boute the holy body and the offyce lyke as it is accustomed. And bycause ỳ thẽ semed neyther ryght ne reason that the precious body sholde not be ferre fro she cyte/they bare it to saynt Georges with soo ryght great feest syngynge and prayseynge god in ympnes & lawdes/and in so great melodye there was honour ynoughe. And in the same place was fyrst buryed the body of saynt Fraunceys. And fro this tyme forthon came moche people euery daye to the tombe of saynt Clare/and gyuynge prayseynge and laude to oure lorde god/ and verytably this is a ryght very saynt and glorious byrgyne reygnynge w̃ the company of angelles/to whom god hath gyuen somoche honour in erthe. Ha swete byrgyne praye thou to oure lorde Jhesu cryst for vs. For thou was the fyrst floure of ỳ holy poore ladyes/whiche hast drawen to penaunce without noũbre/and that they maye conduyte vs to the lyfe perdurable. Amen. ¶ It was not longe after greatly that Agnes syster of saynt Clare was so moeued/and called to weddynge of the veray lambe Jhesu cryst. And also sayt clare ladde her syster vnto ỳ ioye perdurable full of delyces/there be now ỳ. ij. doughters of Syon whiche were systers germayns of grace & of nature/& bẽ now heryteures of the Joye of heuen. There where they fele the swetenes of god/and enioye with hym. Now is Agnes in the Joye and in ỳ consolacyon that Clare her syster hadde promysed to her tofore ỳ she deyed. For lyke as Clare brought her out of the worlde/so brought she her selfe in ỳ crosse of penaunce/by whiche she is shynynge in heuen. Thus went Agnes after her syster ryght soone out of this mortall lyfe full of weppynge & of sorowe vnto oure lorde/whiche is lyfe of the soule in heuen/ whiche reygneth with the fader and holy ghost. Amen.

¶ Here folowen myracles whiche were shewed after her dethe.

The tokens & myracles of sayntes ought to be shewed preysed and honoured/& also wytnessed/whan the werkes in the lyfe were holy and full of perfeccyon/we fynde not many sygnes ne myracles that saynt Johan the baptyst dyd. Neuertheles he is a moche holy saynt & a greter than suche one as haue be shewed for many myracles. And therfore I saye that the ryght and holy lyfe & the great perfeccyon of saynt Clare whiche she vsed & determyned here in erthe/ought well to suffyse & wytnesse ỳ she is a very saynt yf it were not for the people whiche haue more deuocyon/& more greater faythe vnto the sayntes/whan they se ỳ sygnes & myracles that god sheweth for them. I knowe well that saynt Clare was in the way full of merytes/& ỳ she was rauysshed in ỳ profoundenesse of the great Clerenes & lyght of heuẽ. Neuertheles thoughe she were resplendyssaũt well sauerous/& ryght full of great myracles/as is well declared by ỳ cardynalles of Rome/myn othe of truth ỳ I haue made & my conscyence constrayneth me ỳ I wryte to my power the lyfe truely & the myracles of her/how well I passe ouer many fayre thynges. ¶ There was a chylde named Jaquemyn of Peroule whiche had in his body the deuyll/

in suche wyse that Jaquemyn fell in the fyre as he ỹ coude not kepe hỹ. Somtime he hurtled strongely agaynste ỹ groũde/ somtyme he bote the stones/so ỹ he brake his tethe/& other whyle he brake his heed that all his body was blody & fouled his mouthe and putte oute his tongue. And somtyme he lay & walowed & was roũde so ỹ ofte he laye his thye in his necke/and euery daye twyes this maladye came to hym/& two persones myght not kepe hỹ ne holde hym/but ỹ he wolde despoyle & vnclothe hym maulgre them bothe. Ther coude no phylycyen ne wyse man ỹ was in all ỹ coũtre fynde ony remedy ne gyue coũseyll to ease hym/but the fader whiche was named Quindlour whan he sawe ỹ he coude fynde no counseyll ne remedy for this malady began to & cry call on sayt clare the holy vyrgyn/& sayd to the that arte worthy of all honours Jauowe my chylde/whiche is meschaunt & caytyfe. And praye the ryght swete saynt/that ỹ wylte sende to my chylde helthe/and forthwith went to her tombe full of byleue to haue his requeste. And layde the chylde vpon ỹ tombe of the vyrgyne & made his prayers And anone he was delyuered of the maladye/ne neuer was seke after ỹ sekenes/ne he dyd neuer hurte hỹ after by reason of that malady. ¶ Alexandryne of Perouse had in her body a ryght felonous deuyll/ whiche hadde so vtterly power ouer her ỹ he made her descende frome a roche that stode vpon a ryuer of water/& made her to flee ouer the water/as she hadde ben a byrde/& made her to lyghte vpon a lytell bough of a tre whiche hãged ouer ỹ ryuer And ceased not to playe there/also for her synne It happed that she loste her lyfte syde/& was lame of ỹ one haude/& she assayed moche yf she myght be heled by ony medycyne. But all ỹ medycynes ỹ she toke auayled her not. And than she came to the tombe of saynt Clare with great repentaunce of herte/& began to requyre saynt clare ỹ she wolde helpe her. And anone she was heled and redressed in all helthe/ and her syde was hole & soũde also/& delyuered of the possessyon of ỹ deuyll whiche was in her. And of many other sekenesses & maladyes tofore the sepulture of saynt Clare. ¶ A man borne in Fraunce came on a tyme fro the court & fell in a malady ỹ he was out of his wyt/and myght not speke/& so demened his body ỹ he myght haue no rest. And was moch ouer straũge and hydous to loke on. No man myght so holde hym but ỹ he brake fro them maulgre them that helde hym/and brake yron dre cordes or ony other thynge that they boũde hym with. And they of his countre brought hym to saynt Clare. And anone he was heled & well delyuered of his malady. ¶ There was a man named Valentyne despoyled whiche hadde an horryble malady ỹ he fell of the foule euyll well. vi. tymes in a daye. And therwith he was lame of one thyghe/so ỹ he myght not go. But he was sette vpon an alle/ỹ whiche brought hym where as saynt Clare lyeth And he was sette tofore ỹ tombe. iij. nyghtes and. ij. dayes. And on the thyrde daye wout touchynge of ony body/his thyghe began to rõble and made so great a noyse that it semed ỹ the bone brake and forthwith he was hole of his dyseases. Jacob the sone of Spoletyne hadde be two yere blynde/so ỹ he must be ladde. For whan he had no leder he wente here and there. And on a tyme the chylde that ladde hym lete hym go alone/and fell so ỹ he brake his armes/& a great wounde in his heed And it happed on a nyght as he slepte by the brydge of Wargue/there appered to hym in his slepe a body/and sayd to hym. James cobell/wherfore comest thou not to me for to be hole. And on ỹ morowe he recoũted his dreme vnto. ij. other blynde men all tremblynge/and the blynde man tolde to hym that there was newly deed a lady in the cyte of Allyse/for whome god

shewed many myracles to thē ꝑ come to her tombe seke & dyseased / & whan they shall departe they are all hole. And anone as he herde ꝑ he was not slowe / but hasted hym & came fyrst to Polete / & ꝑ nyght he sawe the same vysyon ꝑ he hadde fyrste sene ꝑ other nyghte tofore. On a tyme he went & ranne by the waye & for ꝑ desyre to haue his syght he went ꝑ nyght to Allyse & whan he came thyder / he foūde somoche people in the monastery / & lyenge tofore ꝑ tombe of ꝑ holy byrgyne ꝑ he myght not entre ne come into the monastery ne to ꝑ tombe where the byrgyne laye. And than he layd a stone vnder his heed and abode there with great deuocyon sorowynge & angry ꝑ he myght not entre. And ꝑ same nyght as he slepte he herde a voyce that sayd to hym. Jacob yf ꝑ mayst come and entre herein god shall do well to the. And on ꝑ morow whan he was awaked he began to praye with great teeres / ꝑ the people wolde gyue & make to hym waye for ꝑ loue of god. And besought the people cryenge them mercy that they wolde brynge hym in. And the people began to make hȳ waye. And anone he dyd of his hosen and shone / & despoyled hym by great deuocyon / & he put his gyrdle aboute his necke / & so went to the tombe. And there beynge in great deuocyon fell a slepe a lytell / and saynt Clare appered to hym & said to hym Aryse vp for thou arte all hole. And anone he arose & sawe clerely. And whā he sawe ꝑ he was enlumyned and sawe ꝑ clerenes of the daye by the meryte of saynt Clare / he praysed & glorifyed oure lorde ꝑ hadde done to hym somoche bounte / and prayed the good people to gyue prayesynges and thankynges vnto god. ¶ There was a mā of Perouse / whiche was named good Johan the sone of Martyn / & went for to fyght agaynst them of Fulnes. And as ꝑ one parte and that other began to stryue and began to caste stones so great and so faste that this Johan had his one hande all to fruysshed and broken of a stone. And bycause he had great desyre to be heled / he dyspended moche moneye on maysters & Surgyens / but he coude not fynde none that coude hele hym. But that he abode alwaye lame on his hande / ne myght do nothynge ne werke therwith. Therof he had so great sorowe / that he hasted hym to haue it smyten of many tymes. But whā he herde the great merueyles ꝑ our lorde had done for saynt Clare / he aduowed ꝑ he sholde vysyte her. And than came to ꝑ sepulture of saynt Clare the holy byrgyne and bare thyder an ymage of were in his hande and layd hym downe vpon ꝑ tombe. And anone he was perfytely heled of his hande. ¶ There was a man named Petrus of the castell of Byconne / whiche had ben seke by the space of thre yeres & was so feble that by the strength of his malady he was all dryed vp / and had somoche peyne in his reynes / that he was become so croked ꝑ he wente lyke a beest. For whiche cause his fader ladde hym to the best maysters and medycynes that he myght fynde and knowe. And also to suche as entermytted of broken bones / and the fader wolde haue spēde all his goodes on the condycyon to haue hadde his sone hole. And whan he herde saye of the maysters that no physyke ne no man myght hele hym of his malady / thā he thought to go to saynt Clare and lede his sone thyder / and so he dyd and layd hym tofore the sepulture of ꝑ holy byrgyne. And he had not ben longe there but by ꝑ grace of god & by the merytes of the gloryous byrgyne he was all hole / and rose vp guarysshed & heled of all his maladye and dysease / and gaue laude / thankynges and prayesynges to oure lorde god and to saynt Clare / and prayed ꝑ people to do in lyke wyse bicause of his helthe. ¶ There was also a chylde of the aege of two yeres in the towne of saynt Muyryte / in the bysshoprythe of Alsyse / whiche was borne croked in ꝑ backe

and lame/so that his thyghes & fete tourned thwarte & wente in suche wyse that it was all out of ordre/& whan he was fallen he coude not aryse. His moder hadde oftentymes auowed to saynt Fraunceys/ and was not therby holpen/and she herde that god shewed newe myracles for saynt Clare/she bare the chylde to the sepulture & abode there certayne dayes. But within a fewe dayes his legges began to growe & his thyghes within the skynne were redressed naturally & he wente vpryght and was all guaryssched and made hole. And thus he that had be dyuers tymes at saynt Fraunceys was heled by the merytes of his good dyscyple saynt Clare by ỹ vertue of our lorde Jhesu cryst. ¶A burgeys of Angulum named Jaques de fraunque had a chylde of fyue yere of aege/whiche had no fete for to bere hym. Ne hadde neuer gone/ne myght go. Wherfore his fader ofte wepte and sorowed moche at his herte for his deformyte/and thought it a reproche to hym to haue suche one dysfygured borne of his blode. For he lays on the erthe in allhes walowynge and adrelsynge hym agaynst the walles/desyrynge by nature to helpe hym/but myght and power fayled hym. Than his fader & moder auowed hym to saynt Clare ỹ he shulde be his seruaunt ykby her prayers & merytes he myght be heled. And as soone as the fader and moder hadde made theyr auowe/the holy vyrgyn heled his seruaũte so that he had his ryght lymmes/& went vpryght. And anone the fader and moder ladde hym to saynt Clare/whiche wente weppynge & rennỹge/praysynge our lorde and thankynge hym. And than the fader and moder offered hym vnto oure lorde.

¶There was a woman of the castell of Bruane named Plenyere/whiche had bẽ longe seke in her raynes/in suche wyse ỹ she myght not go without helpe ne adresse her but with great peyne & was al croked It happed that on a frydaye she dyd her to be borne to the tombe of saynt Clare & prayed her ryght deuoutly that she wolde helpe her. And it happed as she prayed she was sodeynly all hole/and on ỹ morowe ỹ was saturdaye she went vpryght all hole on her fete home to her house where as ỹ daye tofore she was borne for feblenes.

¶There was a mayde of the lande of Perouse/whiche had her throte greatly swollen of a malady called the escroweles whiche she hadde longe aboute her necke and throte a twenty botches called glaunders so that her necke semed greater than her heed/and ofte she hadde be ledde to saynt Clare/and the fader & moder of ỹ mayde had prayed her deuoutli to hele her doughter. And it happed on a nyght as ỹ mayde laye tofore the tombe/she began to swete/ and the escrowles and the maladye began to mollefy and to remoeue/and anone after the malady vanyssched awaye all clene & so hole that by the meryte of saynt clare there was sene sygne ne token therof. One of the systers of the ordre of saynt Clare in the tyme that she lyued had suche a maladye in her throte/whiche syster was named Andree/but it was of one thyng merueyl how that ymonge ỹ systers whiche were as precyous stones all full of the feruent loue of the holy ghost that suche one that was so colde myght dwell ymonge them/ as was this Andree so holy sshe/that dyshonoured the other virgines. Thã it happed on a nyght ỹ she dystrayned herselfe by the throte that she was almoost estrangled/wbiche thynge saynt Clare sawe & knewe by the holy ghost and sayde to one of her systers/now go hastely and take a softe egge/and bere it to syster Andree of ferryere for to rume her throte/and come agayne and bryng her with the hyder to me. And than she hasted her/and founde ỹ same Andree that she myght not speke for/she had almoost strangled her with her owne handes/& she releued her asmoche as she myght and brought her to her good

moder. Thā saynt clare sayd to her/ thou caytyfe go and confesse the of thyne euyll thoughtes/ & I wote well that our lorde wyll hele the/ but amende thy lyfe/ that ỹ mayst dye of some other malady thā this whiche thou hast suffered so longe. And anone as saynt Clare had sayd these wordes/ she began to repente her with good herte/ & amended her lyfe meruelously/ & was all hole heled of the escroweles by ỹ grace of god/ but she dyed anone after of an other malady. ¶ In ỹ lande of Assyse there was a wolfe ouer sore cruell/ whyche tormented the cōtree and the people and ranne vpon them and slewe and ete thē. So there was a woman named Gallane of the mount of Gallum whiche had children/ & the wolfe had rauysshed and borne awaye one of them and had eten hym wherfore she wepte ofte. And on a tyme ỹ wolfe came for his praye as he had done tofore/ for to deuoure some chylde. And it happed ỹ this woman was besye in her werke/ whiche she had in hande and one of her sones went out/ & anone the wolfe caught hym by the heed/ & ranne wt hym towarde the wode. And a man that was ymōge the wynes labourynge herde the chylde braye other wyse thā he had herde ony & came rennynge to the moder of the chylde & bad her se yf she had all her children/ for he sayd ỹ he had herde ỹ crye of a chylde otherwyse than they be woned to crye. And anone the moder loked & sawe ỹ the wolfe had rauysshed her chylde/ and went towarde ỹ wode with hym lyke as he dyd with that other/ & cryed also hygh as she myght crye. Ha glorious virgyn saynt Clare saue my chylde & kepe hym/ & yf thou do not I shall go drowne myselfe/ & therwith the neyghbours came oute & ronnen after the wolfe/ & foūde the chylde whome ỹ wolfe had lefte. And an hounde besyde hym lyckynge his woūdes. For ỹ wolfe fyrste toke hym vp by ỹ heed. And after toke hym by the raynes for ỹ moore easelyer to bere hym/ & the bytynge of his tethe appered bothe in his heed & raynes. And than the moder went wt hym to saint Clare ỹ had so well holpen her & brought wt her her neyghbours/ & shewed the woūdes of the chylde to all them that wolde se thē/ & thāked god & saynt Clare ỹ she had her chylde agayne tendred to her. ¶ There was a mayde of the castell Conuary/ whiche sate on a tyme in a felde/ and another woman had layd her heed in her lappe/ & in the meane whyle there came a wolfe whiche was acustomed to renne on ỹ people & came to this mayde and swalowed ỹ vysage & all the mouth/ & so ranne with her to ỹ wood. And the good woman ỹ rested in her lappe/ whan she sawe it was moche abasshed and began to cal on saynt Clare and sayd helpe/ helpe saynt Clare & socoure vs. I recommaunde to the at this tyme this mayde/ & she whome the wolfe bare sayd vnto the wolfe. Arte thou not a ferde to bere me ony ferder/ that am recōmaunded to so great & worthy lady. And with that worde that the mayd sayde/ the wolfe all confused and chamed sette softly the mayde downe and fledde awaye lyke a theefe. And so she was delyuered. Than lette vs pray vnto this glorious virgyne saynt Clare to be oure aduocatryce in all our nedes/ & by ỹ merytes of her we maye so amende oure lyfe in this worlde/ ỹ we maye come vnto euerlastyng lyfe & blysse in heuen. Amen.

¶ Here folowyeth ỹ lyfe of saynt Barbara.

In ỹ tyme that maximien regned ther was a ryche man a paynym/ whiche adoured

and worshypped the ydolles whiche man was named Dyoscorus. This Dyoscor⁹ had a yōge doughter whiche was named Barbara / for whome he dyd do make an hyghe & stronge toure. In whiche he dyd do kepe & close this Barbara to the ende ꝑ no man sholde se her / bycause of her great beaute. Thā came many ꝑynces vnto ꝑ sayd Dyoscorus for to treate with hym for ꝑ maryage of his doughter whiche went anone vnto her & sayd. My doughter certeyn ꝑynces ben comen to me / whiche requyre me for to haue ꝑ in maryage / wherfore tell to me thyne entent & what wyl ye haue to do. Than saynt Barbara retourned all angry towarde her fader / & sayde. My fader I praye you ꝑ ye wyll not constrayne me to mary / for therto I haue no wyll ne thought. After this he departed fro her & went into the towne where ther was one makyng a cysterne or a pyscyne. For he hadde many werkmen for to perfourme this werke / & also he had tofore ordeyned how he sholde paye vnto eche of them theyr salayre / & after this he departed thens and went into a ferre countree where he lōge soiourned. Than saynt barbara the ancyll of oure lorde Jhesu cryste descended fro ꝑ toure for to come se ꝑ werke of her fader. And anone she perceyued ꝑ ther were but .ij. wyndowes onely that one agaynst the southe / & that other agaynst the northe / wherof she was moche abasshed & admerueyled & demaunded of the werke mē why they had not made no mo wyndowes / & they answered that her fader had so cōmaūded & ordeyned. Thā saynt Barbara sayd to them. Make me here another wyndowe. They answered dame we fere & drede to angre your fader whiche cōmaunded to vs to make no mone we dare not therfore make no mo. The blessed mayde sayde. Do make that I cōmaunde you / & I shall cōtent my fader / & shall excuse you agaynst hym. Than dyde they that she cōmaunded to whome by ꝑ maner that she enseygned & shewed them Whan the holy saynt Barbara walked & came vnto ꝑ cysterne / she made with her fynger towarde the oryent a crosse with her thombe in the stone of marble / ꝑ whiche crosse is there yet vnto this day / whiche euery man maye se ꝑ cometh thyder by deuocyon. And whan she came vnto ꝑ syde where as the water descended into ꝑ cysterne / she blessed it / & made the sygne of the crosse / & incontynente the water was halowed / in whiche all they ꝑ were seke receyued helthe yf they had perfyte bileue in god and in ꝑ blessed mayde. In ꝑ same cysterne was this holy mayde baptysed of an holy man and lyued there certayne space of tyme in takynge onely for her refeccyon holy socles and locustes. ¶ Folowynge the holy precursour of our lorde saynt Johā baptyste / this cysterne or pyscyne is semblable to ꝑ fountayne of syloe / in whiche he that was borne blynde recouered there his syght. It is also lyke to ꝑ pyscyne named probatica / in whiche the impotent by the worde of god was made hole. These pyscynes or pecynes ben fountaynes perpetuelles / ī whiche all manere seke men in what someuer maladye they were greued or tormented that went ther in receyued full theyr helthe. In this fōtayne is lyuynge water / and it is the water that the samarytayne requyred of our lorde to haue ꝑ holi pyscyne. ¶ On a tyme this blessed mayde wente vp vpon the toure / and there she behelde the ydolles to whiche her fader sacrifyced & worshypped / & sodeynly she receyued ꝑ holy ghost And became merueylously subtyll & clere in the loue of our lorde Jhesu Cryste. For she was enuyronned with ꝑ grace of god almyghty of souerayne glory and of poore chastyte. This holy mayde barbara aourned with fayth surmounted the deuyll. For whan she behelde ꝑ ydolles / she scratched them in theyr vysages / in despysynge them all and sayenge. All they ben made

lyke vnto you whiche haue made you to erre/and all them that haue affyaunce in you. And thā she went into the toure and worshypped our lorde. And whan ỹ werke was full perfourmed her fader retourned frome his vyage/and whan he sawe there thre wyndowes/he demaunded of ỹ werkemen/wherfore haue ye made thre wyndowes. And they answered. Youre doughter hathe cōmaunded so. Than he made his doughter to come afore hym/& demaunded her why she hadde made thre wyndowes/and she answered vnto hym and sayde. I haue done them to be made bycause thre wyndowes lyghtē all ỹ worlde & al creatures/but two make derkenes Than her fader toke her and went downe into the pryscyne demaūdynge of her how thre wyndowes gyue more lyght than .ij. And saynt Barbara answered. These .iij. seneslers or wyndowes betoken clerely ỹ fader/the sone/and the holy ghost/ỹ whiche ben thre persones and one very god/on whome we ought to byleue and worshyppe. Than he beynge replenysshed wt furour incontynent drewe his swerde to haue slayne her. But the holy vyrgyne made her prayer/and than merueyously she was taken in a stone/& borne into a mountayne/on whiche two shepeherdes kepte theyr shepe/the whiche sawe her flee. And than her fader whiche pursewed after/he wente vnto the shepeherdes and demaunded after her. And that one whiche wolde haue preserued her/sayde that he had not sene her/but that other whiche was an euyll man shewed and poynted her wt his fynger/whome the holy saynt Barbara cursed. And anone his shepe became locustes and he cōsumed into a stone. And thā her fader toke her by the heere/and drewe her downe fro the mountayne/and shytte her faste in pryson & made her to be kepte there by his seruaūtes/vnto ỹ tyme that he hadde sende to ỹ Judge for to delyuer her to ỹ tormentes. And whan the Judge was aduertysed of the faythe and byleue of the mayde/he dyde her to be brought to fore hym. Her fader wente with her accōpanyed with his seruauntes thretenynge her with his swerde/& delyuered her vnto the Judge and conjured hym by ỹ puyssaunce of his goddes/that he sholde tormente her with horryble tormentes and peynes. Than sate the Judge in Judgement. And whan he sawe the great beaute of sayt Barbara he sayd to her. Now chese whether ye wyll spare yourselfe and offer to the goddes/orels deye by euyll tormentes. Saynt Barbara stedfaste i the fayth answered to hym. I offer myselfe to my god Jhesu cryste the whiche hath created heuen and erthe/and all other thynges. And fy on you deuylles whiche haue mouthes & can not speke/they haue eyen and can not se/they haue eeres & can not here/they haue noses and can not smell/they haue handes and maye not fele. And they haue fete and maye not go. They ỹ make them/be they made semblable to them/& all they haue fayllce/and byleue in them. Than beganne the Judge all wood and angry and commaunded to vnclothe her and bete her with synowes of bulles/and frote her flesshe with salte. And whan she hadde longe endured this that her body was all blody. The Judge dyde do close her in a pryson vnto ỹ tyme that he hadde delybered of what tormentes or peynes he myght make her to deye. And than at myd nyght descended a great lyght and clerenesse into the pryson. In whiche oure lorde Jhesu cryste shewed hym/sayenge. Barbara haue confydence and be fyrme and stedfaste. For in heuen and in erthe thou shalt haue great ioye for thy passyon therfore doubte the not the Judge. For I shall be with the/and I shall delyuer the fro all thy peynes that ony shall make the suffre/and incontynent she was all hole. And than whan oure lorde hadde sayde thus he blessed her and remoūted into he-

uen. Than saynt Barbara was greatly reioyced by ỹ great confort of our lorde. And on the morowe the kynge commaũded ỹ she sholde be brought tofore hỹ. And whan she was comen he sawe ỹ her wouꝺes appered not but was all hole. And he sayd. Beholde Barbara the bounte of our goddes & howmoche they loue ỹ. For they haue heled thy woundes. Than the blessed barbara martyr of Jhesu cryst answered ỹ Judge. Thy goddes bẽ semblable to ỹ/woute entendement. How maye they hele my woũdes/they may not helpe themselfe/he ỹ heled me is Jhesu cryst the sone of god/the whiche wyll not haue the bycause thy herte is so indurate and harde with the deuylles. Than ỹ Judge replenysshed of yre commaunded that she sholde be hãged bitwene two forked trees And that they sholde breke her raynes wꝺ staues/& brenne her sydes wꝺ brennynge lampes/and after they made her stronge ly to be beten & hurted her heed wꝺ a mayllet. Than saynt Barbara behelde and loked vpwarde towarde heuen sayenge. Jhesu cryst thou knowest the hertes of men/& knowest my thought. I beseche ỹ to leue me not. Than cõmaũded ỹ Judge to the hangeman that he sholde cutte of with his swerde her pappes/& whã they were cutte of the holy saynt loked agayne towarde heuẽ sayẽge. Jhesu cryst tourne not thy vysage fro me. And whan she had longe endured this peyne/the Judge cõmaũded that she sholde be ladde betynge thrugh the stretes/and the holy virgyne the thyrde tyme behelde the heuen & sayd Lorde god ỹ couerest heuen wꝺ cloudes I praye the to couer my body/to the ende ỹ I be not sene of ỹ euyll people. And whã she had made her prayer/oure lorde came ouer her and sende to her an angell whiche cladde her with a whyte vestyment/and ỹ knyghtes ladde her to a towne named Dallasyon/& there the Judge commaunded to slee her with ỹ swerde. And than her fader all arayed toke her frome the Judge & ladde her vpon a moũtayne & saynt Barbara reioysynge in hastynge to receyue the solace of her victory. And than whan she was drawen thyder/she made her oraylon sayenge. Lorde Jhesu cryst whiche hast fourmed heuen & erthe/I beseche ỹ to graũte me thy grace & here my prayer/that all they that haue memory of thy name and my passyon. I praye the that thou wylte not remembre theyr synnes/for thou knowest oure fragylyte Than came there a voyce downe fro heuen sayenge vnto her. Come spouse Barbara & rest in ỹ chambre of god my fader whiche is in heuen/& I graunte to the ỹ thou hast requyred of me. And whã this was sayde she came to her fader & receyued the ende of her martyrdome wꝺ saynt Julyan. But whan her fader descended fro the mountayne a fyre fro heuen descẽded on hym and consumed hym/in suche wyse that there coude not be founde ony asshes of all his body. This blessed saynt Barbara receyued martyrdome wꝺ saynt Julyan/the seconde nonas of Decembre.

¶ A noble man called Valentyne buryed the bodyes of these two martyrs & layde them in a lytell tonne/in whiche many myracles were shewed in the louẽge and glory of god almyghty. And saynt Barbara ỹ holy martyr suffered passyon in the tyme of Maximyen the emperoure of Rome/& martyen ỹ Judge. whome we pray & beseech to be our aduocatryce to almyghty god ỹ by her merytes he bryngе vs after this shorte and trãsytory lyfe into his glory perdurable.

¶ Here foloweth the lyfe of saynt Alexis: And fyrst of his name.

ALexis is as moche to saye/as goynge out of the lawe of maryage. For to kepe virginyte for goddes sake/& to renounce all the pompe & rychesse of the

worlde for to lyue in pouerte.

In the tyme that Archadius & Honorius were Emperours of Rome/ there was in Rome a ryght noble lorde named Eufemyen whiche was cheke aboue all other lordes about ỹ emperoures/ and had vnder his power a. M. knyghtes. He was a moche iust man to all men. And also he was pyteous and mercyful vnto the poore. For he had dayly the tables set and couered for to fede ỹ orphanes poore wydowes and pylgrymes. And he ete at the houre of noone wt good & relygyous persones/ his wyfe ỹ was named Aglaes lede a religyous lyfe. But bycause they had no chylde/ they prayed vnto god to sende them a sone ỹ myght be theyr heyre after thē of theyr honour and goodes. It was so ỹ god herde theyr prayer & behelde theyr bounte and good lyuynge/ and gaue vnto them a sone whiche was named Alexis/ whome they dyd to be taught and enfourmed in all scyence and honours. After this they maryed hym vnto a fayre damoysell whiche was of ỹ lygnage of ỹ emperoure of Rome. Whan the daye of the spouseyles was comen to euen Alexis beynge in the chābre with his wyfe alone/ began to enfourme & enduce her to drede god & serue hym. And were al that nyght togyder in ryght good doctryne/ & fynably he gaue to his wyfe his rynge & the buckle of golde of his gyrdyll bothe boūden in a lytell clothe of purpure & sayde to her fayre syster haue this & kepe it as longe as it shall plese our lorde god. And it shalbe a token bytwene vs/ and he gyue you grace to kepe truely youre vyrgynyte. ¶ After this he toke of golde & syluer a great somme & departed alone frome Rome/ & foūde a shyppe in whiche he sayled into Grece. And fro thens wente into Surry/ & came to a cyte called Edissya/ and gaue there all his moneye for the loue of god/ & clothed hym in a cote and demaunded almesse for goddes sake lyke a poore mā tofore the chyrche of our lady/ & what he lefte of all the almesse aboue his necessyte he gaue it to other for goddes sake/ & euery sondaye he was housseled and receyued the sacrament/ suche a lyfe he ladde longe. ¶ Some of ỹ messangers that his fader had sende to seke hym thrugh all the partyes of ỹ worlde came to seche hym in the sayd cytee of Edyssya/ and gaue vnto hym theyr almesse/ he syttynge tofore the chyrche wt other poore people/ but they knewe hym not/ & he knewe well them and thāked our lorde sayenge. I thanke the fayre lorde Jhesu cryst that thou vouchesf sauke to call me/ & to take a messe in thy name of my seruauntes. I praye the to perfourme in me that whiche thou hast begone. Whan the messangers were retourned to Rome/ & Eufemien his fader sawe they had not founden his sone he layd hym downe vpon a matras stratchynge on the erthe/ waylynge and sayde thus. I shall holde me here & abyde/ tyll ỹ I haue tydynges of my sone/ & the wyfe of his sone Alexis sayd weppynge to Eufemyen. I shal not departe out of this hous but shall make me semblable and lyke to the turtle/ whiche after that she had loste her felowe wyl take none other/ but al her lyfe after lyueth chaste. In lyke wyse I shall refuse all felyshyp vnto the tyme I shall knowe where my ryght swete frende is becomen. After that Alexis hadde done his penaunce by ryght great pouerte in the sayd cytee/ and ledde a ryght holy lyfe by ỹ space of. xvij. yere/ there was a voyce herde that came fro god vnto the chyrche of our lady and sayde to the porter. Make the man of god to entre in/ for he is worthy to haue the kyngdome of heuen/ and the spyryte of god resteth on hym. Whan the clerke coude not fynde ne knowe hym ymonge the other poore men/ he prayed vnto god to shewe to hym who it was. And a voyce came frome god and sayde/ he sytteth without tofore the entre of the

chyrche. And so the clerke soūde hym and prayed humbly that he wolde come into ỹ chyrche. Whan this myracle came to the knowlege of the people / and Alexis sawe ỹ men dyd to hȳ honour & worshyp anone for to eschewe vayngloxy / he departed fro thens / & came into Grece / where he toke shyppe & entred for to go into Cecyle. But as god wolde there arose a great wynde / whiche made the shyppe to aryue at the porte of Rome. Whan Alexis sawe this a none he sayd to hymselfe / by the grace of god I wyll knowe no mā of Rome. I shal go to my faders house in suche wyse as I shal not be beknowen of ony persone. And whan he was within Rome / he mette Eufemyen his fader / whiche came fro ỹ palays of the emperoure with a great meyne folowinge hȳ. And Alexis his sone a poore man came crienge & sayd. Sergeaunt of god haue pyte on me / that am a poore pylgryme / and receyue me into thy house for to haue my sustenaunce of the releefe that shall come fro thy borde / ỹ god blesse the / & haue pyte on thy sone whiche is also a pylgryme. Whan Eufemyen herde speke of his sone anone his herte began to melte & sayd to his seruauntes / whiche of you wyl haue pyte on this man and take the cure & charge of hym / I shall delyuer hȳ from his seruage and make hym free / and shall gyue hym of myne heritage. And anone he commysed hym to one of his seruauntes / & cōmaunded that his bedde sholde be made a corner of ỹ hall wher as comers & goers myght se hym. And the seruaunte of whome Alexis was cōmaūded to kepe made anone his bedde vnder the stayre & stappes of the hal. And there he lay vyght lyke a poore wretche / & suffered many vylanyes and dyspytes of the seruauntes of his fader / whiche oftymes cast & threwe on hym ỹ wasshynge of dysshes and other fylthe. And dyd to hym many euyll tournes / and mocked hym / but he neuer complayned. But suffered all pacyently for ỹ loue of god. Fynably whan he had ledde this vyght holy lyfe wīn his faders hous in fastynge in prayenge / & in penaunce by the space of seuentene yeres / and knewe that he sholde soone dye / he prayed the seruaunte ỹ kepte hym to gyue hym a pyece of parchemyne and ynke. And therin he wrote by order all his lyfe / & how he was maryed by the commaundement of his fader. And what he hadde sayde to his wyfe and of the tokens of his trynge / and bocle of his gyrdle that he had gyuen to her at his departynge. And what he hadde suffered for goddes sake / and all this dyd he for to make his fader to vnderstāde ỹ he was his sone. After this whan it pleased god to shewe & manyfest the vyctory of our lorde Jhesu Cryste in his seruaunte Alexis. ¶ On a tyme on a sondaye after masse he tynge all the people in the chyrche / there was a voyce herde frome god crienge / & sayenge as is sayde Mathei vndecimo capitulo. Come vnto me ye that laboure / & be trauayled I shall conforte you. Of whiche voyce all ỹ people were abasshed / whiche anone fell downe vnto the erthe. And the voyce sayd agayne. Seche ye the seruaunt of god. For he prayeth for all Rome & they sought hym / but they coude not fynde hym. ¶ Alexis in a mornȳge on a good frydaye gaue his soule vnto god / & departed out of this worlde. And that same day all the people assembled at saynt Peters chyrche and prayed god ỹ he wolde shewe to them where the man of god myght be founden ỹ prayed for Rome. And a voyce was herde that came fro god that sayd. Ye shall fynde hym in the house of Eufemyen. And the people sayd vnto Eufemyen. Why hast thou hydde the fro vs / thou hast suche grace in thy hous. And eufemien answered. God knoweth that I knowe nothynge therof. ¶ Archadius and honorius that were emperoures at Rome / and also the pope Innocent cōmaunded that men sholde go vnto Eufemyens house to

to enquyre dylygently tydynges of ꝑ mā of god. Eufemyen wente tofore with ser-uauntes for to make redy his house ayenst the comynge of the pope and Empe-rours. And whā Alexis wyfe vnderstode ꝑ cause and how a voyce was herde that came fro god sayenge. Seche ye the man of godi eufemiens house / anone she sayd vnto Eufemien. Syr se yf this poore mā that ye haue so longe kepte and herberow-ed be the same man of god. I haue well marked that he hath lyued a ryght fayre and holy lyfe. He hath euery sonday recey-ued the sacrament of the awter. He hathe be ryght relygyous in fastynge / in wa-kynge / and in prayer / and hathe suffered pacyently & debonayrly of our seruaūtes many vylanyes. And whan Eufemyen had herde all this he ranne towarde Alex-is & founde hym deed. He dyscouered his vysage / whiche shone & was bryght as ꝑ face of an angell. And anone he retourned towarde ꝑ Emperours / & sayd. We haue founden the man of god that we sought. And tolde vnto thē how he had herberow-ed hym and how the holy man had lyued / and also how he was deed & that he helde a bylle or letre in his hande / whiche they myght not drawe out. Anone the Empe-roure with the pope went to Eufemyens house / & came tofore ꝑ bedde where Alex-is laye deed & sayd. How well that we ben synners / yet neuertheles we gouerne the worlde / and lo here is the pope the gene-rall fader of all the chyrche / gyue vs ꝑ le-tre ꝑ thou holdest i thy hāde / for to knowe what is the wrytynge of it. And the pope went tofore & toke the letre / and toke it to his notary for to rede. And ꝑ notary redde it tofore the pope / ꝑ Emperours & all the other people. And whā he came to ꝑ poyn-te that made mencyon of his fader and of his moder & of his wyfe. And than by the ensygnes that he had gyuē vnto his wyfe at his departynge his ryng & bocle of his gyrdle wrapped in a lytell purpure clothe at his departynge. Anone Eufemyen fell downe in a swoune / and whan he came a-gayne to hymselfe he began to drawe his heres / and to bete his brest & fell downe on the corps of Alexis his sone and kyssed it weppynge & crienge in ryght great sorowe of herte sayenge. Alas ryght swete sone / wherfore hast thou made me to suffre su-che sorowe. Thou sawest what sorowe & heupnesse we had for the. Alas why had-dest thou no pyte on vs in so longe tyme / how myghtest ꝑ suffre thy moder and thy fader wepe somoche for the & thou sawest it wel without takynge pyte on vs. I sup-posed to haue herde some tydynges of ꝑ / & now I se the ly deed / whiche sholdest be my solace in myne aege. Alas what solace maye I haue that se my ryght dere sone deed / me were better deye than lyue. Whā the moder of Alexis sawe & herde this / she came rennynge lyke a lyonesse and cryed / alas alas / drawenge her heere in great so-rowe / scratchynge her pappes wher nay-les sayenge. These pappes hathe gyuen the sowke. And whā she myght not come to the corps for the foyson of people ꝑ was comen thyder / she cryed and sayde. Make roume & way to me sorowful moder that I maye se my delyce and my dere sone ꝑ I haue engendred & nourysshed. And as soone as she came to the body of her sone / she fell downe on it pyteously & kyssed it / sayēge thus. Alas for sorowe my dere sone the lyght of myn eyen / why hast thou ma-de vs suffer tomoche sorowe thou sawest thy fader / and me thy sorowfull moder so ofte wepte for the. And woldest neuer ma-ke vs semblaunce of sone. O all ye ꝑ haue the herte of a moder wepe ye with me vp-on my dere sone / whom I haue had in my hous. xvii. yere as a poore man / to whome my seruauntes haue done moche vylony I fayre sone thou hast suffered thē ryght swetely and debonayrely. Alas thou that was my truste / my cōforte / and my solace in my olde aege. How myghtest ꝑ hyde ꝑ

frome me / that am thy sozowfull moder. Who shall gyue to myne eyen frome hens forth a foũtaine of teeres / for to make peyne vnto ỹ sorowe of my herte. And after this came the wyfe of Alexis in weppynge throwynge her selfe vpon ỹ body. And w̃ great syghes of heuines said / tyght swete frẽde & spouse whome longe I haue desyred to se / & chastely I haue to ỹ kepte my selfe / lyke as a turtle ỹ alone wõut make wayleth & wepeth / & lo here is my tyght swete husbande / whome I haue desyred to se alyue / & now I se hym deed. Frome hens forth I wote not in whome I shall haue kyaunce ne hope. Certes my solace is deed / & in sorowe I shalbe vnto ỹ dethe For now forthon I am the mooste vnhappy ymonge all women / & rekened ymõge ỹ sorowfull wydowes. And after these pyteous complayntes ỹ people wepte for ỹ dethe of Alexis. The pope made ỹ body to be taken vp / & to be put in a kyerter and borne vnto the chyrche. And whan it was borne thrugh ỹ cyte tyght great foyson of people came against it / & sayd ỹ mã of god is foũdẽ ỹ the cyte sought / what someuer seke bodi myght touche ỹ kyerter / he was anone heled of his malady. ¶ There was a blynde man that recouered his syghte & lame / & other he heled. The emperour made great foyson of golde and syluer to be throwen ymonge the people / for to make waye ỹ the kyerte myght passe. And thus by great laboure & reuerence was borne the body of Alexis vnto ỹ chyrche of saynt Boneface ỹ gloryous martyr. And there was the body put in a shryne moche honourably made of golde and syluer / the seuenteth daye of Juyll. And all the people rẽdred thankynges and laude to our lorde god for his great myracles / vnto whome be gyuen honour / laude / and glory / in secula seculorum. Amen.

¶ Here folowe th the lyfe of saynt Elyzabeth / and fyrst of her name.

ELyzabeth is expowned & is almoche to saye as my god knoweth her Or she is sayd the seuenth of my god / or ỹ fyllynge of my god. For god knoweth her for he knewe her good wyll & proued it / & gaue to her knowlege of hymselfe. Secõdly she is sayd seuenth of god / for she had seuen thynges in her. She had the. vij. werkes of mercy. Or bycause she is now in ỹ seuenth aege of them that reste & to come to ỹ eyght of ỹ generall resurrecyon. Or for the seuẽ estates that were in her. She was in the estate of vyrgynyte / in estate of maryage / in estate of wydowheed / in estate of accyon / in estate of contemplacyon / in estate of relygyon / & she is now in estate gloryous. And these seuen estates bẽ appertly contcyned in her legende / so ỹ it maye be sayd of her / lyke as it is sayde of Nabugodonosor. That it to wyte seuen tymes ben chaunged in her / & also she is sayd the fallynge of my god. For god hath fylled and replenyssched her with ỹ resplẽdour of truthe / of swete sauour / & of ỹ bygour of ỹ trynyte / wherof saynt Austyn sayth. She woke in the perdurablyte of god / she shone in the vertue of god / & she enioyeth in the bounte of god.

SAynt Elyzabeth was doughter of the noble kynge of Hũgarye / & was of noble lygnage / but she was more noble by her fayth & relygyon than by tyght noble lygnage. She was tyght noble by ensample / she shone by myracle / & she was fayre by grace of holynes. For ỹ auctoure of nature enhaũced her in a maner aboue nature. Whan this holy mayde was nourysshed in delyces royall / she renoũced all chyldenes / and set herselfe all in ỹ seruyce of god. Than it appered clerely as her tẽder enfancye enforced in symplesse and began to vse good customes fro thã forthon and to despyse the playes of the worlde and of vanytees / and flee all the prosperytees of the worlde / and alwaye to prouk-

lyte in ỹ honour of god. For whan she was yet but fyue yere olde/she abode so ententyuely in the chyrche for to praye ỹ her felawes or her chamberers myght vnneth bryngе her thens. And whā she mette ony of her chāberers or felawes she wolde folowe them towarde the chapell/as it were for to playe. For to haué entre into the chyrche. And whā she was entred/anone she kneled downe & laye downe to ỹ erthe How be it that she knewe not yet ony letters. And she opened ofte the psalter tofore her in ỹ chyrche for to fayne ỹ she redde bycause that she sholde not be lette/& that she sholde be sene occupyed. And whan she was wt other maydens for to playe/she cōsydered well the maner of the game/for to gyue alwaye honour vnto god/vnder occasyon and in playe of rynges & other games/she set all her hope in god/and of all that she wanne/and had of ony parte profyte whan she was a yonge mayde/she gaue the.x. poore maydens/& ledde them ofttyme with her for to saye Pater noster/or for to salewe our lady/and lyke as she grewe in aege by tyme/so grewe she by deuocyon/for she chase ỹ blessed byrgyn mary to be her lady and her aduocate/& sayt Johan ỹ euangelyst to be wardeyn of her virgynyte. And on a tyme there were cedulles laye on ỹ awter/& in euery cedule was wryten ỹ name of an apostle/& eche of other maydens toke at all aduēture suche a cedule as happed to her. And she made her orayson/and thryse she toke ỹ same that she desyred/in whiche was wryten ỹ name of saynt Peter. To whome she had so great deuocyon that she neuer warned thynge to them ỹ demaunded it but in his name. And bycause ỹ the good aduentures of the worlde sholde not preyse her ouer moche/she wōdrewe euery daye somethynge of her prosperytes. And whan she toke in ony game ony pleasure/anone she lefte it and sayd she wolde playe no more/but she wolde saye. I leue you the remenaūt for goddes sake. She went not gladly to carolles/but withdrewe other maydens fro them. She doubted alway to were Joly clothynge. But she vsed alway to haue them honest. She had ordeyned to saye euery day certeyn nōbre of oraysons & prayers & yf she were occupyed in ony maner that she myght not perfourme thē but ỹ she was cōstrayned of her chāberers to go to her bedde/she wolde there say thē wakynge. This holy byrgyn honoured al the solempne feestes of the yere with soo great reuerence ỹ she wolde not suffer her sleues to be laced/tyll the solempnyte of ỹ masse was accōplysshed/& she herde ỹ offyce of ỹ masse with so great reuerence ỹ whan ỹ gospell was redde or that the sacrament was lyfte vp/she wolde take of ỹ broches of golde and the aournamentes of her heed as eyrcles or chapelettes/and laye them downe. And whā she kepte Innocence the degre of byrgynyte she was constrayned to entre into the degre of maryage/for her fader constrayned her therto/bycause she sholde bryngе forth fruyte and how be it ỹ she wolde not haue bē maryed/yet she durst not gaynsaye the commaundement of her fader. Thā she auowed in the handes of mayster Cōrade/whiche was a good man & her confessour/and promysed that yf her husbande deyed and she ouer lyued hym that she wolde kepe perpetuall cōtynence. Than was she maryed to the boungraue of Thurynge/lyke as the dyuyne purueaunce had ordeyned bycause she sholde cōduce and bryngе moche people to the loue of oure lorde/and teche the rude people/and how be it she chaūged her estate/yet she chaunged not her wyll in her thought/and she was full of pacyence & great humylyte and of great deuocyon to god/and was towarde her selfe of great abstynence/and of great mercy/she was of so ryght ardaūt desyre of prayer/that she ofte went soner to the chyrche thā her housholde seruaūtes to ỹ ende ỹ by

her prayers secrete she myght impetre & get grace of god. She arose ofte by nyght for to make her prayers / & her husbande wolde praye her ꝑ she wolde lye and reste her a lytell. She hadde ordeyned ꝑ one of her women whiche was more kamplyer wt̄ her than another ꝑ yf parauenture she were ouertakē wt̄ slepte / ꝑ she sholde take her by the fote for to awake her. And on a tyme she supposed to haue taken her lady by ꝑ fote / & toke her husbandes fote / whiche sodeynly awoke & wolde knowe wher for she dyd so. And than she tolde to hym all the case / and whan he knewe it he lete it passe / & suffred it peasibly. And bycause she wolde rendre good sacrifyce to god of her prayers she wette ofte her body wt̄ habundaūce of teeres / and lette them flowe out of her eyen gladly wout chaūgynge of semblaūce / so ꝑ often she wepte wt̄ great sorowe / and she yet enioyed in god. She was of so great humplyte / ꝑ for ꝑ loue of god she layd in her lappe a man horryble seke / whiche had his vylage stynkynge lyke carayne. And were of the ordure and fylth of his heed & wasshed it. Wherfore her chamberers lothed and loughe her to scorne. And she wolde in rogacyon tyme folowe ꝑ processyon bare fote / & withoute lynen smocke / & at ꝑ prechynge she wolde sytte ymonge the poore people / she wolde not araye her wt̄ precyous stones as other ꝑ daye of the purysycacyon of our lady ne were ryche vesture of golde / but after the ensample of the blessed virgyn Mary she bare her sone in her armes & a lambe and a candell / & offered it vp humbly / & by ꝑ she shewed ꝑ the pompe & bobaunce of the worlde sholde eschewed / & that she conformed her vnto the virgyne Mary / & whā she came home she gaue to some poore woman ꝑ clothes in whiche she went to chyrche / she was of so great humplyte / that by the consentynge of her husbande / she submytted her selfe in ꝑ obedyēce of mayster Conrade a poore man and a small / but he was of noble scyence and perfyte relygyon and she dyd it with Ioye and reuerence / that whiche he commaunded for to haue ꝑ meryte of obedyence lyke as good wyfe & obedyent vnto the dethe. ¶ On a tyme it happed ꝑ she was called for to go to prechynge / & ꝑ marquyse of Messence came vpon her by whom she was lette & myght not go thyder wherfore he helde hym euyl apayed / & wolde not relece her obedyence tyl she was despoyled of her smocke / with some of her chamberers whiche were culpable & that he hadde strongely beten thē she dyd so great abstynence ꝑ at ꝑ table of her husbande ymonge the dyuers metes ꝑ were there / she wolde not ete but breed / she toke so great rygour on her selfe that she wexed lene / for mayster Conrade defēded her ꝑ she sholde not touche the meetes of her husbande / of whiche she sholde not haue a hole conscyence / and she kepte this commaundement wt̄ so great dylygence / that whan other habounded in delyces / she ete with her chamberers grosse metes. ¶ On a tyme whā she had sore trauayled in goynge there were brought to her & to her husbande dyuerse meetes & were not supposed well goten of good and Iust laboure / wherfore she refresshed them / and toke her refeccōn of an harde browne loke tembred with water / & for this cause her husbande assygned a pencyon to her / by whiche she & her chamberers cōsented for to lyue by / & her husbande suffered all in pacyence / & sayd he wolde gladly do so / yf he doubted not to angre his meyne. And she ꝑ was in souerayne glory desyred the estate of souerayne pouerte to ꝑ ende that the worlde sholde haue nothynge in her / & that she sholde be poorē / lyke as Ihesu cryst had ben. And whan she was alone wt̄ her chambrers she wolde clothe her with poore vestymentes & vyle / & sette a poore vayle vpon her heed / & sayde. Thus shall I go / whan I shall come to the state of pouerte & though she did abstinēce / yet was

she lyberall to ỹ poore / so that she myght not suffer that ony had mysease / but gaue to them all largely / she entended w̃ all her power to ỹ seuen werkes of mercy / she gaue on a tyme to a poore woman a right good vesture / & whã this poore womã sawe that she had so noble a gyft / she hadde so great Joye that she fel downe as deed. And whan ỹ blessed Elyzabeth sawe that she was sory that she had gyuen to her so noble a gyfte / & doubted ỹ she was cause of her dethe / & prayed for her / & anone she arose all hole. ¶ And she spanne ofte woll w̃ her chambreres & made therof clothe / so ỹ of her propre labour ỹ she gaue to the chyrche / she receyued glorious fruyte & gaue good ensample vnto other. ¶ On a tyme whã her husbande landegraue was gone to ỹ courte of the emperour / whiche was than at Cremone / she assembled in a garnar all the whete of ỹ yere / and admynystred parte to euerych that came from all partyes & that tyme was great derth in the countree / and ofte whan she lacked money she solde of her aornamentes for to gyue to ỹ poore people / but for all that she gaue ỹ garners mynysshed not ne lasted she dyd do make a great hous vnder the castel where she receyued and nourysshed a great multytude of poore people / nd bysyted them euery daye / and she left not to bysyte them for ony sekenesse ne maladye that they had / but she wesshe and wyped them with her owne handes / how b eit ỹ her chambreres wolde not suffer it / & yet moreouer than she dydde do nourysshe in her hous poore womens chyldrẽ so swetely / ỹ they all called her moder. She dyd do make sepultures for poore people and went deuoutly vnto ỹ dethe of them and wolde burye them with her owne hãdes in the clothes that she had made. And oft tymes brought ỹ shete wherin she lay for to wynde ỹ deed bodyes therin / and was at ỹ dethe of them moche deuoutly. And ymonge these thynges ỹ deuocyon of her husbande was moche too be preysed / for how well he was occupyed in his other thynges. Neuertheless he was deuoute in the seruyce of god / & bycause he myght not hymself entende personably vnto his thynges / he gaue full power to his wyfe to all ỹ sholde be to ỹ honour or to ỹ helth of theyr soules. And ỹ blessed laynt Elyzabeth had great desyre ỹ her husbãde sholde enploye all his puyssaũce to defende ỹ fayth of almyghty god / & aduysed him by debonayre admonestemẽtes that he sholde go bysyte ỹ holy lande. And thyder he went / & whan he was there as deuout & noble prynce full of fayth and of deuocyon rendred his spryte vnto almyghty god & so deyed / receyuynge the glorious fruyte of his werkes. And than she receyued w̃ deuocyon / ỹ state of wydowehed / & whan the deth of her husbande was publysshed & knowen through all Thurynge / some of ỹ bayssayles of her husbãde helde her for a fole / and a wastresse of her goodes / & threwe her out of her herytage / & bycause her pacyence was more clere / and ỹ she had ỹ pouerte that she hadde longe desyred. She went thã by nyght into ỹ hous of a tauerner in the place where ỹ pottes laye / & gaue great thãkynges to almyghty god / and at ỹ houre of matyns came into the hous of the freres mynours & prayed them that they wold gyue laude and thankynges to almyghty god for her tribulacyon. And ỹ daye folowynge she came with her lytell chyldren to a place / & into the hous of one her enemye. And thã was delyuered to her a straite place for to dwel in / and whan she sawe that she was moche greued of ỹ host and hostesse / than she salewed ỹ walles / and sayd. I sholde gladdely salewe ỹ men / but I fynde them not / & thus she beynge constraynte by necessyte she sende her small chyldren here & there for to be nourysshed i diuerse places and retourned her selfe into ỹ fyrste place And as she went there was a strayt way

vpon stones/and a depe myre vnder & ful of fylth/and as she passed she met an olde woman/to whom she hadde done moche good tofore/& this olde woman wolde gyue her no waye/so that she fell in the depe myre and fylth/and than she arose & scraped her vesture & laughed. And after this one her aunte had great pyte of her/and send her wyselp to her vncle byssshoppe of Banebergenēce/whiche receyued her moche honestly/and receyued her ī entent to mary her agayne. And whā her chamberers herde therof/whiche had auowed cōtynence with ȳ her were passynge wroth & wepte. And she cōforted them and sayd I trust in our blessed lorde Jhesu cryste/for the loue of whom I haue auowed contynence perdurable/that he shal kepe me in my purpose & shall take away all vyolence/and corrumpe all counseyll humayne/yf myn vncle wolde mary me to ony man I shall withstande it to my power/& shall gaynsaye it with wordes/and yf I maye not so escape I shal cut of my nose/so that euery mā shall hate me for my lothelynes And than the byssshoppe dyd do lede her ī a castell agayst her wyl for to abyde there tyll that some man sholde demaūde to haue her in maryage/and she commaunded to our lord Jhesu cryst her chastyte al weppynge. And than our lorde god almighty ordeyned ȳ ȳ bones of her husbande sholde be brought from ouer se. And than the byssshop made her to come and go deuoutely to mete ȳ bones of her husbande/and than the bones were receyued of the byssshop with ryght great honour/and of her with great deuocyon & weppynge of teres And thā she sayd to our blessed lorde. Sir I render to ȳ graces and thankynges of this that I may receyue the bones of my swete husbande/and ȳ that hast bouched saufe to confforte me poore captyfe. Syr I loued hym moche/whiche loued the/& lorde for the loue of the I suffer well his presence. And I sende hym vnto the helpe of the holy lande/and I call the to wytnesse that how be it ȳ it were a delectable thynge to me to lyue yet with hym/so that he were pore and I also a poore begger thoroughe the worlde/but agaynst thy wyll I wolde not bye hym agayne wō an heere ne I wold not retourne agayne to mortal lyfe. Lorde I commaūde me and hym into thy grace/& than she clad her wō habyte relygyous & kepte perpetuall contynence after ȳ dethe of her husbande/& obedyence perfourmed she toke wylfull pouerte/& her clothynge was cours & vyle/she ware a russet mātell/her gowne of other foule colour/ȳ sleues of her cote were broken and amended with pyeces of other colour Her fader kynge of Hungary whā he herde ȳ his doughter was come to ȳ estate of pouerte/he send an erle to her for to brynge her to her fader/& whā ȳ erle sawe her syttē in suche an habyte and spynynge he escryed for sorowe & sayd. There was neuer kynges doughter that ware suche an habyte/ne sene spynnynge woll/& whan he had done his message and desyred too haue brought her too her fader/she in no wyse wolde accorde to it/but had leuer to be nedy ymonge poore people/than to haboūde in great rychesses wō ryght people to the ende ȳ she wolde not be empesshed/but ȳ her wyll & mynde sholde be alwaye in our lorde Jhesu cryst/And she prayed our lorde god ȳ howolde gyue to her grace to despyse all erthly thynges/& take away fro her herte ȳ loue of her chyldrē/& to be fyrme and constaunt agaynst ȳ persecucyons/& whan she hadde accomplysshed her prayer/she herde our blessed lord sayēge/thy prayer is herde. And thā said she to her chamberes/our lorde god hath herde my voyce. For I repute all erthely thynges as donge & fylth/and set no more by myn owne chyldren than I do by other mennes & my neyghbours/ne I loue none other thynge/but our lorde. Mayster Conrade dyd to her ofte thynges con

trary and greuous / & suche thynges as he sawe that she loued that remeued hē & toke awaye fro her cōpanye. And toke fro her two maydens her chāberes byloued ymonge all other / and had bē nourysshed with her fro her chyldhode. And this holy man dyd this for to breke her wyl / so ỹ she sholde set all her loue in our lorde / & to the ende that she sholde not remēbre her fyrst glorye. In all these thynges she was hasty for to obeye & constaunte to suffer that by pacyence we myght possesse her soule and by obedyence to be made fayre & ennobled She sayd yf I onely for goddes sake drede somoche a man mortall / how moche more ought I to drede and doubt the heuenly Judge. Therfore I make obedyēce to mayster Conrade a poore man & begger & not to a ryche bysshop / bycause I wolde put away fro me all occasyon of temporal cōforte. ¶ On a tyme bycause she went into a cloyster of nōnes / whiche prayed her dylygently for to bysyte thē without lycence of her mayster / he bete her so sore therfore ỹ the strokes appered in thre weks after / by whiche she shewed to our lorde Jhesu cryst ỹ her obedyence was more pleasynge than ỹ offerynge of a thousande hostyes. Better is obedyence thā sacryfyce. She was of so great humylyte that she wolde suffer in no wyse that her chambreres sholde call her lady / but that they sholde speke and saye to her as to ỹ lowest of them. She wassheth other whyle ỹ dysshes and the vessell of the kechyn / and she hyd her other whyle ỹ ỹ chambreres sholde not let her. And she wolde say yf I coude fynde another lyke more despyse I wolde haue take it. She chase ỹ best / she had a specyall grace to wepe habōdātly teres for to se celestyall bysyons / & for to enflambe the hertes of other to ỹ loue of almyghty god. On a daye of ỹ holy lent she was in ỹ chyrche / and she byheld ententyuely the awter lyke as she hadde ben in the presence dyuyne / & there she was comforted by reuelacyon dyuine / and thā she retourned to her hous / and prophecyed of her selfe ỹ she sholde se Jhesu cryste in heuen. And anone as she laye downe for feblenesse in ỹ lappe of her chambrere / she began to loke vp into heuen / & she was so gladde ỹ she began debonayrly to laughe and whan she had ben longe Joyfull she was sodeynly tourned into wepynge. And than she loked vp to heuen warde agayne and anone she tourned into her fyrst Joye and whan she closed her eyen she began to wepe / & in this maner she abode tyll complyne / and hadde dyuyne bysyons. And thā she was styll a whyle / and sayd thus after. Lorde wylt thou be with me and I with the / ne I wyll not departe fro ỹ. After these thynges ỹ chambreres desyred her to tell to them why she had so laughed and wepte / & she sayd. I haue sene heuen open & Jhesu cryst / whiche enclyned him debonayrly to me / & I was glad of ỹ bysyon and wepte for to departe fro it / & he sayde to me yf thou wylte be wt me I shall be with ỹ / and I answered lyke as ye herde. Her prayer was of so great odour that she drewe other to good lyuynge. ¶ On a tyme she sawe a ponge man and she called him to her and sayd to hym. Thou lyuest dyssolutely / & thou oughtest to serue god wylt ỹ that I praye for the. I wyl well / & requyre it of you desyrously. And than she prayed for hym. And the ponge man also prayed for hymselfe / and anone the ponge man began to crye / ceace ye lady & leue of but she prayed alwaye more ententyuely & he began to crye / ceace lady ceace / for I begynne to fayle & am all drent / & he was espyryed wt so great hete ỹ he swette & fled as he had ben from hymselfe / so that many ranne whiche despoyled hym of his grete hete. And than hymselfe myght vnneth suffer ỹ hete of hym / & whan she had accōplysshed her prayer ỹ ponge man left his hete & came agayne to hymselfe / and by ỹ grace ỹ was gyuen to hym he entred into

the ordre of ꝑ kepe mynours / & whan he had taken habyte of relygyon / she prayed for hym so affectuously that the feruente prayers made hym ꝑ so brēned to be colde & left his dyssolute lyfe / & toke vpon hym a goostly & spyrytuall lyfe / & thā this bles sed Elyzabeth receyued thabyte of relygyon & put her selfe dylygently to ꝑ werkes of mercy / for she receyued for her dowayre two hōdred marke / wherof she gaue a parte to poore people / & of ꝑ other parte she made an hospytall / & therfore she was cal led a wastresse and fole / whiche all she suf fered Joyously / & whā she had made this hospytall she began her selfe as an hum ble chābrere in ꝑ seruyce of ꝑ poore people & she bare her so humbly in ꝑ seruyce ꝑ by nyght she bare ꝑ seke mē bytwene her ar mes for to let them to theyr necessytees / & brought them agayne & made clene their clothes & shetes ꝑ were foule / she brought ꝑ mezelles abedde & washed theyr fores / & wyped thē / & dyd all ꝑ longed to an hos pytaller / and whā she had no poore men / she wold spynne woll whiche was send to her from an abbey / and suche as she gate therof she gaue ꝑ poore people / & whā she had be in moche pouerte she receyued .v. C. marke of her dowayre / whiche she gaue to ꝑ poore people moche ordynately / & than she made an ordynaūce ꝑ who some euer remeued his place in preiudice of ano ther whan she gaue her almesse sholde ha ue his heeres cut of for shorne. Than came a mayde named Radegonde / whiche sho ne by ꝑ beaute of her heeres & passed by / not for to haue almesse / but for to bysyte her syster whiche was seke / & she cōtaū ded anone ꝑ her heere shold be cut of & she wept & agayne sayd it / & there was a mā whiche sayd ꝑ she was Innocent. Than saynt Elyzabeth sayd / than at ꝑ lest sayd she. Sye shall swere that she shal no more bycause of her heere go to daūces ne carol les / ne haunte suche vanytes / & saynt ely zabeth demaunded of her yf euer she was dyspoled or were in purpose to ble ꝑ way of helthe. And she answered / ꝑ yf she had not had ꝑ fayre heere she had longe sythe taken ꝑ habyte of relygyon / & she sayd I had leuer ꝑ ꝑ sholdest lese thyn heere thā my sone were made emperour / & thā ano ne ꝑ mayde toke ꝑ habyte of relygyon wt saynt Elysabeth / & fynyshed her lyfe lau dably whan ꝑ tyme approched ꝑ god had ordeyned ꝑ she whiche had despysed ꝑ reyg ne mortall sholde haue the reygne of an gelles / she laye seke of ꝑ feuers & tourned her to ꝑ wall / & they that were there her de her put oute a swete melodye / & whan one of ꝑ chambreres had enquyred of her what it was / she answered & sayd / a byr de came bytwene me & the wall & longe so swetely ꝑ it prouoked me to synge wt it / she was alwaye in her maladye glad & iocun de / & neuer ceased of prayer. The last day tofore her departynge she sayd to her chā breres what wyl ye do yf ꝑ deuyl come to you. And after a lytell whyle she cryed w an hyghe voyce flee / flee / flee / lyke as she had chaced away ꝑ deuyl / & after she sayd ꝑ myd nyght approched in whiche Jhesu cryst was borne / it is now tyme ꝑ god call his frendes to his heuenly weddynges / & thus ꝑ yere of oure lorde .M.ij.C.& .xxvi. she gaue vp her spyryte & slepte in our lor de / & though ꝑ body laye foure dayes vn buryed / yet there came no stynke fro it / but a swete odour aromatike came which refresshed all them that were there. Thā there was herde and sene a multytude of byrdes so many ꝑ there hath not ben sene lyke tofore ouer ꝑ chyrche / & began a son ge of ryght great melody / lyke as is had ben the obsequyes of her / and theyr songe was (Regnū mundi) whiche is songe i ꝑ prayslynge of byrgyns. There was a gre te crye of poore people for her & moche de uocyon of people / so ꝑ some toke an heere of her heed / & some a parte of her clothes whiche they kept for great relykes / & thā her body was put in a monumēt / whiche

after was founden to haboūde in ioye / & many fayre myracles were shewed at her tombe after her deth. It was shewed in the deyenge of saynt Elyzabeth of what holynesse she was / as well in the modulacyon of the byrde / as in expulsyon of the deuyl. That byrde that was bytwene her & the wall & prouoked her to synge is supposed to her good angell / that was deputed to her and brought her tydīges ỹ she sholde go to ỹ euerlastynge ioye / and he lyke wyse shewed to cursed mē other whyle theyr euarlastynge dampnacyō. ¶ In ỹ partyes of saxon there was a monke that hyght hemer that was fallen in so great sekenes ỹ he cryed & wolde suffer no creature to haue rest about him in ỹ hous. On a nyght appered to hym an honourable lady clad in whyte / whiche aduysed hym that he sholde auowe hym to saynt Elyzabeth yf he wolde haue his helth & ỹ nexte nyght she appered to hym in lyke wyse / & than by ỹ counseyll of his abbot he made ỹ auowe. The thyrde nyght she appered to hym agayne / and made ỹ sygne of the crosse vpon hym / & he thā receyued anone full helth & was parfytely hole. And whā ỹ abbot and ỹ pryour came to hym / they were greatly admerueyled / and doubted moche ỹ empesshement of ỹ auowe / and the pryour sayd ỹ ofttymes vnder the lykenesse of good cometh Illusyon of ỹ wycked fende / & counseyled hym to be confessed of his auowe. And ỹ nyght folowynge ỹ sayd persone appered vnto hym and sayd. Thou shalt be alwaye seke tyll thou hast accomplysshed & fulfylled thyn auowe and anone his Infyrmyte toke hym agayne & wolde not leue hym. And afterwarde by ỹ lycence gyuen of his abbot he accomplysshed his auowe & was made al hole. ¶ There was a mayde demaunded drynke of a seruaūte of her faders and he gaue her drynke & sayd the deuyll mote ỹ drynke / and she dranke & her semed ỹ fyre entred into her body / thā begā she to crye & her bely to swell lyke to a barell so that eche man sawe that she was demonyake & she was two yere in ỹ estate / & after was brought to ỹ tombe of saynt Elyzabeth & was made parfytely hole / & delyuered of ỹ fende. ¶ There was one herman a mā of ỹ dyocese of coleyn / whiche was holdē in pryson & he he called vñ great deuocyon saynt Elyzabeth to his helpe / & ỹ nyght folowynge she appered to him and conforted hym / & on ỹ morowe sentence was gyuen agaynste hym ỹ he sholde be hanged & the Judge gaue lycence to his frēdes to take hym downe of ỹ galowes & they bare hȳ away all deed & began to pray saint Elyzabeth for hym / & anone he arose fro deth to lyfe tofore them all. ¶ A chylde of foure yere olde was fallē into a pytte and drowned / & a man came for to take water and espyed the deed chylde & was drawē out / & thā they auowed hȳ to saynt Elyzabeth & he was anone restablysshed to his fyrst lyfe & helth. ¶ There was one frederyke a marener whiche was connynge in swymmynge / & on a tyme he bayned him in a water / & he mocked a poore man whiche saynt Elyzabeth had enlumyned & gyuen agayne to hym his syght & the poore man sayd. This holy lady whiche hathe heled me wyl auenge me on ỹ / so ỹ ỹ shalt neuer come out of ỹ water but deed / & anone ỹ swymer lost all his strength & myght not helpe hymselfe / but sanke downe to ỹ bottom lyke a stone & was drowned / & thā was drawen oute of ỹ water & forth with some of his frēdes auowed hym to saynt Elyzabeth / & she gaue to hym his lyfe agayne. ¶ There was a man named Derykе whiche was greuously vexed in his knees & in his thyes so ỹ he myght not go & he auowed ỹ he sholde go to ỹ tombe of saynt Elyzabeth / & was. viij. dayes in goynge thyder / & abode there a monneth & had no remedy & went agayn to his hous & thā he sawe in his slepe a woman sprynge water vpon hym & awoke with al and

was angry & sayde to her / wherfore hast ꝑ awaked me and caste water on me/and than she sayd. I haue wete the & this wetynge shall do to ꝑ profyte and ease. And than anone he arose al hole/ & gaue thankynges to god & saynt Elyzabeth. Than let vs pray to her that she pray for vs for suche thynges as shall be ꝑ moost profyte for our soules. Amen.

Here foloweth the lyfe of saynt Edmonde the confessour and bysshoppe.

Saynt Edmondd the cõfessour and bysshop / whiche resteth at pountney in Fraũce / was borne in englande in the towne of Abendon/his moder was named Mabely ꝑ ryche/she was ryght holy both wyfe & wydowe/& this saynt edmonde her sone was borne on saynt Edmõdes day ꝑ kynge & martyr & i his byrth no clothe was fouled by hym / & he was borne in ꝑ fyrste sprynge of ꝑ daye/ & laye all ꝑ day tyll nyght as he had be deed/ so ꝑ the mydwyfe wolde haue had hym buryed/ but his moder sayd nay/ & sone after he reuyued & was borne to chyrche & crystened & named Edmonde/bycause he was borne on saynt Edmõdes day as he grewe in aege so encreaced he in vertues/ he had a broder named Robert/ & the moder set thẽ both to scole / also she had two doughters ꝑ one was called Mary/and ꝑ other Alyce/whiche were bothe made nõnes at Catesby in northamton shyre by ꝑ labour of theyr broder Edmonde / & ꝑ moder gaue to them gyftes to faste ꝑ frydaye & drewe them to vertuous & holy lyuynge by gyftes and fayre behestes/so that whan they came to more parfyte aege it greued thẽ not/their moder ware harde hayre for our ladyes loue / & ladde her lyfe in great penaunce/and dayly laboured. And on a tyme as she put out woll for to spynne she delyuered somoche for the pounde that the spynners myght not lyue therby/whiche compleyned there of her sone Edmonde/ & she toke ꝑ yarne ꝑ was sponne for a pounde and raked it in the fyre/ & a certayne tyme after he toke it out of the fyre & the iust poũde was not hurte ne lasted/but as moche as was more than a pounde was wasted and brent by ꝑ fyre. And whan she sawe this she repented her greatly/and dyd so neuer more after. After this she sende her two sones to Parys to scole/ & delyuered to them money for theyr costes & scole hyre/and also two shyrtes of heyre/ & prayed them for goddes loue and hers ꝑ they wolde were tho shyrtes ones or twyes in ꝑ weke/ & they sholde lacke no thyng nede full to them/ & they graunted gladly to do after theyr moders delyre i somoche that wtin a whyle of custome they ware ꝑ heyre euery day/ & lay therin euery nyght/this was a blessed moder ꝑ brought forth so vertuously her chyldren. And in shorte tyme saynt Edmonde encreased so greately i vertue that euery man had ioye of hym gyuynge laude too god therof. And on a day as his felawes & he went to play/ he left theyr felawshyp & wente alone into a medowe/ & vnder an hedge sayd his deuocyon. And sedeynly there appered tofore hym a fayre chylde in whyte clothynge/ whiche sayd hayle felowe ꝑ goest alone/ & saynt Edmonde beynge abasshed merueyled fro whens the chylde came/to whome the chylde sayd. Edmonde knowest ꝑ not me/ & he sayd nay. I am thy felawe in the scole/ & in all where thou goest I am euer on the ryght syde/ & yet thou knowest me not/but loke in my forhede/ & there ꝑ shalt fynde my name wryten/and thã Edmonde loked in his forhede & sawe wrytẽ ther in wt letters of golde. Jhesus nazarenus rex iudeorꝫ. And than ꝑ chylde sayd drede ꝑ not Edmõde/For I am Jhesu cryst thy lorde & I shal be thy defendour here whyle ꝑ lyuest/ and than Edmonde fel downe mekely thankynge hym of his great mercy & goodnesse. And than our lorde taught

hym to saye whan he shal go to his bedde or aryse / & blesse hym with this prayer. Jhesus nazarenus rex iudeorū / fili dei miserere mei. In remēbrauūce of my passyon. And ỹ deuyll shall neuer haue power to ouercome ỹ. And than anone this chylde vanysshed away / and saynt Edmonde thanked humbly our lorde that it pleased to him to shewe hym in this maner. And euer after both euenynge and mornynge he vsed contynually to blesse hym with ỹ holy prayer to his lyues ende / & dyd moche penaūce euer after for goddes sake / & whan he had contynued at scole a longe tyme at Paryss / he came home and went to Oxenforde to scole / & alwaye in this tyme he was chaste in his lyuynge / & a clene vyrgyn in wyl and in dede / and neuer consented to the synne of ỹ flesshe. ¶ And on a daye he made his prayers deuoutly before an ymage of our lady / & he put a rynge vpon her fynger / and promysed to her faythfully neuer to haue other wyfe / but onely her durynge his lyf / & humbly grette our lady wt these foure wordes. Aue maria gratia plena. Whiche wordes were wryten on ỹ sayd rynge. And his hoste had a doughter that laboured greatly to make saynt Edmōde to synne wt her flesshely and longe tyme he put her of / & she laboured so fore that at the last he graūted her to come to his bedde / & thā she was ryght gladde / & she espyed her tyme and came to his chābre. And anone made her redy to come to his bedde / & she stode naked tofore hym. And thā he toke a sharpe rodde & bete ỹ mayde that ỹ blode ranne downe on euery syde of her body / and sayd to her Thus thou shalt lerne to lese thy soule / for the foule lustes of the flesshe. And so with betynge he put awaye all her foule lust / & euer after she lyued a clene vyrgyne vnto her lyues ende. ¶ And soone after ỹ good moder send for Edmōde & hyr other chyldren / for she knewe that she shold shortely passe out of this worlde / and charged Edmonde to se to his broder and systers shold be well guyded. And after she gaue to to them her blessynge / & departed oute of this worlde / and is buryed at Abendō in saynt Nycolas chyrche in a tombe of marble before ỹ rode / where is wryten. Here lyeth Mabely floure of wydowes. And after saynt Edmonde dyd do make a chapel at gatesby / in whiche both his systers were buryed / & one of them that was prioresse of ỹ place or she deyed / & was an holy woman / for whome god shewed many myracles. And sayt edmonde dwelled longe aftee at oxenforde lyuynge an holy lyfe & wered a sherte of heyre ful of harde knottes and a breche of the same and the knottes stacke in ỹ flesshe that it made his body to blede and he bonde ỹ sherte to he body with a corde so strayte that vneth he myght bowe his body / & on a tyme whan his sherte of heyre was ryght foule / he toke it to his seruaūt for to bremme in the fyre / but ỹ fyre myght not perysshe ne hurte it than his seruaunt toke it out of ỹ fyre and bonde a stone therto & threwe it in a pounde / & tolde his mayster that he had brent it. ¶ Saynt Edmōde and his felawes on a day as they came fro Leukenor to Abendon sawe in a valeye many blacke soules lyke crowes or rauens. ymonge whome was one whiche was all to rente & torne wt the other blacke byrdes / & threwe hym fro one to another ỹ it was a pytuus syght to se / and they that accompanyed saynt Edmōde were almoost fro thē selfe for fere of ỹ syght. But thā saynt Edmonde confor̄ted them / and sayd to them what it ment / he sayd ỹ these ben wycked fendes of hell that bere with them a mannes soule / whiche dyed ryght now at chalgraue / whiche soule is dampned for his wycked lyuynge. And than he & his felawes went to chalgraue & fōde al thynge as he hadde sayd. Saynt Edmonde was accustomed to saye euery day vnto our lady & saynt Johā the euangelyst ỹ prayer

O intemerata. &c. And on a daye for certayne belynesse that he had he forgate it and sayd it not/wherfore saynt Johan appered to hym in a gastful maner blamynge hym greatly for that he had not sayde it. And after that he sayd it euery day vnto his lyues ende. ¶ And after this as he sat in a nyght in his studye labourynge in dyuerse of the seuen scyences ỹ spyryte of his moder appered to hym in a bysyon & charged hym to leue to studye in partycu ler scyences/but ỹ he sholde than forthon laboure in dyuynyte onely/for that was ỹ wyll of god/and hath sende to ỹ worde by me/and this sayd she vanysshed away/& euer after he laboured in dyuynyte/so ỹ he profyted theym merueylously so that men wondred of his connynge. And whā he radde in scoles dyuynyte his scolers & herers profyted more in one day thā they dyd of other mennes techynge an holy weke. And many of his scolers by his techynge & ensample of lyuynge forsoke ỹ worlde/and became relygeous men. And on a daye he came to ỹ scole for to dysputе of ỹ blessed trynyte/& was there or ony of his scolers came/& fell in slombrynge syttynge in his chayre/& a whyte doue brought hym ỹ body of oure lorde & put it into his mouth/& the doue ascended vp into heuē agayne/& euer after saynt edmōde thought ỹ ỹ swete sauour of our lordes flesshe was in his mouthe/by whiche he knewe great pryuytes of our lorde in heuē/for he passed all ỹ doctours in Oxenforde in connynge. For he spake more lyke an angell than a man/& in al his lessons he remembred euer our lordes passyon/& in a nyght as he studyed longe in his bokes/sodeynly he fell a slepe & forgate to blesse hym & to thynke on ỹ passyon of our lorde/& anone the deuyll laye so heuy on hym that he myght not blesse hym wt neyther hande & wyste not what to do/but through grace of god he remembred his blessed passyon. And than the fende hadde no power but fell downe frome hym anone/& saynt Edmonde than charged ỹ fende by ỹ vertue of our lordes passyō to tel to hym how he sholde best defende hym/ỹ he shold haue no power ouer hym/and than ỹ fende answered & sayd that the remembraunce of the passyon of our lorde Jhesu cryst/for whan ony man remembreth ỹ passyon of Jhesu cryst I haue no power ouer them and euer after saynt Edmonde hadde full great deuocyon to ỹ passyon of oure lorde Jhesu cryst/and was contynually in prayers and medytacyons for all the delytes of ỹ worlde was but heuynes to hym/he was a man of great almesse/and ofte preched & edyfyed the people/and all the people had great deuocyon to here hy. ¶ In ỹ tyme ỹ pope sende out a croysy agaynst the turkes and mysbeleuātes into Englande. And this holy man edmonde was chosen to publysshe it through ỹ realme/and he styred moche people to receyue ỹ croysye/and to go to the holy lande to fyght agaynst ỹ enemyes of god. And as a ponge man came wt other for to receyue ỹ crosse. A woman ỹ loued hym letted hym of his purpose and drewe hym a waye fro thens wt her handes/& anone her handes were made stycke and harde as a borde/and also croked. And thā she made great sorowe and cryed god mercy ful mekely & prayed saynt Edmonde to praye for her to our lorde. And he sayd to her. Woman wylt thou take ỹ crosse/& she sayd/ye syr full fayne. And than she receyued it/and anone was made parfytely hole/and she thāked god and saynt Edmonde/and for this myracle moche ỹ more people toke ỹ crosse/& on a tyme as this holy man preched at Oxenforde in the chyrcheyerde of all halowen & moche people beynge there to here hym. Sodeynly ỹ weder chaunged & wexed all derke in suche wyse that ỹ people were agast & aferde/& begā fast to fle away fro the sermon/and this holy man sayd to ỹ people/abyde ye styll here/for ỹ power of

god is stronger than ỹ fendes power / for this he doth for enuye to dystrouble goddes worde. And thã saynt Edmonde lyfte vp his handes & his mynde to almyghty god and besought hym of his mercy and grace. And whã he had ended his oryson & his prayer / ỹ weder began to withdrawe by that other syde of the chyrcheyerde And all they that abode styll and moeued not / but herde ỹ prechynge had not one droppe of rayne. And they ỹ went awaye fro ỹ prechynge were through wette. For there fell somoche rayne in ỹ hygh strete ỹ mẽ myght not go ne ryde therin. Wher fore ỹ people thãked god & his holy saynt for this myracle. ¶ And at Wynchester another tyme as he preched there was shewed a lyke myracle. For there he chaced away suche a derke wether by his holy prayer. After for his blessed lyuynge he was chosẽ to be an hygh channon of Salysbury / & by ỹ chappytre was made comyn treasourer / where he lyued full blessedly in gyuynge almesse largely to ỹ poore people i somoche ỹ vnneth he kepte ony thynge for hymselfe / for whiche cause he went to the abbeye of Stanley & soiourned there tyl his rentes came in. And ỹ abbot named mayster Stephẽ laxton was somtyme his scoler in oxẽforde / he was a man of great abstynence & ete so lytel meet ỹ men wondred wherby he lyued / he ete but selde flesshe. Fro shroftyde tyl eester he wold ete nothyng ỹ suffered deth. In ỹ aduent he ete neuer but lente meet. And whan ỹ archebisshop of caũterbury was deed / he was elected & chosen by all ỹ couent to be theyr bysshop / whiche electyon was send to hym by thre messãgers of salysbury. But than he was at Calue / whiche was a prebende of his / & was solytarye in his chãbre alone i his prayers / & one of his chappelayns came & told to hym ỹ he was chosẽ to be archebysshop of caũterbury / & ỹ the messãgers were come to hym for the same cause / but saynt Edmonde was nothynge glad of ỹ tydynges. And than the messãgers came & dyd theyr message / & delyuered to hym ỹ letters / whiche he red & vnderstode / & after sayd to ỹ messãgers. ℣ thanke you of your labour & good wyl / but ℣ am nothynge glad of these tydynges. Not wtstandynge ℣ wyl go to Salysbury & take coũsayl of my felawes in this mater. And anone as he was come / he layd to fore ỹ holy chapytre this mater and shewed to them his letters. And all ỹ chappytre aduysed hym to take it vpon hym. And he alway excusynge hym refused it to his power / but at last ỹ bysshop of Salysbury wt the chappytre cõmaũded hym by vertue of obedyence ỹ he sholde take it on hym / & thã he humbly fore weppynge agreed to receyue it / & forthwith they ladde hym to ỹ hygh awter & sange deuoutly (Te deũ laudamus) And all ỹ whyle this holy man wepte full bytterly & shedde many a teere & prayed deuoutly to our lord to haue mercy on hym and besought our blessed lady & saynt Johan euangelyst to praye for hym & to helpe hym in his nede. And than after he was brought to Caũterburye / & there in tyme and space was consecrate & stalled into ỹ see of ỹ archebysshop. And so ruled ỹ chyrche of Englande / ỹ all men spake good of hym / & he dyd great penaũce & gaue grete almesse to poore people. ¶ And on a tyme a poore tenaunt of his deyed / & ỹ bayly toke his best beest for a mortuary & thã ỹ poore wydowe whiche had lost her husbande & also her best beest came to this holy man saynt Edmonde & complayned to hym of her great pouerte & prayed hym for ỹ loue of god ỹ he wolde gyue her agayne her beest / & he sayd. ye knowe well that ỹ chefe lorde muste haue ỹ best beest / but yf so be ỹ ℣ delyuer to the agayne this beest wylt ỹ kepe hym well to my behoue tyl ℣ are hym agayne another tyme. To whome she sayd / ye syr wt a good wyll to your pleasure / or els god defende and praye for you also ỹ ye vouchesauf do somoche gra-

te to me a poore wretche. And than he cō-
maunded his bayle to delyuer it to her / &
she kepte it after to her lyues ende. This
blessed man was mercyfull to poore peo-
ple / and full truely to his power maynte-
ned all the ryght of the holy chyrche. And
ỹ deuyl haunge euer enuye on good wer-
kes set a debate bytwene ỹ kynge & hym
whiche was Henry ỹ thyrde sone of kyn-
ge Johan / whiche delyred certayn poyn-
tes agayne ỹ lybertes of the chyrche / but
this good archebysshop wōstode hȳ to his
power and prayed ỹ kynge to spare holy
chyrche for ỹ loue of god & mayntayn thē
as he was bounden and hadde promysed
but ỹ kynge wolde not here hym / but ex-
pressly dyd certayne thynges agaynst the
ryght of ỹ chyrche & menaced greatly sayt
Edmonde / & whā saynt Edmonde sawe ỹ
kynge so cruell agaynst ỹ chyrche he spa-
ke sharpely to the kynge. And at ỹ last ex-
ecuted the sensures agaynst them ỹ vexed
it / & curled them ỹ toke awaye ỹ lybertes
of it. And whan ỹ kynge herde of this cur
synge / he was greatly moeued agaynste
saynt Edmonde / how be it this holy man
was fyrme & constaūt in his holy purpose
whiche was redy to put his lyfe in Jeo-
pardye for ỹ ryght of ỹ chyrche. And sayt
Thomas of Caūterbury appered to hym
& badde hym to mayntayne and holde ỹ
ryght of ỹ chirche to his power / & rather
to suffer deth / than to lese ony of ỹ lyber-
tes & fraūchyses of holy chyrche / lyke as
he dyd. And after ỹ saynt Edmonde was
more bolde to abyde and mayntayne ỹ ly-
bertees of ỹ chyrche / and he takynge en-
sample of saynt Thomas / how he went i
to Fraūce to ỹ ende that the kynge sholde
be better dysposed. And in lyke wyse dyd
saynt Edmonde & went ouer see trustynge
to god ỹ the kynge wolde be better dys-
posed & forsake his opynyons. And was
in the abbey of pountenay in hye Fraun-
ce. bi. yere prayenge for ỹ good state of the
chirche of englāde. And lyued there so ho-
ly and parfyte a lyfe that euery man had
Joye of hym / And in shorte tyme after he
became seke & feble / and his frendes cōn-
seyled him to remeue thens. And than he
departed & went to a place called Soly / whi
che is. xv. myle thens but the monkes of
poūtney made great sorowe for his depar
tynge. But he conforted thē & sayd. I pro
myse you to be w̄ you at saynt Edmondes
daye kynge and martyr. And as he came
into Soly he wexed so seke that he knewe
wel ỹ he sholde haskely departe out of this
worlde. And than he desyred to receyue ỹ
sacraments of the chyrche / whiche whan
he had receyued with great reuerence he
passed out of this lyfe vnto our lorde ful of
vertues. In ỹ yere of our lorde a thousan
de two hondred & .xlij. and fro ỹ towne of
Soly he was brought agayne to pounte-
ney vpon saynt Edmondes daye kynge &
martyr. And where he myghte not kepe
his promyse alyue he pfourmed it / whan
he was deed / & ỹ monkes of poūteney re-
receyued hym worshypfully & buryed hȳ
solempnely. And afterwarde for great my
racles ỹ god shewed for hym there his bo
nes were taken vp and layd in a worshyp
full shryne tofore ỹ hygh awter in ỹ sayd
abbeye / where our lorde hath shewed ma
ny a fayre myracle for his blessed seruaūt
saynt Edmonde. Than let vs deuoutely
praye to almyghty god ỹ vp ỹ merytes of
this holy mā saynt edmonde he haue mer
cy on vs / & pardon vs our synnes. Amen.

Here folowyth the lyfe of saynt
Hughe bysshop & confessour.

Saynt Hughe of holy remembrāce
was somtyme bysshop of lyncol
ne. He was borne of ỹ vttereste partyes of
Burgoyne not ferre fro ỹ alpes otherwy-
se called ỹ moūtaynes / & was of noble pa-
rentele & lygnage / for he came of kmyghy-
tes. And this holy man whā he was yon-
ge & tēdre of age / he was set to scole / & whā

he was ten yere olde he was put into a mo
nasterye for to lerne ỹ rules of dyscyplyne
And there was made a professed chānon
reguler / wherin lyued so deuoutely that
whā he was .xv. yere olde he was depu-
ted for to be priour of a certayne cell / & he
ruled in suche wyse that al thynge ỹ was
vnder his gouernaūce prospered as well
in spyrytuall thynges as in tēporal thyn
ges. After this he thought to adaunte &
put his flesshe to more penaunce / & by the
dyspocyon of our lorde he entred intō ỹ or
der of charterhous where he was recey-
ued and was there so vertuous in his ly-
uynge ỹ ymonge ỹ straungers he was so
frendly and so wel byloued ỹ after a lytell
whyle he was made procuratour of the
hous. In ỹ tyme Henry kynge of englan-
de dyd do buylde & foūded an hous of char
terhous i Englāde / wherfore he send into
Burgoyne to ỹ charterhous for to haue
one of them to haue ỹ gouernaūce & rule
of it. And at ỹ great instaūce & the prayer
of ỹ kynge vnneth coude he gete this said
saynt Hughe / but at ỹ last by ỹ cōmaūde-
ment of his ouereſt and requeſt of ỹ kyng
ge he was send into ỹ realme of Englan-
de / and there made procuratour of the sa-
me hous. And there lyued an holy and de
uoute lyfe / lyke as he dyd tofore. That he
stode in ỹ kynges grace / ỹ the kynge na-
med hym to be bysshop of Lyncolne / and
was electe by ỹ chappytre of the chanons
of ỹ chappytre of lyncolne / whiche bysshop
ryche the kynge had holden longe in his
hande / & was called therto by ỹ sayd cha-
pytre and ỹ bysshopryche to hym presen-
ted / whiche dygnyte he vtterly refused &
sayd playnly that in no wyse that he wol-
de not receyue ony pontyfycall dignyte wō
out assente / and also commaundement of
ỹ pryour of ỹ charterhous / whiche was
consented. And also ỹ holy electyon of the
chappytre of lyncolne to hym declared. He
toke vpon hym ỹ offyce / and was sacred
bysshop of lyncolne. And ỹ next nyght af-
ter he herde a voyce sayenge to hȳ. Thou
arte gone out into the helth of the people
And after this he withstode myghtely ỹ
power of woode people / ỹ entēded to hur-
te ỹ preuylege of ỹ chyrche / & put his bo-
dy in peryll lyke as he hadde despysed it
for to brynge ỹ chyrche fro the seruytude
and recouered many droytes & ryghtes
whiche had ben taken away fro the chyr-
che. This holy man made many good sta
tutes & ordynaūces in his dyocese / & wen
te and vysyted ỹ chyrches and places of
his cure and charges & lyued an holy lyfe
and he wolde vysyte ỹ houses of lepers &
lazars / & was wont oft to entre into their
houses / and by his cōmaundement ỹ wo-
men were departed fro me ỹ men / and all
ỹ men that were foule and defourmed in
theyr vysage he wolde kysse of humylyte
and there was that tyme in ỹ chyrche of
Lyncolne an honourable man a chanon
named wyllyam / whiche was chaūceller
of ỹ chyrche a good man & well lettered &
wolde preue and assaye yf that there were
ony elacyon or pryde in his courage / and
sayd to this holy man. Saynt martyn by
kyssynge of a man that was a foule lazare
heled hym and ye hele not ỹ lepers / ne la-
zars ỹ ye kysse / who anone answered to ỹ
chaūceler / saynt Martyn certaynly heled
a leprous man by kyssynge / & this kyssyn
ge that I kysse the lepres hele my soule.
This was an humble & a meke answere.
This holy man saynt Hughe in al his ly-
fe was moche dylygent i buryēge of deed
men / and of his humanyte wolde gladde-
ly do ỹ offyce about theyr sepulture / wher
fore our lorde gaue and rendred to him by
trybulacyon condygne honourable sepul-
ture / for what tyme he departed oute of
this worlde / & ỹ same day that this body
was broughte to ỹ chyrche of Lyncolne.
It happed that ỹ kynge of Englande the
kynge of Scotlande wō thre archebysshop
pes / barons / and great multytude of peo
ple were gadred at Lyncolne / & were pre-

sente at his honourable sepulture/where god hath shewed for hym dyuerse myracles. Thā let vs pray vnto this holy man saynt Hughe of Lyncolne to praye for vs.

Here folowyth the lyfe of saynt Edmonde kynge and martyr.

IN ỳ prouynce of Englāde of olde tyme were dyuerse kỹges for ỳ land was departed ymōge whom there was saynt Edmonde kỹge of norfolke & suffolke/ which to ke his byrth of ỳ noble & auncyent lygnage of Saxons/ & was fro ỳ begynnynge of his fyrst aege a blessed man/ softe/ vertuous/ & ful of mekenesse/ and kept truely ỳ very relygyon of crystē fayth/ & gouerned his kyngdom full well to the pleasure of god. ¶ In this tyme it happed ỳ two wycked tyrāntes/ ỳ one named Hynguar/ & ỳ other Hubba came out of Dēmarke/ & aryued in ỳ coūtre of Northūberlande & robbed & destroyed the coūtre/ & slewe ỳ people wout merty in euery place where they came. Than ỳ one named Hynguar came into ỳ countre where this mooste crystē saynt Edmonde reygned & vnderstode that he was in ỳ flourynge aege/ stronge & myghty in batayl/ & demaūded of ỳ people/ where their kynge was resydente & dwelled/ whiche was moche abydynge in a towne named thā egleſdō/ & now is called Burye. Thā ỳ danes had alway accustome ỳ they wolde neuer fyght in no batayll sette ne poynted but euer lay in a wayte how they myghte by sleyght & deceyte preuented fall on good crysten men/ & soo slee & destroye thē/ lyke as theues lye in a wayte to robbe & to slee good true men/ wherfore whā he knewe where this holy kynge was he adressed one of his knyghtes to hym for to espye what strength he had & what people about hym/ & Hynguar hymselfe folowed wt all his hooste/ to ỳ ende ỳ sodeynly he sholde fal vpon this kynge vnadusted and ỳ he myght subdue hym vnto his lawes & cōmaūdementes. Than this sayd knyght came to this holy kynge saynt edmonde & made his legacyon & message in this wyse. Our mooste dradde lorde by lāde & by see Hynguar/ whiche hath subdued dyuerse countrees & landes in this prouynce vnto his sygnorye by strēgth of armes/ & purposeth wt all his shyppes & army to wynter hym in these marches/ sendeth to the his commaūdement ỳ thou incōtynent come & make alyaunce & frendeshyp with hym/ & that ỳ departe to hym thy paternall tresours & rychesses/ in suche wyse that ỳ mayst reygne vnder hym/ or certaynly thou shalt deye by cruel deth And whā this blessed kỹge saynt Edmonde had herde this message/ anone he sighed & called to hym one of his bysshoppes and demaūded counseyll of hym what & how he sholde answere vpon this demaūde ỳ was axed of hym/ whiche bysshop sore dredynge for ỳ kynges lyfe exhorted hym by many exemples for to cōsente & agree to this tyraunte Hynguar. And ỳ kynge a whyle sayd nothynge/ but remēbred hym well & after many deuout wordes/ at the last he answered to ỳ messāger in this wyse/ & said thus shalt ỳ saye to thy lorde know ỳ for trouth ỳ for ỳ loue of tēporall lyfe ỳ crysten kynge Edmonde shall not subdue hym to a paynym duke. Thā vneth was ỳ messanger gone out/ but Hynguar met hym & bad hym vse short wordes & tell to hym his answere/ whiche messāger tolde vnto Hynguar. Anone ỳ cruell tyraūt cōmaūded to slee al ỳ peple ỳ were wt sayt Edmonde & destroye thē/ but they sholde

holde & kepe onely the kynge/ whome he knewe rebelle to his wycked lawes. Thā this holy kynge Edmonde was taken & bounden his handes behynde hȳ/ & brought tofore ȳ duke & after many opprobrious wordes/ at ȳ last they ladde hȳ forth vnto a tree whiche was therby/ too whiche tree his aduersaryes bounde hym/ & than shotte arowes at hȳ so thycke & many ȳ he was throughe woūded. And ȳ one arowe smote oute another/ & alwaye this blessed kynge ceased not for all his woundes to gyue laude and prayse vnto almyghty god. Than this wycked tyraūte cōmaūded ȳ they sholde smyte of his heed whiche they so dyd/ he alway prayenge & sayēge his orysons to our lorde god. Thā the Danes lefte ȳ body there lyenge and toke ȳ heed and bare it into the thycke of ȳ wood/ and hydde it in the thyckest place ymonge thornes & breres to the ende ȳ it solde not be founden of the crysten men But by the purueaunce of almyghty god there came a wolfe/ whiche dilīgētly kept the holy heed fro deuourynge of beestes & foules. And after whan the Danes were departed/ the crysten men founde ȳ body but they coude not fynde the heed/ wherfore they sought in the wood. And as one of them spake to another/ where art thou whiche were in the thycke of ȳ wood/ and cryed where art ȳ. The heed answered & sayd/ here/ here/ here. And anone than all they came thyder and sawe it/ and also a great woulfe syttynge and enbracynge ȳ heed bytwene his legges/ kepynge it fro all other beestes. And thā anone they toke ȳ heed and brought it to the body/ and set it to the place where it was smyten of & anone they Joyned togyder. And than they bare this holy body vnto ȳ place where it is now buryed/ & the woulfe folowed humbly the body tyll it was buryed. And thā he hurtynge no body retourned agayne to the wood/ and ȳ blessed body & heed ben so Joyned togyder ȳ there appereth nothynge that it had be smyten of/ sauf as it were a reed shynynge threde in ȳ place of ȳ departynge where ȳ heed was smyten of/ & in ȳ place where he now lyeth so buryed is a noble monastery made/ & ther in monkes of the ordre of saynt Benette/ whiche ben rychely endowed. In whiche place almyghty god hath shewed many myracles for this holy kynge & martyr.

Here foloweth the lyfe of saynt Cecylye bygyn & martyr/ & fyrst of her name.

Cecylye is almoche to say as the lylye of heuē/ or a way to blynde men Or she is sayd a celo & lya/ orels cecylya as lackynge blyndenes. Or she is sayd of celo that is heuē/ & leos that is people. She was an heuenly lylye by clennes of virgynyte a way to blynde men by enformacyō of exemple/ heuen by deuoute contemplacyon/ lya by bely operacyō/ lackynge blyndenes by shynynge of wysdome/ & heuē of ȳ people/ for ȳ people beheelde in her as in folowynge the spyrytuall heuen/ ȳ sonne the mone & the sterres/ ȳ is to say/ shynynge of wysdom/ magnanymyte of fayth/ & diuersite of vertues. Or she is sayd a lylye for she had ȳ whytenes/ of clennes a good conscyence/ & odoure of good fame. Or she is sayd heuen. For ysidore sayth ȳ ȳ philosophers say ȳ heuē is meuable/ roūde/ and brēynge. In lyke wyse was she meuynge in bely operacyon/ rounde in perseueraunce/ & brennynge by fyry charyte.

Saynt Cecylye ȳ holy bygyn was come of ȳ noble lygnage of the Romayns. And fro the tyme that she laye in her cradle she was fostred & nourysshed i the fayth of Cryste. And alwaye bare in her brest ȳ golpell hydde/ & neuer ceased daye ne nyght from holy prayers/ but recōmaunded to god alway her bygynyte And whan this blessed bygyne sholde be spouled to a yonge man named valeryan

And ỹ daye of weddynge was come and was clothed in ryall clothes of golde/but vnder she ware ỹ heyre/ and she yerynge ỹ organes makynge melodye/ she sange in her herte onely to god sayenge. O lorde I beseche the ỹ myn herte and body may be vndefowled so that I be not confoũded And euery seconde and thyrde day she fasted/commaundynge her selfe to our lorde whom she dredde/ ỹ nyght came that she sholde go to bedde with her husbãde as ỹ custome is. And whan they were both in theyr chãbre alone/ she sayd to hym i this maner. O my best byloued and swete husbande I haue counsayll to tel the/ yf so be that thou wylt kepe it secret/ and swere ỹ ye shall by wraye it to no man. To whome Valeryan sayd/ ỹ he wolde gladdely promyse and sware neuer to by wraye it. And than she sayd to hym. I haue an angell ỹ loueth me whiche kepeth my body whether I slepe or wake/and yf he may fynde that ye touche my body by vylanye or foule and pollute loue /certeynly he shal anone slee you/ and so sholde lese the floure of your youth / & yf soo be that thou loue me in holy loue and clennelle/he shal loue the as he loueth me/ and shall shewe to ỹ his grace. Than valeryan corrected by ỹ wyl of god hauynge drede sayd to her. yf thou wylt that I byleue that thou sayest to me shewe to me that angel that thou spekest of/ and yf I fynde berytable that he be ỹ angell of god/ I shall do that thou sayst & yf it so be that thou loue another man thãme/ I shall bothe slee hym and the wt my swerde. Cecylye answered to hym / yf thou wylt byleue and baptyse ỹ thou shalt well now se hym. Go than forth to via appya/ whiche is thre myle out of this towne & there thou shalt fynde pope Urban with poore folkes/and tel hym these wordes ỹ I haue sayd. And whan he hath purged you fro synne by baptysme. Than whan ye come agayne ye shall se ỹ angell. And forth went Valeryan and foũde this holy man Urban lowtynge ymonge ỹ buryelles to whom he reported the wordes that Cecylye had sayd. And saynt Urbane for ioye gan hold vp his hande & lete ỹ teres fal out of his eyen and sayd. O almyghty god. Jhesu cryst lower of chaste counseyl & keper of vs all receyue the fruyte of ỹ seed that thou hast sowen in Cecylye. For lyke a bely be she serueth ỹ/ for the spouse who me she hath takẽ whiche was lyke a wode lyon / she hath send hym hyther lyke a meke lambe. And wt ỹ worde appered sodeynly an olde man cladde in whyte clothes / holdynge a boke wryten wt letters of golde. Whom Valeryan seynge forfere fell downe to the grounde as he had ben deed/ whome ỹ olde man reysed and toke vp/and redde in this wyse. One god/one fayth/one baptysme. One god & fader in all/aboue all/and in all euery where. And whã this olde mã had redde this/he said byleuest thou this or doubtest thou it/ saye ye or nay. Than Valeryan cryed sayenge There is nothynge trewer vnder heuen thã hanysshed this olde man away. Thã Valeryan receyued baptysme of saynt vrban and retourned home to saynt cecylye whom he founde with in her chambre speynge wt an angell. And this angell had two crownes of roses & lylyes/whiche held de in his hande/of whiche he gaue one to Cecylye/and that other to Valeryan sayenge / kepe ye these crownes wt an vndefouled & a clene body/ for I haue brought thẽ to you fro paradyse. And they shall neuer fade ne wydder / ne lose theyr sauour ne they may not be sene but of thẽ to whõ chastyte pleaseth. And ỹ valeryan bycause thou hast bled profytable counsayll/demaunde what thou wylt. To whome Valeryan sayde. There is nothynge in this worlde to me leuer thã my broder/whom I wolde fayne that he myght knowe this beray trouth with me. To whom the angell sayd. Thy petycyon pleaseth our lord and ye both shall come to hym by the pal-

me of martyrdome. And anone Tyburce his broder came & entred into his chambre. And anone he felte the swete odour of the roses and lylyes / and merueylled fro whens it came. Thā Valeryan sayd. We haue crownes whiche thyn eyen may not se / and lyke as by my prayers ỹ hast felte the odour of them / so yf thou wylt byleue thou shalt se the crownes of roses and lylyes that we haue. Thā Cecylye & Valeryan began to preche to Tyburcyen of ỹ Joye of heuen and of the foule creaūce of paynyms the abusyon of ydolles / & of the peynes of helle whiche the dampned sukfer. And also they preched to hym of ỹ Incarnacyon of our lorde and of his passyon and dyd soo moche that Tyburcyen was conuerted and baptysed of saynt Urbane And fro than forthon he had somoche grace of god that euery day he sawe angelles and all thay euer he requyred of our lorde he obteyned. ¶ After Almachi⁹ prouoste of Rome whiche put to dethe many crystē men / herde say ỹ Tuburcyen & Valeryan buryed crysten men that were martyred and gaue all theyr good to poore people / he called them tofore hym / and after longe dysputacyon he cōmaunded that they sholde go to the statute or ymage of Jupyter for to do sacrifyce / orels they sholde be byheded as they were ledde they preched the faythe of oure lorde to one called Maxyme that they conuerted hym to ỹ crysten fayth. And they promysed hym ỹ yf he had very repentaūce & fyrme creaūce that he sholde se ỹ glorye of heuen / whi che theyr soules sholde receyue at ỹ hour of theyr passyons / & that he hymself sholde haue ỹ same yf he wolde byleue. Than Maxymus gate leue of the tormentours for to haue them home to his hous. And ỹ sayd maxymus with all his housholde and all the tormētours were tourned to ỹ fayth. Than came saynt Cecylye thyder with preestes and baptysed them / and afterwarde whan ỹ mornynge came saynt Cecylye sayd to them. Now ye knyghtes of crysti / caste awaye fro you the werkes of derkenes / & clothe you w̄ the armes of lyght. And than they were ledde four myle oute of the towne / & brought tofore the ymage of Jupyter / But in no wyse they wolde do sacrifyce ne entence the ydolle / but humbly w̄ great deuocyō kneled downe and there were byheded / and saynt cecylye toke theyr bodyes and buryed them Thā Maxymus ỹ sawe this thynge said that he sawe in the houre of theyr passyō angelles clere shynynge / and theyr soules ascende into heuen whiche the angelles bare vp / wherfore many were conuerted to the crysten fayth. And whan Almache herde that maxyme was crystened he dyd do bete hym with plommetes of lede so longe tyl he gaue vp his spyryte & dyed whose body saynt Cecyle buryed by valeryan and Tyburcyē. And after Almache cōmaunded that cecyle sholde be brought vnto his presēce for to do sacrifyce to Jupyter / and she so preched to them that came for her that she conuerted them to the fayth whiche wepte sore ỹ so fayre a mayde & so noble sholde be put to dethe. Than she sayd to them. O ye good ponge men / It is no thynge to lese the pougthe / but to chaunge it that is to gyue claye and take therfore golde / to gyue a foule habitacle & take a precyous / to gyue a lytell corner & to take a rycht greate place / god rewardeth for one symple / an hondred folde / byleue ye this ỹ I haue sayd / & they sayde / we byleue cryste to be very god whiche hath suche a seruaūt. Thā saynt Urban was called & foure hondred & more were baptysed. Than Almachyus callynge tofore hȳ saynt cecylye sayd to her. Of what condycyon art ỹ / & she sayd that she was of a noble kynred / to whome Almachyus sayd. I demaūde ỹ of what relygyon art thou. Than cecylye sayd / than begannest thou thy demaūde folyly that woldest haue .ij. answeres in one demaūde. To who-

me. Almachyus layd. Fro whens cometh thy rude anſwere / & ſhe layd of good ſcyence / and layth not feyned. To whom Almachyus layd / knoweſt thou not of what power I am. And ſhe layd by thy power is lytell to drede / for it is lyke a bladder ful ſo wynde / whiche wt ỹ pryckynge of a nedell is anone gone awaye & come to nought / to whom Almache layd. In wrõge beganſt thou / & in wronge thou perſeuereſt / knoweſt ỹ not how our princes haue gyuen me power to gyue lyfe and to ſlee. And ſhe layd now ſhall I proue the a lyer agaynſt ỹ very trouthe / thou mayſt well take the lyfe fro theym ỹ lyue but to them that ben deed / thou mayſt gyne noo lyfe. Therfore thou art a miniſter / not to lyfe / but to deth. To whom Almachyus ſaye / now laye aparte thy madnes / & do ſacrifyce to ỹ goddes. To whome ceryle layd. I wote neuer where ỹ haſt loſt thy ſyght for them that thou layeſt ben goddes / we ſe theym ſtones put thyn hande & by touchynge thou ſalt lerne that whiche thou mayſt not ſe with thyn eyen. Thã Almachyus was wrothe & cõmaũded her to be ladde ito her hous / & there to be brẽt in a brennynge beyne / whiche her ſemed was a place colde & wel attempered. Than Almachyus herynge that cõmaũded ỹ ſhe ſholde be byheded in ỹ ſame bathe. Than the tormẽtour ſmote at her thre ſtrokes and coude not ſmyte of her heed / and the fourth ſtroke he myght not by ỹ lawe ſmyte & ſo lefte her there lyenge halfe alyue & halfe deed / & ſhe lyued thre dayes after in that manere / and gaue al that ſhe had to poore people / & cõtynually preched ỹ fayth all ỹ whyle / & all them that ſhe conuerted ſhe ſend to Urbane for to be baptyſed and ſayd. I haue axed reſpyte thre dayes ỹ I myght remende to you theſe ſoules and ỹ ye ſhold halowe of myn hous a chirche. And thã at the ende of thre dayes ſhe ſlepte in our lorde / & ſaynt Urbane wt his dekens buryed her body ymonge the byſſhoppes / & halowed her hous into a chirche / in whiche vnto this day is layd ỹ ſeruyce to our lorde. She ſuffered her paſſyon about the yere of oure lorde .ij. C. & .xxiij. in ỹ tyme of Alexaunder the emperour / & it is redde in another place ỹ ſhe ſuffered in ỹ tyme of marciſ aurely / whiche reygned aboute ỹ yere of our lorde .ij. C. & .xx. Than let vs deuoutly praye vnto our lorde that by ỹ merytes of this holy byrgyn and martyr ſaynt ceryle we may come to his euerlaſtynge blyſſe in heuen. Amen.

Here foloweth ỹ lyfe of ſaynt Clement & martyr. And fyrſt of his name.

Clemente is layd of cleos / ỹ is glorye & mens ỹ is mynde / as it were a glorious mynde / he hadde a glorious mynde purged fro all fylthe / ornate wt all vertue / and decorate wt al felycyte / or he is layd of clemens whiche is mercyfull. It is layd in the glolarye ỹ clement is layde ryght wyſe / ſwete / type and meke / ryght wyſe in dede / ſwete in ſpeche / type in conuerſacyon & meke in intẽcyon / his lyfe he hymſelfe ſet in his boke named Itinarie / ſpecyally vnto ỹ place / whiche he ſucceded to ſaynt Peter in the papacye. The remenaunt of his actes ỹ comenly bẽ had ben taken in dyuerſe places.

Saynt Clement ỹ byſſhop was borne of the lygnage of the Romayns And his fader was named Fauſtyn / & his moder Matrydyan / he had two brederẽ of whome that one was named Fauſtyn / & ỹ other Faſtynyen / & matrydyane was of merueylous beaute / her huſbandes broder brenned in the loue of her by ỹ dyſordynate concuppyſtence of luxurye / & dayly he breed her i deſyrynge her to accorde to his foule luſt but ſhe in no wyſe wolde cõſende to hym / & ſhe doubted to ſhewe it to her huſbande / bycauſe there ſholde no debade ne enmyte falle bytwene ỹ bredren. Than ſhe thought to ablente her by ſome

meane fro hym so longe that he sholde forgete this dysordynate loue. For the syght of her presence set hym afyre / and bycause she myght haue lycence of her husbãde she fayned a dreme subtylly whiche she tolde to her husbande in this wyse sayenge. There is a bylyon comõ to me this nyght by whiche I am cõmaũded to departe out of this cyte of Rome w̃ my two sones Faustyn & faustynyen. And that I sholde abyde out so longe / tyll I were cõmaũded to retourne / & yf I dyd not I sholde deye and my chyldren also. And whan her husbande herde this he was sore abasshed & aferde / and send his wyfe & his two sones to Athenes with moche other meyne / & that he sholde abyde there / and set her sones to scole. And the fader helde Clemẽte at home with hym / whiche was ỹ leste & was but. v. yere olde for his solace / and as the moder sayled on the see with her sones there arose a great tempest and brought ỹ shyppe to wracke & was all to broken / & the moder was throwen by the wawes of ỹ see vpon a roche and escaped wenynge that her two sones had be perysshed / & for sorowe & dysconforte wolde haue drowned herself in the see yf she had not hadde hope to fynde her sones / & whan she sawe ỹ she coude not fynde them alyue ne deed she cryed and brayed strongely & bote her handes & wolde not be conforted of no body. Than came to her many women whiche tolde to her ỹ fortunes that they had but she was conforted by none / & ymonge ỹ other came one that sayd ỹ she had lost her husbande a yonge man in ỹ see / & that she wolde neuer after be maryed for ỹ loue of hym / & she cõforted her how it was and dwelled with her / & gate dayly theyr lyuynge with theyr handes / but anone after her hãdes that she had byten became so sore & broken out ỹ she myght not werke / & she that herberowed her had ỹ palseye and myght not ryse out of her bedde / & thus was matrydyane constrayned to begge & aske her lyuynge fro doore to doore / & of suche as she coude gete she fedde herself & her ostelle. And whã ỹ yere was passed that she was departed w̃ her chyldrẽ / her husbande send messãgers to Athenes for to knowe how they dyd / but them ỹ he send retourned not & he send other messãgers after whiche retourned & said ỹ they had foũde none. And than he left clement his sone vnder ỹ kepynge of certayne tutours & went for to seke his wyfe and his chyldren / & toke his shyppynge / but he came not agayn. And thus clemẽt was. xx. yere orphelyn / & neuer had tydynges of fader ne moder / ne of his bredren. And he went to studye & became a souerayne philosopher / & delyred & enquyred dylygẽtly i what maner he myght knowe ỹ immortalyte of ỹ soule / and therfore haunted he ofte the scoles of Philosophy / & whan he herde that it was concluded in ỹ dysputacyon that ỹ soule was immortal / he was glad & Joyous. And whã they sayd that it was mortall / he went al heuy & cõfused And at ỹ laste whan Barnabe came to rome prechynge ỹ fayth of Jhesu cryst / the Philosophers mocked hym as he had bẽ madde or out of his wytte / & as some saye Clement was ỹ fyrst philosopher ỹ mocked hym & despysed his predycacyon / and in scorne put to hym this questyon sayenge What is ỹ cause that culex whiche is a lytell beest hath. vi. fete & two wynges / and an olyphaũt whiche is a great beest hath but foure fete and no wynges. To whom Barnabas sayd. Fole I might lyghtly answere to thy questyon yf thou demaũdest it to knowe ỹ trouth / but it sholde be a rude & a deke thynge to saye to you ony thynge of creatures / whan ye knowe not ỹ maker of the creatures / & bycause ye knowe not ỹ creature of all it is ryght that ye erre in ỹ creatures. This worde went moche to the herte of Clemente the philosopher / in suche wyse that he was enformed of Barnabe in the fayth of Jhesu cryst / &

wente anone into Iudee to Iaynt Peter/ whiche taught to hym ỹ fayth/ & shewed to hym ỹ immortalyte of the soule all clerely. And in that tyme Symon ỹ enchaũtour had.ij. disciples/ ỹ is to wete Aquyle and Nycete/ & whan they vnderstode & knewe his fallaces they forsoke & lefte hym & fledde to Iaynt Peter & were his disciples. Than Iaynt Peter demaũded of clemente of what lygnage he was/ & he tolde hym all by ordre what was happened to his fader/ to his moder/ & to his bredren/ & sayd that he supposed that his moder w̃ his bredren was drowned in ỹ see/ & that his fader was deed for sorowe or drowned also in the see. And whan Iaynt Peter herde this he myght not kepe hym from wepynge. ¶ On a tyme Peter came into ỹ yle where matridyan ỹ moder of clement dwelled/ i whiche yle were pylers of glasse of merueylous length. And as Iaynt peter beheldе these pylers he sawe matridyan beggynge/ whom he blamed bycause she labured not w̃ her hãdes. And she answered & sayde. Syr I haue nothynge but ỹ forme & lykenes of my handes. For they ben so feble by my bytynge ỹ I fele them not/ & me repenteth that I drowned not my selfe in the see that I sholde no lenger haue lyued. Tho Peter sayd what sayest ỹ woman/ knowest thou not ỹ the soules of them that slee themselfe ben moost greuously punysshed/ To whō she sayd. Wolde god that I were certayn ỹ soules sholde lyue after the dethe. For than wolde I slee myselfe/ to ỹ ende that I myght but one houre se my swete chyldren. And whā Peter had demaunded of her the cause & that she hadde tolde to hym all ỹ ordre of ỹ thynges done. Than Peter sayd there is a ponge man with vs named Clement whiche sayth lyke as thou sayest/ that it so happed vnto his fader & moder/ and to his bredrē. And whan she herde that/ she was smyten w̃ so great wonder that she fell. And whan she was come to herselfe/ she sayd weppynge to Iaynt peter. I am certeynly moder of that ponge man/ and kneled downe tofore Iaynt Peter/ she prayed hym ỹ he wolde hastely shewe to her her sone/ and Peter sayd to her. Abyde a whyle tyll we be out of this yle. And whan they were out of this yle/ Iaynt Peter toke her by the hande & brought her to the shyppe where Clemente was in/ and whan Clemente sawe Peter holdynge the woman by ỹ hande/ he began to laugh. And anone as this womā was nyghe by clement she myght absteyne her no lenger/ but embraced hym about the necke & kyssed him and he put her abacke/ lyke as she hadde bē frantyke/ & was moche angry agaynst Iaynt Peter/ & Iaynt Peter sayd to hym/ what someuer thou doest/ put thou not away thy moder. And whan clement herde that/ anone he began to wepe/ and adusyled hym and toke vp his moder whiche was fallen downe a in swonne/ & began to knowe her/ and ỹ hostesse that laye on the palleye was brought forth by ỹ commaundement of Peter/ and he heled her anone. And than the moder demaunded Clemente of his fader/ and he sayd to her that he wente to seche her & that she syth neuer sawe hym. And whā she herde that she syghed & confor̃ted her other sorowes by ỹ great Ioye that she had of her sone. ¶ In ỹ meane whyle Nycete & Aquylle came whiche were not there whan she came/ & whan they sawe this woman they enquyred what she was. Than Clement sayd. She is my moder whom god hath gyued to me by my lorde Peter. Thā Peter tolde to thē all by ordre/ & whā Nycete and Aquylle herde that they arose & were all abasshed and sayd. Lorde maker of all thynges/ is this true ỹ we haue herde/ or is it a dreme. Than peter sayd to them ykye be not out of your mynde/ these thynges bē all true. Than sayd they/ they bē Faustyn & Faustynyen whom our moder had supposed we had bē perysshed in the

see. And thā the moder ranne & embraced thē about ỹ necke & sayd/what may this be. And Peter sayde these ben thy sones Faustyn & Faustynyen/whome ỹ suppo-sedest had ben perysshed in the see/ & whā she herde ỹ she kylle downe in a sowne for ioye. And whā she was comen agayne to herselfe she sayd to them. Saye ye to me how ye escaped/and they sayd/whā oure shyppe was broken/we were borne vpon a table/ & other maryners founde vs & toke vs into theyr shyppe/ & chaūged our names & solde vs to a womā named Justy-ne whiche hath holden vs as her sones. And hath made vs to lerne ỹ artes lyber-all & after we lerned Philosophye/ & sy-the we ioyned vs vnto symon an enchaū-tour/whiche hath be nourysshed with vs & whā we knewe his fallaces we lefte hym all/ & were made disciples of Peter/ & the nexte day folowynge Peter with his thre disciples clement/nycete/ & aquylle went into a more secrete place for to praye and a moche auncyent & honourable man but eyght poore was there/and began to rea-sonne & saye to them. I haue pyte on you bredren. For vnder the lykenes of pyte I cōsyder you greatly to erre/for there is no god ne none worshyppynge here/ne no pro-uydēce in the worlde/but fortune onely of engēdrure & happe doth all/lyke as I ha-ue foūde expertely of myselfe in ỹ see/whe-the was enfourmed in ỹ diciplyne of ma-thelys more than many other/than praye ye no more/for whether ye praye or praye not/ỹ whiche is ordeyned to you by dest-yne shall falle/and Clemente beheldе hym and his herte Judged ỹ he had sene him tofore tyme. And whan clemente Aquylle & Nycete had longe dysputed wt hym by the cōmaūdement of Peter/and they had shewed to hym what prouydence was by open reasons/ & for reuerēce called hym ofte fader Aquylle sayde/what nede haue we to call hym fader/whā we haue in cōmaū-dement ỹ we oughte to call no man fader vpon erth/and he beheldе this auncyent man & sayd. Thou holdest ỹ iniuryed fa-der bycause I blamed my broder that cal-led the fader/we haue in cōmaundement that we sholde call no man by suche name and whan he had sayd so al/they of the cō-panye laughed/ & he asked thē why they laughed. And clemente sayd thou doest ỹ for whiche thou blamest other in callynge this olde man fader. And whan the had ynough dysputed of prouydence/the olde man sayd. I haue wel byleued prouydēce but myn owne conscyence denyeth me it/ ỹ I maye not byleue it. I knowe my de-stynē & my wyues/ & that whiche fortune hath destenyed is ordeyned to eche body. Now herken ye what fortune happed to my wyfe/she had in her natyuyte Mars with Uenus vpon the centre/ & the mone wayuynge in ỹ hous of Mars & endes of Saturne. And this aduēture maketh ỹ aduoultrers to breke theyr wedlocke/ & to loue theyr seruauntes/ & to go with them into straunge countrees/ & to be drowned in waters/ and so it is fallen by my wyfe for she fyll in ỹ loue of her seruaūt & stedde with hym/and perysshed in the see/for as my broder had recounted to me she loued hym fyrst/ and he wolde not cōsent to her And than she torned her lecherous loue in her seruaūt/ & it ought not to be layed ony blame in her. For her destyne hath made her to do so. And thā he tolde how she fay-ned a dreme/ & how in saylynge towarde Athenes she perysshed. And thā his sones wolde haue ronne to hym and haue disco-uered ỹ matere/ but Peter defended thē and sayd. Suffer ye tyll it please me. And than Peter sayd to hym. Yf I shewe to ỹ this day thy wyfe eyght chast wt thy thre sones/wylte thou byleue ỹ destyne is no-thynge/ & he sayd. Lyke as it is a thynge impossyble to shewe ỹ thou haste prom-ysed/so impossyble it is to do onythynge a-boue destyne. And than sayd Peter/this is Clement thy sone/ & these two ben thy

two sones Faustyn & Faustynyen. Than the olde man fyll downe for ioye as he had ben without soule. Than his sones came vnto hym and kysled hym / & were aferde that he sholde not haue comen to hymself agayne. And whan his swownynge was gone / he herde of them al by ordre how al thynge had happened / than his wyfe came sodaynly & began to crye & wepe strõgely sayenge. O my husbande and my lorde where is he / & this sayd she as she had ben all fro herselfe. And the olde man that herynge rãne to her & enbraced her straynynge with great weppnge. And than as they thus were dwellynge togyder / there came a messanger that tolde how ỹ Appyon and Anubyon whiche were great frendes vnto this olde man faustynyen / were lodged with Symon magus / of whome this olde man was moche gladde & went to vysyte thẽ. And forthwith came a messãger / whiche sayd that there was comen a mynyster of ỹ emperours vnto anthyoche and sought all ỹ enchauntours for to punysshe theym to dethe. Than Symon magus bycause he hated ỹ sones of Faustynyen bycause they forsoke hym / he enprynted his symilytude & lykenes in this olde man Faustynyan / in suche wyse that of euery man he was supposed to be Symon magus. And this dyd Symon magus bycause he sholde be taken of the mynystres of the emperour & be slayne in stede of hym. And Symon thã departed fro tho partyes. And whan this olde Faustynyan came agayne to Iaỹt Peter & to his sones / ỹ sones were abasshed whiche sawe in hym ỹ symylytude & lykenes of Symon magus / and vnderstode the voyce of theyr fader / but Iaynt Peter sawe the natarell lykenes of hym / and his wyfe & his sones blamed & repreued hym / & he sayd. Wherfore blame ye me / & flee fro me that am your fader. And they sayd / we flee fro the bycause ỹ lykenes of Symon magus appereth in the. Now this Symon had compoled an oyntmente & enoynted hym with all / and hadde enprynted ỹ forme of hymselfe by arte magyke in this olde mã whiche wepte and sayd. What myshappe alas is fallen to me / I haue but one daye be knowen of my wyfe & of my chyldren & may not be ioyfull with them / & his wyfe & his chyldrẽ wept sore & tare theyr heer. And Symon magus whã he was in anthyoche diffamed strongely Iaynt Peter & sayd ỹ he was a curled enchaũtour & homycyde / and had so moeued the people agaynst peter ỹ they purposed to slee hym yf they myght ones holde hym. And thã sayd Iaynt peter to this olde Faustynyen bycause ỹ arte lyke & semest Symon magus / go forth into anthyoche & excuse me tofore all ỹ people of suche thỹges as Symon hymselfe hath sayd of me / & after I shall come into anthyoche / and shall take from ỹ this straunge lykenes & shal gyue to ỹ agayne thy propre & natural symylytude tofore all ỹ people / but it is not to suppose ỹ Iaynt Peter bad hym to lye / for god hath no nede of lesynges. And than sholde the boke of Clement called Itenerarũ be appocryphũ as who sayth of none auctoryte. In whiche these thỹges bẽ wryten / & ought not to be taken in suche thynges but as it pleased to some men. ¶ Neuertheles it maye be sayd yf these wordes be dylygẽtly consydered / ỹ he sholde say ỹ he were Symon magus. But that he sholde shewe to ỹ people the semblaunce of Symon magus bylage shewynge Iaynt Peter in the persone of Symon & sholde reuoke ỹ wordes that he hadde sayd / and yf he hadde sayd that he was Symon / that was not as touchynge ỹ trouth / but vnto ỹ apparence & lykenes. Than Faustynyen sayd. I am Symon as who sayd I am lyke vnto Symon & was supposed to be symon of ỹ people. Thã this olde man faustynyen went into anthyoche & assembled the people & sayd. I symon shewe to to you and cõfesse ỹ I haue deceyued you

of all that I haue sayd of saynt Peter the apostle. For he is no trayter ne enchauntour but is sende for the helth of the worlde/ wherfore yf euer I herafter shall saye ony thynge agaynst hym ye take me as trayter & wycked & put me away fro you For I do no penaūce for that I knowlege me to haue sayd falsely and cuyll of hym/ I warne you therfore ye byleue in hym ye ne your cyte perysshe not. And whan he had sayd this saynt Peter had commaūded hym & had styred the people into the loue of peter / saynt Peter came to hym and made his prayer/ & after toke awaye fro hym the sykenes of symon & became in his naturall sykenes. Thā all the people of Anthyoche receyued debonayrly saynt peter/ and w̄ great honour enhaūced hym & set hym in a chayre as a bysshop. And whā Symon magus herde this he sayd & gadred the people togyder & sayd. I merueyll whan I haue enseygned & taught you the cōmaūdementes of helthe/ and haue warned you that ye sholde kepe you fro the traytre Peter/ & ye haue not onely herde hym but ye haue enhaūced hym and haue set hym in the chayre of a bysshop. Than all the people arose in great furye agaynst hym/ & sayden. Thou art nothynge but a monstre / thou saydest the other daye that thou repētedest of that thou haddest sayd agaynst saynt Peter/ and now thou woldest ouerthrowe vs & thy self/ and all attones they cast hym out of the towne. All these thynges saynt clement telleth of hymselfe in his boke/ & hath set in it this hystorye. After this whan saynt peter came to rome/ and sawe that his passyō approched he ordeyned clement to be bysshop after hym. And whan saynt Peter prynce of the apostles was deed/ Clemente whiche was a man pourueyed & toke hede of the tyme to come. So the lefte by his ensample euery bysshop wolde chese a successour after hym in the chirche of our lorde. And so passed the see of god by heritage/ he gaue it ouer to Lyne & after warde to Clete. And after thē clement was chosen & cōpelled to take it vpō hym wherin he shone by vertuous lyuynge & good maners that he pleased well vnto the Jewes/ crysten men/ & paynyms. He had the poore people writen by name of euery relygyō/ for to gyue theyr necessyte. He loued moche poore people/ and them that he sāctyfyed by baptysme/ he suffered thē not to begge comenly. And whā he had sacred a damoyselle w̄ a veylle whiche was a wyrgyne & nece of Dompeyen the emperour/ and had conuerted to the fayth Theodore wyfe of Sylynne frende of the Emperour/ & she had promysed to be in purpose of chastyte / Sylynne had doubte of his wyfe / and entred after her in to the chyrche pryuely for to knowe what she vsed to do there. And whan saynt Clemente had sayd his oryson and the people had answered amen. Sylynne was made deef and blynde. And he sayde vnto his seruaūtes bryngeme hens & lede me oute/ and they ledde hym rounde about the chyrche and coude not come to the dores ne gates. And whan Theodore sawe theym errynge soshe wente to the fyrst dore wenynge the her husbande had knowen her. And after she axed of the seruaūtes what they dyd/ and they sayd to her. Our mayster wolde here and se that was not leefull / and therfore he is made both blynde & deef. And than she gaue herselfe to prayer & prayed god that her husbāde myght go out fro thens And after her prayers she sayd to the seruauntes / go ye hens and bryngē my lorde home to his hous/ and they went & brought hym thyder. And Theodre went vnto saynt Clement and tolde to hym what was happened. And than this holy man came to hym & founde his eyen open/ but he sawe not ne he herde nothynge. Than saynt clement prayed for hym/ and anone he receyued his syght & his herynge. And whan he sawe Clement standynge by his wyfe/ he was wode/ and supposed that he

had ben illuded by arte magyke / and cõ-
maunded his seruaũtes to holde fast Cle-
ment / he hath made me blynde by art ma-
gyke for to come to my wyfe. And cõmaũ-
ded to his mynystres that they shold bynde Clement / and so drawe hym. And they bounde ꝑ pylers and stones / wenynge to Sylynne that they had boũden saynt clement and his werkes / and drawen them forth. Than saynt Clemente sayd to Sylynne / bycause ꝑ worshyppest stones for goddes & trees / therfore hast thou deserued to drawe stones & trees / & he whiche supposed hym to be bounden verily sayd I shall do slee the. And than Clement departed & he prayed Theodore ꝑ she sholde not cease to praye tyll ꝑ oure lorde hadde vysyted her husbande. Thã saynt Peter appered to Theodore prayenge and sayd to her. Thy husbande shall be saued by ꝑ for to accomplysshe ꝑ / that Poule my broder sayth. The man myscreaũt shall be saued by his true wyfe / & this sayenge he vanysshed awaye. And anone sylynne called his wyfe to hym / & prayed her to pray for hym and ꝑ she sholde call to hym saynt Clement. And whã he was comẽ he was instructe in the fayth / and was baptysed with thre hondred and .xiij. of his men / & many noble men and frendes of the emperour byleued in our lorde by this Sylynne. Than the erle of the sacrifyces gaue moche moneye & moeued great treason & dyscorde agaynst saynt Clemente. Than Mamertyn prouoste of the cyte of Rome myght not suffer this dyscorde but made saynt Clement to be brought tofore hym. And as he repreued & assayled to drawe him to his lawe / Clement sayd to hym. I wolde wel rather ꝑ thou woldest come to reason / for ꝑ many dogges haue barked agaynst vs & haue bytẽ vs / yet they may not take fro vs / but that we be men reasonabled & they ben houdes dysreasonable. This dyscencyon whiche is moeued it sheweth ꝑ it hath no certayn ne trouth. And than Mamertyn wrote vnto Trayan emperour of Clemente / and he had answere that he sholde do sacrifyce / or to be exyled into ꝑ deserte that was beyonde the cyte ouer ꝑ see. Than the prouoste sayd to hym weppynge / thy god whome thou worshypest purely he helpe the. Than ꝑ prouoste delyuered to hym a shyppe and al thynge necessarye to hym / and many clerkes and laye people folowed hym in exyle. And ꝑ prouoste foũde in that yle mo than .ij. thousande people crysten / whiche had ben longe there dampned for to hewe the marble in ꝑ roches. And anone as they sawe sayt Clement they began to wepe / and he conforted them and sayd. Our lorde hath not send me hyder by my merites / but he hath made me partyner of your crowne. And whan he vnderstode of them ꝑ they fette water fyue myle thens & bare it vpõ theyr sholders / he sayd to them / let vs all pray vnto our lorde that he opene to vs his cõfessours in this place here ꝑ vaynes of a foũtayne or of a welle. And that he ꝑ smote ꝑ stone in deserte of Synay / and water flowed haboũdaũtly / he gyue to vs rennynge water. So ꝑ we may be enioyed of of his benefaytes. And whan he had made his prayer he loked here and there and sawe a lambe standynge / whiche lyft vp his ryght fote & shewed a place to the bysshop. And he vnderstãdynge that it was our lord Jhesu cryst whom he onely sawe and went to ꝑ place and sayd. In the name of the fader / and of the sone / and of the holy ghost smyte in this place. And whan he sawe that no man wolde smyte in ꝑ place where the lambe stode / he toke a lytell pykoys and smote one stroke lyghtly in ꝑ place vnder the fote of the lambe. And anone a welle or a fountayne sprange vp / and grewe into a great flode. Than vnto all them Joyenge saynt clement sayd / the comynge of the flode gladdeth the cyte of god. And for the same of this myracle moche people came thyder / & fyue hon-

dyede and mo receyued baptysme of hym in one daye. And they destroyed ỹ temple of ỹ ydolles through all that prouynce/ & within one yere they edyfyed .lxxv. chyrches to the honour of oure lorde. And the yere after Trayan the Emperour vnderstandynge this/ whiche was ỹ yere of our lorde. lxxvi. and sende thyder a duke. And whan this duke sawe that al they wolde gladly deye for goddes loue/ he left ỹ multytude and toke onely Clemente/ & bounde an ancre about his necke/ and threwe hym into ỹ see and sayd. Now they maye not worshyp hym for a god/ and all that great multytude of ỹ people wente to the ryuage of ỹ see and beheelde the cruelte of the tyraunt. And than Cornelye and phebus dyscyples of laynt Clement cõmaunded to all the other to praye vnto our lord that he wolde shewe to them the body of his martir. And anone ỹ see departed thre myle waye ferre/ so that all they myghte go drye fote thyder. And there they founde an habytacle ī a temple of marble/ whiche god had made & ordeyned/ and founde the body of laynt Clemente layed in an arke or a cheste/ and ỹ ancre thereby And it was shewed too these dyscyples ỹ they sholde not take awaye the body fro thens and euery yere in the tyme of his passyon ỹ see departe by. bij. dayes durynge foure myle ferre whiche gaue drye waye to thẽ ỹ came thyder in one of ỹ solempnytees. ¶ There was a woman wente thyder wt a lytell chylde/ & whan the solempnytees of the feest were accomplyshed the chylde slepte/ and the noyse and ỹ sowne of the water was herde whiche came & approched fast. And the woman was abasshed and forgate her chylde and sledde vnto ỹ ryuage with the great multytude of people/ and afterwarde she remẽbred her sone & began strongely to crye and wepe/ & ranne hyder & thyder brayenge by ỹ ryuage for to knowe yf by aduenture the body of her sone myght be cast vpon the ryuage. Ane whan she sawe no socour ne helpe/ she retourned home & was all ỹ nyght in weppynge & in heynes. And ỹ yere after folowynge whã the see was departed and the waye open/ she ranne tofore all ỹ other/ and came vnto the place for to knowe yf by aduenture she myght haue ony knowlege or fynde onythynge of her sone And whanne she knelyd downe tofore the tombe of laynt Clement/ & had made her prayers she arose vp and sawe her sone in ỹ place where she had lefte hym slepynge Than she supposed he had ben deed and went nere for to haue taken the body as it had bẽ without lyfe. But whan she sawe hym slepynge/ she awoke hym & toke hym in her armes tofore all the people all hole and saufe/ and enquyred of hym where he had ben all that yere. And he sayd that he wyst not/ but that he had slepte there but one nyght swetely. Saynt Ambrose sayth in his preface in this wyse. Whan ỹ mooste wycked persecutour was cõstrayned of ỹ deuyll for to tormente by peynes the blessed clement/ he gaue to hym no peyne but victorye. The martyr was cast in ỹ flode for to be drowned/ & therfore came he to a good rewarde/ by whiche peter his mayster came into heuen. Cryste approuynge the myndes of them bothe in the flodes/ he called clement fro the bottom of the see to ỹ palme of victorye/ & he releued laynt Peter in the same clement ỹ he sholde not be drowned to ỹ heuenly realme. ¶ Lyon ỹ bysshop of Hostyence recounteth that in the tyme that mychaell the emperour gouerned ỹ empyre of rome/ a preest named philosopher came to terlone and demaũded of them that dwelled in the coũtree of the thynges that ben reherced in ỹ hystorye of laynt Clement/ & bycause they had not bẽ of that tyme but were straũge they said ỹ they knewe nothynge therof. For ỹ synne of them of the coũtree that dwelled in the place/ the water had longe ceased for to withdrawe as it was woned to do.

¶ In ỹ tyme of Martyn the Emperoure ỹ chyrche had be destroyed of barbaryns and the arke with the body of the martyr was wrapped in the flodes of ỹ see for the the lyfe of them that dwelled there. And than the preest was all admerueyled of these thynges / & came vnto a lytel cyte named Georgye / & went with the bysshop & the clerkes w̃ the people for to fetche ỹ holy relyques in ỹ yle / where as they supposed ỹ the body of the holy martyr had be / & there they dygged & longe hympnes & cãtycles / & thã by reuelacyõ dyuyne they founde ỹ body of the holy laynt & the ancre by it / whiche was cast into ỹ see with hym. And thã they bare it to terlone / and after this same preest came to Rome with ỹ body of laynt Clemente / & there shewed god many myracles for this holy laynt / & ỹ body was layed in ỹ chyrche whiche is now called laynt Clement / & it is redde in a cronycle that the see wered dyre in ỹ place / & that the blessed Cyrill bysshop of the morayne brought the holy body vnto Rome. Thã let vs deuoutly praye vnto this blessed laynt / laynt Clement that by his merytes we maye deserue to come to the blysse of heuen. Amen.

¶ Here foloweth the lyfe of laynt Gzylogone and fyrst of his name.

GRylogone may be layd of gones in greke whiche is asmoche to say as aungell. For he was without aungell of worldely malyce / or he is layde of gonos whiche is asmoche to saye as a leder. For he ledde moche people to the waye of trouthe by his ensaumple.

GRylogone was taken & set in prysson by ỹ cõmaũdement of Dyocleslyan / & laynt Anastase fedde hym & gaue to hym meet & drynke to lyue by. wherfore her husbande was put into a strayte prylon. And she sende to Gzylogone / whiche had enfourmed her in ỹ fayth of Jhesu crylte in wrytynge this ỹ foloweth. To the holy confessour of cryst Gzylogone I Anastase haue taken ỹ yoke of a wycked husbande by ỹ meryte of god. I haue eschewed his bedde by fayned & dissymyled Infyrmyte And haue nyght & daye enbraced ỹ stappes of our lorde Jhesu cryst / and my husbande hath taken awaye my patrymony of whiche he is ennoblissshed / & setted it on foule ydolles / & hath put me in prysõ as a cursed enchaũteresse for to make me to lese my lyfe tempozal. So there byleued no more / but I that am seruaũt to ỹ spyryte may lye downe & deye / in whiche dethe I glozyfye myselfe / but I am greately troubled in my mynde that my rychesses whiche I had ozdeyned to god / bē wasted and spente in foule thynges fare well seruaũt of god & remembre me. To whome laynt Gzylogone answered agayne by wrytynge. Se ỹ ỹ be not angred ne troubled for ony thynge ỹ is done to the felonously in thy lyfe though it be contrarye vnto ỹ / ỹ mayst not be deceyued yf thou be preued a tyme peasyble shall come to the anone / for after this derkenes ỹ shalte se anone the flouryssshed lyghte of god. And after this colde tyme of froste & yce / there shall come to ỹ soft & swete tyme. Fare well be w̃ god & pray for me. And as this blessed Anastase was thus constrayned in suche wyse ỹ vnneth ony breed was gyuẽ to her in. iiij. dayes and ỹ she supposed she sholde haue deyed / she wrote a pystle to hym i this wyse. To the confessour of Cryst Gzylogone / Anastase / ỹ ende of my tyme is comen remembre me / so ỹ whan ỹ soule shal departe fro me ỹ he receyue it / for whose loue I suffer these tydynges whiche ỹ shalt here by ỹ mouth of this olde womã. To whom he wrote agayn. It apperteyneth alway that derkenes go tofore the lyght / in lyke wyse after sekenes & Infirmite helth shal retorne & lyfe is promysed after dethe. All aduersytees & prosperytes of this worlde

be enclosed by one ende/ bycause desperacyon sholde haue no domynacyon on ꝑ sorowful ne elacyon ne ꝓyde sholde not domyne on them ꝑ be glad & ioyfull. There is but one se in whiche ꝑ shyppe of our lady saylleth & our soules vse ꝑ offyce of maryners vnder ꝑ gouernaunce of the body and ꝑ shyppes whiche ben fastened with stronge chaynes passen wel wout ony bre kynge thꝛough ꝑ stronge wawes of ꝑ see & some shyppes there ben ꝑ haue brutall & feble ioyntoures of trees / & falle ofte in peryl to be dꝛowned/ but ꝑ handmayde of Jhelu cryst haue in thy mynde ꝑ byctoꝛy of ꝑ crosse / & make the redy to ꝑ werke of god. And thā Dyoclesyan whiche was in ꝑ partyes of Aquylle & sle we other crystē men cōmaūded that Gꝛysogone sholde be bꝛought tofoꝛe hym. To whome he sayd. Take ꝑ power of the ꝓouost / & the cōsulate of thy lygnage / and do sacrifyce to ꝑ goddes. And he answered. J adoure & woꝛ shyp one onely god of heuen / & J despyse thy dygnytees as fylth oꝛ myre. And thā sentence was gyuen vpon hym/ and was bꝛought into a place where he was byheded about the yere of our lorde. ij. C. xxx. & vij. Whose body saynt zeyle the preest buryed and the heed also.

Here folowyth the lyfe of saynt katheryne byrgyn & martyr. And fyrst of her name.

Atheryne is sayde of catha/ that is all/ and ruyna ꝑ is fallynge/ foꝛ all ꝑ edyfyce of the deuyl fyll all fro her. Foꝛ the edyfyces of ꝓyde fyll fro her by humylyte ꝑ she had and ꝑ edyfyce of flesshely desyre fyll fro her by her virgynyte & woꝛldly couetyse. Foꝛ she despysed all woꝛldly couetyse. Foꝛ she despysed all woꝛldly thynges/ oꝛ katheryne may be sayd as a lytell chayne / foꝛ she made a chayne of good werkes / by whiche she moūted into heuen. And this chayne oꝛ ladder hath four grees oꝛ stappes / whiche bē innocence of werke / clennesse of body / despysynge of vanyte / & sayenge of trouth / whiche ꝑ ꝓophete putteth by oꝛdre / where he sayth the. Quis ascendet in montē domini. Innocēs manib⁹. Who shall ascende into the mountayne of oure lorde ꝑ is heuen / & he answereth. The innocente of his handes he ꝑ is clene in his herte / he ꝑ hath not taken in vayne his soule. And he ꝑ hath not swoꝛne in fraude & deceyte to his neyghbour. And it appereth in her legende how these foure degrees were in her.

Katheryne by dyscent of lyfe was of the noble lygnage of ꝑ emperours of rome/ as it shal be declared moꝛe playnly here after by a notable Cronycle whose moost blessed lyfe and cōuersacyon wꝛote ꝑ solempne doctour Athanasyus whiche knewe her lygnage & her lyfe. Foꝛ he was one of her maysters in her tender aege/ oꝛ she was conuerted to ꝑ crysten fayth. And after ꝑ sayd Anathasius by her ꝓechyng & merueylous werkes of oure lorde was conuerted also/ whiche after her martyrdome was made bysshop of Alysaundꝛye And a gloꝛyous pyler of the chyrche by ꝑ grace of god and merytes of saynt katheryne/ and as we fynde by credyble Cronycles. ¶ In the tyme of Dyoclesyan and Maxymyen was great & cruell tyrānye shewed in all ꝑ woꝛlde / as well to crysten men as to paynyms. So that many ꝑ were subgecte to Rome put awaye the yoke of seruage & rebelled openly agaynst ꝑ empyre. Ymonge whom the realme of armonye was one that withstode moost ꝑ tribute of ꝑ romayns. Wherfoꝛe they of Ro-

me deputed a noble man of dygnyte named cõstãcius/whiche was tofore ỹ other a valyaunt man in armes dyscrete & vertuous/ỹ whiche lorde after he came into armonye/anone/subdued them by his dyscrete prudence/and deserued to haue the loue and fauour of his enemyes in somoche ỹ he was desyred to marye ỹ doughter of the kynge whiche was sole heyre of the realme/& he consented & maryed her/ and soone after ỹ kynge her fader deyed/ and than Cõstancius was enhaũced and crowned kynge/whiche soone after had a sone by his wyfe named custos at ỹ byrth of whome his moder deyed. After ỹ dethe of whome Cõstancius retourned to rome to se the Emperour/& to knowe how his lordshyppes were gouerned in tho partyes/and in ỹ meane tyme tydynges came to rome how that great bytayne whiche now is called englãde rebelled agaynst ỹ empyre/wherfore by ỹ aduyse of the consulate it was concluded that Cõstancyus kynge of Armonye sholde go into bytayne to subdue them/whiche adressed hym thyder/and in shorte tyme after he entred into ỹ lande by his prowesse & wysdome he appeased the realme and subdued it a gayne too the Empyre of Rome. And also he was acceptable to the kynge of bytayne named Coell/that he maryed his doughter Heleyne/whiche after warde foũde ỹ holy crosse. And in a shorte tyme he gate on her cõstantyn whiche after was emperour. And than soone after deyed Constancyous/& Constantyn after ỹ dethe of kynge Coell/by his moder was crowned kynge of Bytayne. And costus the fyrste sone of Constancius wedded the kynges doughter of cypre whiche was heyre. Of whom as shall be sayd here after was engendred Iaynt katheryne/whiche came of the lygnage of Constancius.

In the yere of our lorde two hõdred reygned in Cypre a noble and prudente kynge named Costus whiche was a noble and semely man/ryche & of good condycyons and had to wyfe a quene lyke to hymselfe in vertues gouernaũce/whiche lyued togyder prosperously but after the lawe of paymems & worshypped ydolles/this kynge bycause he loued renõme & wolde haue his name spradde through the worlde he founded a cyte in whiche he edyfyed a temple of his falke goddes & named that Cyte after his name costy/whiche after to encreace his fame ỹ people named it fama costy and yet vnto this daye is called Famagous/in whiche cyte he & ỹ quene lyued in great welth and prosperyte/and lyke as the fayre rose springeth ymonge the breres and thornes/ryght so bytwene these two paynyms was brought forth this blessed virgyn Iaynt katheryn. And whã this holy virgyne was borne she was so fayre of vysage and so well formed in her membres/that all the people enioyed in her beaute. And whan she came to seuen yere of aege anone after she was sette to scole/where she prokyted moche more than ony other of her aege/and was enformed in ỹ artes liberall/wherin she dranke plentuously of ỹ welle of wysedome. For she was chosen to be a techer & enformer of euerlastynge wysdome. The kynge costus her fader had so great ioye of the great towardnes and wysedome of his doughter that he let ordayne a toure in his palays wt dyuerse studyes & chambres in whiche she myght be at her pleasure & also at her wyll. And also he ordeyned for to wayte on her seuen ỹ beest maysters & wysest in connynge ỹ myght be gotten as in tho partyes and within a whyle they that came to teche her they after lerned of her/& became her dyscyples. And whan this virgyn came to ỹ age of .xiiij. yere/her fader kynge costus deyed/& thã she was leste as quene & heyre after hym. And than the estates of the lande came to this yonge lady katheryne/& desyred her

to make a parlyament in whiche she myghte be crowned & receyue ỹ homage of her subgectes/& ỹ suche rule myght be set in her begynnynge ỹ peas and prosperyte myght enswe i her realme/& this yonge mayde graunted to them theyr askynge. And whan ỹ parlyament was assembled and the yonge quene crowned with great solempnyte and she syttynge on a daye in a parlyamēt/& her moder by her with al ỹ lordes eche in his place/a lorde arose by the assente of her moder/the other lordes & comyns & kneled downe tofore her sayenge these wordes. Right hyghe & myghty prynces & oure moost souerayne lady please it you to wete ỹ I am commaūded by the quene your moder/by all ỹ lordes & comyns of this your realme/to requyre your hyghnes ỹ they it may please you to graūte to them ỹ they myght prouyde some noble kynge or prynce to marye you to the ende that he myght rule & defende your realme & subgectes lyke as your fader dyd before you. And also that of you myght procede noble lygnage/whiche after you may reygne vpō vs/whiche thynge we moost desyre/and hereof we desyre your good answere. This yonge quene katherine herynge this request was abasshed and troubled in her corage/how she myght answere to contente her moder/ỹ lordes & her subgectes/& to kepe herselfe chaste. For she had concluded to kepe her vyrgynyte/& rather to suffer dethe than to defoule it. And than with a sadde chere and meke loke she answered in this wyse Colyne I haue well vnderstande your request & thanke my moder/the lorde and my subgettes of ỹ great loue that they al haue to me/& to my realme/& as touchynge my maryage/I trust verely there may be no peryll/cōsyderynge ỹ great wysdom of my lady my moder & of the lordes with ỹ good obeysaūce of ỹ comyns trustynge in theyr good cōtynuaunce. Wherfore we nede not to seke a straunger for to rule vs and oure realme/for with our good assystaūce & ayde we hope to rule/gouerne/& kepe this our realme i good iustyce/peas and rest/in lyke wyse as the kynge my fader held you in/wherfore at this tyme I praye you to be contente & to cease of this matere/& let vs procede to suche maters as be requysyte for the rule/gouernaūce and vnyuersall wele of this realme. And whā this yonge quene katheryne hadde achyued her answere/ỹ quene her moder & al ỹ lordes were abasshed of her wordes & wyst not what to say/for they cōsydered well by her wordes ỹ she had no wyl for to be maryed. And than there arose & stode vp a duke whiche was her vncle & w̄ due reuerence sayd to her in this wyse. My souerayne lady sauf̄ge your hyghe & noble discrecyō/this answere is full heuy to my lady your moder & to vs all your humble lyegemen/without ye take better aduyse to your noble courage/wherfore I shall moeue to you of foure notable thynges ỹ ỹ great god hath endowed you before all other creatures ỹ we knowe whiche thynges oughte to cause you to take a lorde to your husbāde. To ỹ ende ỹ tho pleteuous gyftes of nature & grace maye spryngne of you by generacyō whiche may succede by ryght lygne to reygne vpon vs to ỹ great confort & ioye of all your people & subgettes/& ỹ contratye sholde tourne to greate sorowe & heuynesse. Now good vncle sayd she what ben these foure notable thynges that so ye repute in vs. Madame sayd he The fyrst is this ỹ we be acertayned that ye be comen of ỹ moost noble blode of the worlde. The seconde that ye be a great enheritour/& ỹ greatest that lyueth of woman to our knowlege. The thyrde i scyence/cōynge/& wysdome ye passe all other And ỹ fourth is in bodely shappe & beaute/there is none lyke to you. Wherfore madame vs thynke ỹ these four notable thynges must nedes cōstreyne you to enclyne to our request. Than sayd this yonge que

ne katheryne wt a sadde contenaūce. Now
vncle syth god & nature haue wrought so
great vertues in vs/we ben somoche mo-
re bounde to loue and to please hym/& we
thanke hym humbly of his great & large
gyftes. But syth ye desyre somoche that
we sholde consente to be maryed/we lette
you playnly wyte that lyke as ye haue de
scryued vs/so wyll we descryue hym that
we wyl haue to our lorde & husbande/and
yf ye can gette suche one we wyll agree to
take hym with all oure herte. For he that
shall be lorde of myn herte & myn husban-
de shall haue tho foure notable thynges i
hym ouer all mesure. So forforthly that
all creatures shall haue nede of hym & he
nede of none. And he that shall be my lor-
de muste be of so noble blode that all men
shal do to hym worshyp and there with so
great a lorde ỹ I shall neuer thynke that
I made hym a kynge/& so ryche that he
passe all other in rychesses. And soo full of
beaute that all angelles gaue Ioye to be
holde him/and so pure that his moder be
a virgyn/and so meke and benygne/that
he can gladly forgyue all offences done to
hym. Now I haue descryued to you him
that I wyl haue and desyre to my lorde &
to my husoande/go ye & seke hym and yf
ye can fynde suche one/I wyll be his wy-
fe wt all myn herte yf he vouchesauf to ha-
ue me/and fynally but yf ye fynde suche
one I shal neuer take none & take this for
a fynall answere/& wt this she cast downe
her eyen mekele and helde her stylle. And
whan ỹ quene her moder & the lordes her
de this/they made great sorowe & heuy-
nes. For they saye well ỹ there was no re
medye in that mater. Than sayd her mo
der to her with an angry voyce/alas dou
ghter is this your great wysedome ỹ is
talked so ferre moche sorowe be ye lyke to
do to me & al youres. Alas who sawe euer
woman forge to her suche an husbande wt
suche vertues as ye done. For suche one as
ye haue deuysed there was neuer none ne
neuer shal be/and therfore doughter leue
this folye do as youre noble elders haue
done tofore you. And thā sayd this ponge
quene katheryne vnto her moder wt a py-
teous syghynge. Madame I wote well
by very reasō ỹ there is one moche better
thā I can deuyse hỹ/& but he by his gra-
ce fynde me/I shall neuer haue ioye. For
I fele by great reason that there is away
that we ben clene out of/& we ben in derke
nes/& tyll ỹ lyght of grace come we maye
not se ỹ clere waye. And whnn it pleaseth
hym to come/he shall auoyde al derkenes
of ỹ cloudes of ygnoraunce & shewe hym
clerely to me whom my herte so feruently
desyreth & loueth. And yf so be that he lyst
not that I fynde hym/yet reason cōmaū-
deth me to kepe hole ỹ is vnhurte/wher-
fore I beseche you mekely my lady moder
that ye ne none other moeue me more of
this mater/for I promyse you playnly ỹ
for to deye therfore I shall neuer haue o-
ther husbande/but onely hym ỹ I haue
descryued. To whom I shall truely kepe
me with all the pure loue of myne herte.
And with this she arose & her moder/& al
the lordes of ỹ parlyament with great so-
rowe & lamentacyon & takynge theyr leue
departed/& this noble ponge katheryne
went to her palays whose herte was set
afyre vpon this husoande that she had de
uysed/that she coude do nothynge/but al
her mynde & entente was set on hym and
cōtynually mused how she myght fynde
hym. But she coude not fynde the meane
how wel he was nyghe to her herte/& she
sought. For he had kyndeled a brennynge
loue whiche coude neuer after be quēched
for no peyne ne trybulacyō as it appered
in her passyō. But now I leue this ponge
quene in her cōtemplacōn & shal saye you
as ferre as god wyll gyue me grace/how
that our lorde by his specyall myracle cal
led her vnto baptysme in a specyal maner
suche as hath not be herde of before ne sith
And also how she was vysybly maryed to

our lorde i shewynge to her souerayne to-kens of lynguler loue. ¶ Thā belyde alysaundry a certeyn space of myles dwelled an holy fader an herempte in deserte/named Adryan/whiche had serued our lord contynually by the space of thyrty yere in great penaunce/& on a day he walked before his celle beynge in his holy medytacyons/there came agaynst hym ỹ moost reuerent lady ỹ euer ony erthely creature myght beholde. And whā this holy man behelde her hyghe estate/& excellent beaute whiche was aboue nature/he was sore abasshed & somoche astonyed ỹ he fel downe as he had be deed. Than ỹ blessed lady seynge this/called hym by his name goodly & sayd. Broder Adryan drede ye nothyge for I am come to you for your good honour & profyte/& with that she toke hym vp mekely cōfortynge hym & sayd in this wyse. Adryan ye must go in a message for me into the cyte of Alysaūdrye/and to the palays of ỹ quene Katheryne/and say to her that ỹ lady saleweth her/whose sone she hath chosen to her lorde and husbāde/syttynge in her parlyament wt her moder & lordes about her/where she had a grete conflycte/& batayll to kepe her virgynyte/& saye to her that thylke same lorde whom she chase is my sone/that am a pure virgyn/and he delyzeth her beaute & loueth her chastyte ymonge all ỹ virgynes on ỹ erth. I cōmaunde her withoute taryenge that she come with ỹ alone vnto this palays/where as she shalbe newe clothed. And than shal she se hym/& haue hym vnto her euerlastynge spouse. Than Adryā herynge this sayd dredefully i this wyse. A blessed lady how shall I do this message/for I knowe not the cyte ne the waye thyder/& who am I though I knewe it to do suche a message to ỹ quene. For meyne wyll not suffer that I come to her presence/& though I came to her/she wyl not byleue me/but put me in duresse as I were a faytour. Adryan sayd this blessed lady drede yē not/for ỹ my sone hathe begonne in her must be perfourmed/for she is a chosen vessell of specyall grace before all women ỹ lyuen/but go forth & ye shall fynde no lettynge and entre into her chābre/for ỹ angell of my lorde shall lede you thyder and brynge you both hyder sauely. Than he mekely obeynge wente forth into Alysaundrye and entred into the palays/and foūde dores and closoures openynge agaynst hym/and so passed fro chābre to chābre tyll he came into her secrete study where as none came but her selfe alone/& there he founde her in her holy cōtemplacyō/& dyd to her his message lyke as ye haue herde accordynge to his charge/and whan this blessed virgyn katheryne had herde his message & vnderstode by certayn tokens that he came for to fetche her to hym whom she so feruently desyred/anone arose forgetynge her estate & meyne/& folowed this olde man through her palays & ỹ cyte of alysaundry vnknowen of ony persone/and so into deserte/in whiche waye as they walked she demaūded of hym many an hyghe questyon/& he answered to her suffycyētly i all her demaundes/& enformed her in ỹ fayth/and she benyngnely receyued his doctryne/& as they thus went in ỹ deserte/this holy man had lost his waye & wyst not where he was/& was all cōfused in hymselfe/& sayd secretely alas I fere me I am decey ued/& ỹ this be an illusyon/alas shal this virgyn here be perysshed ymōge these wil de beestes. Now blessed lady helpe me/ỹ almoost am in despayre/& saue this mayden ỹ hath forsaken for your loue all ỹ she had/& hath obeyed your cōmaundement and as he thus sorowed ỹ blessed virgyn katheryne apperceyued & demaūded him what hym eyled & why he sorowed/& he sayd for you bycause I can not fynde my celle ne wote not where I am. Fader said she drede ye not/for trust ye verily ỹ/that good lady whiche sent you for me shal not

suffer vs to perysshe in this wyldernesse/ & than she sayd to hym / what monastery is yonder ỹ I se/ whiche is so ryche & fayre to beholde/ & he demaũded of her where she sawe it / & she sayd ponder in ỹ eest. And than he wyped his eyen and sawe ỹ moost gloryous monastery ỹ euer he sawe wherof he was full of ioye and sayd to her now blessed be god ỹ hath endowed you wt so perfyte fayth for there is ỹ place wherin ye shal receyue so great worshyp & ioye ỹ there was neuer none lyke / saufe onely our blessed lady crystes owne moder quene of all quenes. Now good fader Adryan hye you fast ỹ we were there/ for there is all my delyre & ioye/ & soone after they aproched ỹ gloryous place. And whã they came to the gate/ there mette them a gloryous companye al clothed in whyte and with chapelettes of whyte lylyes on theyr heedes/ whose beaute was so great & bright that ỹ bryghte katheryne ne the olde man myght not beholde them/ but al rauysshed fell downe in great drede. Than one more excellente than another / spake fyrst & sayd to this bryghte Katheryne/ stande vp oure dere syster/ for ye be ryght welcome & ladde her ferther in tyl they came to ỹ seconde gate/ where another more gloryous cõpanye met her all clothed i purpure wt freshe chapellettes of reed roses on theyr heedes/ and the holy virgyn seynge them fell downe for reuerẽce & drede/ & they benygnely cõforteynge her toke her vp & said to her/ drede ye noth̃ge our dere syster/ for there was neuer none more hertely welcome to our soueravne lord thã ye be & to vs all / for ye shall receyue our clothynge & our crowne wt so great honoure that all sayntes shall ioye in you come forth/ for the lorde abydeth delyrynge you. And thã this blessed virgyn Katheryne with trẽblynge Joye passed forth wt theym lyke as she that was rauysshed wt so merueylous ioye that she coude not speke. And whan she was entred into the body of ỹ chirche she herde a melodye of merueylous swetnesse/ whiche passed all hertes to thynke it/ & there they beheld a ryall quene standynge in her estate wt a grete multytude of angelles & sayntes whose beaute and rychesse myght no herte thynke ne no penne wryte/ for it exceded euery mannes mynde. Than ỹ noble company of martyrs wt the felawshyp of bryzgyns whiche ladde the bryzgyn Katheryne fell downe flat tofore this ryal empresse/ with soueravne reuerence sayenge i this wyse Our moost soueravne lady quene of heuẽ lady of all the worlde/ empresse of hell/ moder of almyghty god kynge of blysse. To whose commaũdement obeye all heuenly creatures & erthely/ lyketh it you that we here presẽt to you our dere syster whose name is wryten in the boke of lyfe/ besechȝge your benygne grace to receyue her as your doughter chosen & humble handmayde for to accomplysshe ỹ werke whiche our blessed lorde hath begonne in her/ and with that our blessed lady sayd/ bryngye me my well byloued doughter. And whan the holy bryzgyn herde our lady spoke she was somoche resplenysshed wt heuenly Joye ỹ she laye as she had bẽ deed. Than ỹ holy companye toke her vp and brought her tofore our blessed lady to whome she sayd/ my dere doughter ye be welcome to me / & be ye stronge & of good conforte/ for ye be specyally chosen of my sone for to be honoured. Remẽbre ye not how sythynge in your parlyamẽt ye descryued to you an hulsãde where as ye had a grete conflycte & batayll in defendynge your chastyte. And than this holy Katheryne knelynge wt humble reuerẽce & drede said O moost blessed lady blessed be ye ymonge all women / I remembre how I chase that lorde/ whiche than was full ferre fro my knowlege/ but now blessed lady by his myghty mercy and your specyal grace he hath opened ỹ eyen of my blynde conscyence and Ignorawnce so that now I se ỹ

clere way of trouth / & humbly beseche you
moost blessed lady that I may haue hym
whō myne harte loueth & desyreth aboue
all thynge / without whom I may not ly-
ue / & wt these wordes her spyrytes were
so fast closed / that she laye as she had ben
deed. And than our blessed lady in confor-
tynge her sayd. My dere doughter it shall
be as ye desyre / but yet ye lacke one thyn-
ge ꝑ ye must receyue or ye come to the pre
ce of my sone / ye must be clothed with the
sacramēt of baptysme / wherfore come on
my dere doughter for all thynges is prouy
ded / for there was a fonte solempnely ap-
pareyled with all thynge requysyte vnto
baptysme. And thā our blessed lady called
Adryan ꝑ olde fader to her and sayd. Bro-
der this office longeth to you / for ye be a
preest therfore baptyse ye my doughter
but chaūge not her name / for Katheryne
shall she be named / & I shal be her godmo
der. And than this holy man Adryan bap
tysed her. And after our blessed lady sayd
to her. Now myn owne doughter be glad
& ioyfull / for ye lacke nothynge ꝑ longeth
to the wyfe of an heuenly spouse / & now I
shall bryngе you to my lorde my sone whi
che abydeth for you. And so our lady ledde
her forth vnto ꝑ quere dore / where as she
sawe our sauyour Jhesu cryst with a gre
te multitude of angelles / whose beaute is
impossyble to be thought or wrytē of erth
ly creature of whose syght this blessed vir
gyn was fulfylled with so great swetnes
ꝑ it can not be expressed. To whome oure
blyssed lady benygnely sayd. Moost soue-
rayne honour / ioye & glorye be to you kyn
ge of blesse my lord / my god / and my sone
lo I haue brought here vnto your blessed
presence your humble seruaunte & ancyll
Katheryne / whiche for your loue hath re
fused all erthely thynges / and hath at my
sendynge obeyed to come hyther hopynge
& trustynge to receyue that I promysed
to her. Than our blessed lorde toke vp his
moder / & sayd. Moder that whiche plea-
seth you pleaseth me / and your desyre is
myne for I desyre ꝑ she be knytte to me by
maryage ymonge all ꝑ pyrgynes of the
erthe & sayde to her. Katheryne come hy-
ther to me / & assoone as she herde hȳ nem-
pne her name so gret a swetenelle entred
into her soule ꝑ she was as all rauysshed /
& therwith our blessed lorde gaue to her a
newe strength / whiche passed nature / &
sayd to her / come my spouse & gyue to me
your hande. And there our lorde espoused
her in ioynynge hymselfe to her by spiry-
tuall maryage / promysynge euer to kepe
her in all her lyfe in this worlde / & after
this lyfe to reygne ppetually in his blysse
& in tokē of this set a rynge on her fynger
whiche he cōmaūded her to kepe in remē
braūce of this / & sayd. Drede ye not my de
re spouse I shall not departe fro you / but
alwaye cōforte & strength you. Thā sayd
this newe espouse. O blessed lorde I thā-
ke you wt all myne herte of all your great
mercyes / besechynge you souerayne lorde
to make me dygne & worthy to be thy ser-
uaūte & handmayde / & to please you whō
my herte loueth & desyreth aboue al thyn
ges / & thus this glorious maryage was
made / wherof all ꝑ celestyall courte ioyed
and songe this verse in heuen (Sponsus
amat sponsam saluator visitat illā) With
so great melodye ꝑ no herte may expresse
ne thynke it. This was a glorious & syn-
guler maryage ꝑ whiche was neuer none
lyke before ī erth / wherfore this glorious
pyrgyne Katheryne ought to be honou-
red lauded & praysed ymonge all the pyr-
gyns ꝑ euer were in erthe. And than our
blessed lorde after this maryage sayd vn-
to ꝑ blessed Katheryne. Now ꝑ tyme is
come ꝑ I must departe vnto ꝑ place ꝑ I
came fro / wherfore what that ye wyl dely
re / I am redy to graunt to you. And after
my departynge ye must abyde here with
olde Adryan ten dayes tyl ye be parfytely
enfourmed in all my lawes and wyll / and
whā ye shall be come home / ye shall fynde

your moder deed / but drede ye not / for ye were neuer myssed there in all this tyme. For I ordeyned there one in your stede / ꝑ all men wene it were your selfe. And whā ye come home she ꝑ is there in your stede shall voyde / now fare well my dere spouse And than she cryed wt a full pyteous voyce. A my soueraygne lorde god & all the ioye of my soule haue euer mynde on me / and with ꝑ he blessed her & vanyssched awaye from her syght. And thā for sorowe of his departynge she fyll in sowne / so that she laye styll a large houre without ony syke. And thā was Adryan a sory man & cryed vpon her so longe that at ꝑ laste she came to her selfe & reuyued & lyfte vp her eyen and sawe nothynge about her sauf an olde cell & ꝑ olde man Adryan by her weppynge. For all ꝑ royalty voyded both monastrye and palays & all the comfortable syghtes that she had sene / & specyally he whiche was cause of all her Joye and comfort And than she sorowed / moorned and wept vnto the tyme ꝑ she sawe ꝑ rynge on her fynger / & for ioye therof yet she sowned / & after she kyssed it a thousande sythes wt many a pyteous teere. And than Adryan comforted her the best wyse he coude with many a blessed exhortacyon / and the blessed vyrgyn Katheryne toke all his cōfortes and obeyed hym as to her fader / and dwelled with hym ꝑ tyme that our lorde hadde assygned her / tyll she was sufficyently taught in all ꝑ was nedeful to her. And than she wente home to her palays and gouerned her holyly in conuertynge many creatures to ꝑ fayth of Jhesu cryst on home all her ioye was holy sette / and euer he was in her mynde / and so dwelled styll in her palays neuer ydle / but euer cōtynued in ꝑ seruyce of our lorde ful of charyte / where a whyle I let her dwell fulfylled of vertues and grace as ꝑ dere & synguler spouse of almyghty god. And thā in this meane tyme. Maxencius ꝑ was thā Emperour & vycyous to goddes lawe / & cruell tyraunt consydered ꝑ noble & royall cyte of Alysaundry and came thyder & assembled all the people ryche and poore for to make sacrifyce to ꝑ ydolles. And ꝑ crysten mē that wolde not make sacrifyce he let slee. And this holy virgyn was at that tyme. xviij. yere of aege dwellynge in her palays full of rychesses and seruauntes alone withoute parentes & kynge / & herde ꝑ brayenge and great noyse of beestes and ꝑ ioye that they made and songe and merueyled what it myght be / & sende one of her seruaūtes hastely to enquyre what it was / & whan he knewe it / she toke some of ꝑ people of her palays and garnyssched her with the sygne of the crosse and went thyder / & founde there many crysten men to be ledde to do sacrifyce for fere of deth. Than was she strongely troubled for sorowe / and went forthe hardely to ꝑ Emperour and sayd in this wyse. The dygnyte of thyn ordre / & ꝑ way of reason haue moeued me to salewe ꝑ yf thou knowe ꝑ creature and maker of heuen / and woldest reuoke thy corage fro ꝑ worshyppynge fro false goddes. And thā she dysputed of many thynges with Cezare tofore the gates of ꝑ temple / and than he began to saye I haue set my cure to saye there thynges to the as to a wyse man. Wherfore hast thou now assembled this multytude of people thus in vayne for to adoure the folye of ꝑ ydolles / hast thou merueyl of this temple that is made wt mannes hande / wondrest thou on ꝑ precyous ornementes whiche ben as duste tofore the wynde / ꝑ sholdest rather merueyll the of heuen & of ꝑ erthe and of all the thynges that bē therin and of ꝑ sonne / the moone / ꝑ sterres / and planetes that haue ben syth ꝑ bygynnynge of ꝑ worlde / and shall be as longe as it shall please god / & merueyll the of the ornementes of heuen / ꝑ is to say / the sonne / moone sterres / & the planetes / how they moeue fro the oryente into the occydente / and neuer ben wery. And whan thou shalt haue

knowlege of all these thynges & hast appercepued it/demaũde after who is mooste myghty of all/& whan thou knowest hym that is souerayne and maker of all thynge/to whome none is semblable ne lyke. than adoure hym & glorify/for he is god of goddes/and lorde of lordes. And whan she had disputed of many thynges of the incarnacyon of the sone of almyghty god moche wysely. The emperour was moche abasshed & coude not answere to her/but at ỹ last whan he was come to hymselfe/he sayd to her. O thou woman suffer vs to kynysshe our sacrifyce/& after we shall gyue to the an answere. Than commaunded he ỹ she sholde be ledde to his palays & to be kepte with great dylygence/& merueyled moche of her great prudẽce and of her great beaute. For she was ryght fayre to beholde vnto all ỹ people. And after this ỹ emperour came to ỹ palays & sayd to Katheryne. We haue herde thy fayre speche/and bẽ merueylously abasshed of thy wysedome/but we ben so occupyed in ỹ sacrifyces ỹ we may not entende to vnderstande all thynge. And we demaunde the fyrst of what lygnage art thou. And ỹ holy virgyn Katheryne sayd. Praye not thy selfe ouer moche ne blame thy selfe also For soo done foles that trauayle in vayne glorye. Neuertheles I shal knowlege to the my lygnage/not for ony auaũtynge/but by humylyte. I am katheryne doughter of Coste ỹ kyng/and how be it I was borne in purpure & am enfourmed in ỹ artes lyberall/yet haue I delyted al thynge & haue gyuen me holy to our lorde Ihesu cryst/and ỹ goddes that thou worshypest may not helpe ỹ ne none other. O ye cursed adourers of suche goddes/for whã they ben called in nede they helpe not/In tribulacyon they socour not/and in perylles they defende not. And the kynge sayd yf it be so as ỹ sayest all the worlde erreth and thou onely sayest trouth/& euery worde ought to be confyrmed by ỹ mouthe of two or thre wytnesses/yf ỹ were an aungell or a celestyall vertue/yet ỹ oughtest not to be byleued/whan thou art but one freyle woman. To whom she sayd. O emperour I beseche ỹ be not ouercome with woodenesse/for in ỹ corage of a wyse man is no trouble. For ỹ wyse man sayeth. yf thou gouernest thy selfe by good corage/ỹ shalt be a kynge/and yf thou gouernest the other wyse thou shalt be a seruaũte/& ỹ as I se ordeynest too enbrace vs in thy mortall subtylte/whan ỹ labourest to dra we by the ensamples of ỹ philosophers. And whan the emperour sawe that in no maner he coude resyste her wysedome/he send secretely by letters for al ỹ great grammarens & rethoryens that they sholde come hastly to his pretorye to Alysaundry/and he sholde gyue to them great gyftes/yf they myghte surmoũte a mayden wel besyke. And thã were there brought frome dyuerse prouynces fyfty maysters whiche surmoũted all mortal men in worldely wysdome. And than demaũded they for what cause they were called frome so ferre partyes. And ỹ emperour answered and sayd. we haue a mayden none comparable to her in wytte and wysedome/whiche cõfoũdeth all wyse men/and she sayth that our goddes ben deuylles/& yf ye surmounte her by honour. I shall sende you agayne to your countrees wt Ioye. And one of them had therof despyte and sayde by dysdayne this is a worthy counseyll of an emperour that for one mayde yonge & fraysle he hath done assemble so many sages and fro so great countrees/and one of oure clerkes or scolers may ouercome her And the kynge sayd to them. I may well by strength cõstrayne her to do sacrifyce/but I had leuer that she were ouercome by your argumentes. Than sayd they let her be brought to fore vs/& whan she shal be ouercome by folye/she maye knowe ỹ she neuer sawe wyse men. And whan the virgyn knewe the strife of ỹ disputacyr.i.

on that she abode/ she commaũded her all to our lorde. And an angell came to her & sayd ỹ she sholde kepe her fyrmely/ for she sholde not be vaynquysshed/ but she shold surmoũte them & sende them to martyrdome. And whã she was brought tofore ỹ maysters and oratours/ she sayd to ỹ emperour. What iudgemẽt is this to set fyfty oratours and maysters agaynst one mayde/ & to promyse to them great rewardes for theyr byctorye/ & compellest me to dyspute wt them wout hope of ony rewarde/ & god Jhesu cryste/ whiche is very guerdon of thẽ ỹ stryue for hym shall be onely with me/ and shall be my rewarde. For he is ỹ hope and crowne of them that fyght for hym/ and whan ỹ maysters had sayd that it was impossyble ỹ god was made man/ ne that he had suffered dethe. The byrgyn shewed to them that ỹ papynms had sayd it tofore that he was made/ for Plato sayd god to be all rounde/ and to be slayne. And Sybell sayd thus/ ỹ the like god sholde be blessed & happy ỹ sholde hange on ỹ crosse/ and whan the byrgyn had fyght wysely disputed wt the maysters/ and that she hadde confounded theyr goddes by opẽ reasons/ they where abasshed & wyst not what to saye/ but were styl/ & ỹ emperour was replenysshed with felony agaynst them and began to blame thẽ by cause they were ouercomen so foule of one mayde. And than one that was mayster aboue all the other sayd to the emperour knowe thou syr emperour ỹ neuer was there ony that myght stande agaynst vs/ but ỹ anone he was ouercome. But this mayde in whom ỹ spyryte of god speketh hath so conuerted vs/ that we can not say ony thynge agaynst Jhesu cryste/ ne we maye not ne dare not/ wherfore syr emperour we knowlege ỹ but yf that ỹ mayster bryngе forth a more prouable sentence of thẽ that we haue worshypped hytherto/ that all we be conuerted to Jhesu cryste. And whan the tyraũt herde this thynge/ he was esprysed with great woodenesse/ & cõmaũded that they all sholde be brente in the myddes of the cyte. And ỹ holy virgyn conforted them and made them constaunte to martyrdome/ & enbourmed thẽ dylygently in the fayth/ and bycause they doubted ỹ they sholde deye without baptysme. The byrgyn sayd to them. Doubt the nothynge/ for ỹ effusyon of your blode shal be reputed to you for baptysme/ & garnysshe you with ỹ sygne of the crosse/ and ye shal be crowned in heuen/ & whan they were cast into ỹ flambes of fyre/ they rendred theyr soules vnto god/ and neyther heyre ne clothe of theym had none harme ne were hurte by ỹ fyre. And whan ỹ crysten men had buryed them/ the tyraunte spake vnto the byrgyn and sayd. A fyght noble lady virgyn haue pyte on thy yougthe & ỹ shalt be chyef in my palays nexte the quene/ & thyne ymage shall be set vp in ỹ myddes of the cyte/ and shall be adoured of all ỹ people as a goddesse. To whome ỹ virgyn sayd/ leue to saye suche thynges/ for it is euyll to thynke it. I am gyuẽ and maryed to Jhesu cryst/ he is my spouse/ he is my glorye/ he is my loue/ & he is my swetenes. There maye no fayre wordes ne no tormẽtes call mẽ fro hym. And than he bepnge full of woodenes cõmaunded that she sholde be despoyled naked/ & beten with scorpyons/ & so beten to be put in a derke prison/ and there tormẽted by hongre by ỹ space of twelue dayes. And the emperour wente out of the countre for certayne causes. And ỹ quene was esprysed with great loue of the byrgyn/ & went by nyght to ỹ prison with Porphyre the prynce of knyghtes/ and whã ỹ quene entred she sawe the prison shynynge by grete clerenesse/ and angelles enoyntynge ỹ woundes of the holy byrgyn Katheryne. And thã Iaynt katheryne begã to preche to the quene ỹ ioyes of paradyse and conuerted her to ỹ crysten fayth/ & sayd to her that she sholde receyue ỹ crowne of mar-

tyrdom. And thus spake they togyder tyl
myd nyght. And whā Porphyre had her-
de al that she hadde sayd/he fyll downe to
her fete and receyued ỹ fayth of our lorde
Jhesu cryst with two hondred knyghtes
and bycause the tyraunt hadde cōmaun-
ded that she sholde be twelue dayes with
out meet and drynke Jhesu cryst sende to
her a whyte douue whiche fedde her wō ce
lestyall meet/& after this Jhesu cryst ap-
pered to her with a great multitude of an
gelles & byrgyns and sayd to her. Dough
ter knowe thy maker/for whome ỹ haste
empryled this trauaylous bataylle/be ỹ
constaunt/for I am with the. And whan
the emperour was retourned he cōmaun
ded her to be brought tofore hym/& whā
he sawe her so shynynge whom he suppo
sed to haue ben tormented by great famy
ne and fastynge/& supposed ỹ some hadde
fedde her in the pryson/and was fulfylled
with furour & commaunded to tormente
the keperes of the pryson. And she sayd to
hym verayly I toke neuer fythe meet of
mā but Jhesu cryst hath fedde me by his
angell. I praye ỹ sayd ỹ emperour set at
thyn herte this ỹ I admoneste the/and an
swere not by doubtable wordes/we wyll
not holde the as a chambrere/but ỹ shalt
triumphe as a quene i my realme in beau
te enhaunced. To whom the blessed byr-
gyn sayd/vnderstande I praye ỹ Judge
tr[illegible]ely/whom ought I better to chese of
these two/or ỹ kynge puyssaunt perdura
ble gloryous and fayre/or one seke vnsted
fast not noble & foule. And than the empe-
rour hauyge disdayne & angre by felonye
sayd of these two chese the one or do sacry-
fyce and lyue/or suffer dyuerse tormentes
and perysshe/and she sayd/tary not to do
what tormentes thou wylt/for I delyre
to offer to god my bloode and my flesshe
lyke as he offred for me/he is my god/my
fader/my frende/& my onely spouse. And
than ỹ mayster warned and adupted the
kynge beynge wood for anger ỹ he sholde
make four wheles of yron enuyronned wt
sharpe rasours cuttynge that she myght
be horrybly all detrenched and cut in that
torment/so that he myght fere the other
cristen people by ensample of ỹ cruell tor-
ment. And thā was ordeyned ỹ two whe-
les sholde torne agayust the other two by
great force/so that they sholde breke all ỹ/
ỹ sholde be bytwene ỹ wheles. And than
ỹ blessed byrgyn prayed our lorde that he
wolde breke these engynes to ỹ praysyn-
ge of his name/and for to conuert the peo
ple ỹ were there. And anone as this bles-
sed byrgyn was set in this torment/ỹ an-
gell of our lord brake tho wheles by so gre
te force ỹ it slewe four thousāde paynyms
And ỹ quene ỹ beheelde these thynges ca-
me fro aboue/& hadde hyd her fayth tyll
thā descendynge anone/& began to blame
the emperour of so great cruelte. And thā
the kynge was replenysshed with woodo-
nes whā he sawe ỹ the quene desppysed to
do sacrifyce & dyd do fyxe to rente of her
pappes/& after smyte of her heed/& as she
was ladde vnto mattyrdome/she prayed
Katheryne to pray god for her/& she sayd
to her/ne doubte the nothynge well bylo-
ued of god/for this day thou shalt haue ỹ
realme perdurable for this trāsytory rea
me/and an immortall spouse for a mortal
And she was constaunt & fyrme in ỹ fayth
and badde the tormentours do as was to
them commaunded. And than ỹ sergeaun-
tes brought her oute of ỹ cyte/& arated of
her pappes wt tonges of yron/& after smo
te of her heed/whose body Porphyre tooke
away & buryed it. The nexte day folowyn
ge was demaunded where the body of ỹ
quene was. And ỹ emperour bad ỹ many
sholde be put to torment for to knowe whe
re ỹ body was. Porphyre came thā tolde
them all/& afferyed sayenge. I am he ỹ
buryed the body of ỹ aneyll and seruaūte
of Jhesu cryst/& haue receyued the fayth
of god. And thā Maxence began to rore &
braye as a madde man/and cryed sayenge

O wretched & caytyfe/ lo Porphyryye whi
che was the onely keper of my soule & con-
forte of myn eyules is dereyued/ whiche
thynge he tolde to his knyghtes. To who
me they sayd. And we also bē crysten/ & re
dy to suffer for Jhesu cryst. And thā ỳ em
perour dronken in woodenes cōmaunded
that all sholde be byheded/ and ỳ theyr bo
dyes sholde be cast to dogges. And thā he
called katheryne and sayd to her/ how be
it ỳ thou haste made the quene for to deye
by thyne arte magyke/ yf thou repent the
thou shalt be fyrst and chyefe of my palays
For thou shalt this daye do sacrifyce or ỳ
shalt lese thyn heed. And she sayd to hym.
do all ỳ thou haste thought I am redy to
suffer all/ & thā he gaue sentence agaynst
her and commaūded to swyte of her heed
And whan she was brought to ỳ place or
deyned therto/ she lyfte vp her eyen to he-
uen & prayenge sayd. O Jhesu cryst hope
& helpe of them ỳ byleue in the. O beaute
and glorye of vyrgyns good kynge I bese
che & praye the ỳ who someuer shall remē
bre my passyon be it at his dethe or in ony
other neccessyte & cal me that they may ha
ue by thy mercy ỳ effecte of his requeste &
prayer. And thā came a voyce to her say-
enge/ come vnto me my fayre loue & spou-
se. Lo beholde the gate of heuen in open to
ỳ/ and also to them that shall halowe thy
passyon/ I promyse the conforte of heuen
of that thy requyre/ and whā she was by-
heded there yssued out of her body mylke
in stede of blode/ and angelles toke ỳ body
& bare it into the mount of Synaye more
thā twenty iourneys fro thens and bury
ed it honourably and cōtynually oyle ren-
neth oute of her bones whiche heleth all
maladyes & sekenesses/ & she suffered deth
vnder Maxence the tyraunte/ aboute the
yere of oure lorde. CCC. How Maxence
was punysshed for ỳ felonye and for other
it is conteyned in the hystorye of ỳ inuen-
tyon of the holy crosse/ but almoche as it
was not knowen longe after where this
holy body was becomē/ there was great
sorowe & lamētacyon ymonge crysten peo
ple sayenge. Alas the moost clere lyght of
our fayth of wysedome/ and the temple of
ỳ holy goost is gone frome vs/ & beought
god deuoutly that it myght please him to
shewe to thē this holy relyque/ whiche af-
ter came to knowlege in this maner. In ỳ
deserte about ỳ mount of Synay there we-
re many crysten heremytes/ whiche were
enflambed with great deuocyon towarde
this holy vyrgyn saynt katheryne wher-
fore by comen assente they ordeyned a cha
pell in whiche this holy vyrgyn sholde be
specyally remēbred/ whiche chapell was
by ỳ moūt of Synay not ferre fro ỳ hylle
fast by ỳ place where as our lord appered
in ỳ bussshe to Moyses/ in whiche place ỳ
holy heremytes lyued in great abstynēce
and deuocyon a glorious lyfe. To whom
on a tyme an angell of god appered and
sayd. God hath beholden your affectuall
deuocyō fro heuen/ therfore he hath gra-
ted to you this grace/ that by you shall be
founden and knowen ỳ holy body of ỳ glo
ryous vyrgyn saynt katheryne to his so-
uerayne honour & glorye/ & therfore ary-
se ye vp & folowe me/ and thoughe it so be
that ye se me not/ yet ỳ shadowe of the pal
me that I bere in my hande shal neuer de
parte fro your syght. And than these here
mytes went forth and folowed the angell
tyll they came to the place/ where vnneth
ony creature myght entre for straytnes of
the way and sharpenesse of ỳ roches. And
whan they came to ỳ toppe of ỳ hyll they
sawe not ỳ angell/ but they sawe euydent
ly the shadowe of the palme that it semed
all ỳ place hadde ben shadowed by the le-
ues of ỳ palme/ by whiche they came vn-
to the place where the body had layen a
hondred and thyrty yere i a stone and her
flesshe was dryed vp for lengthe of tyme/
but the bones were so compacte and pure
that they semed to be kept by ỳ cure of an
gelles. Thā they toke vp with great ioye

this holy body/& bare it into ỹ chapel whi che they had made/and this was done by myracle. For in ỹ place where as she laye was so depe/thycke/strayte/& so dañgero us/ỹ it semed vnpossyble to come therto. And as these holy mẽ had brought this bo dy w̃ solennyte/ordeyned ỹ the feest of her inuẽcyon shulde be solennysed/ whiche is there kepte/& is aboute ỹ tyme of ỹ inuẽ cõn of ỹ holy crosse/ whiche place is great ly honoured/& our lorde sheweth there ma ny myracles/& out of her bones floweth oyle/by whiche many bẽ guarisshed. And it is sayd ỹ or ỹ body was foũden ỹ a mõke went to ỹ moũt of Synay/& dwelled ther vij. yere deuoutly in ỹ seruyce of saint Ka theryne. And on a tyme he prayed deuout ly ỹ he myght haue some thyge of her bo dy/sodeynly ther came a Joint of one her fyngers/ whiche he toke ioyfully. ¶ It is redde of a mã moche deuout to saynt Ka theryne/ whiche called her ī his ayde. And by lengthe of tyme he fyll i a foule thought & loste ỹ deuocyon ỹ he had to her. And on a tyme as he prayed/ he sawe a companye of byrgynes passe by hym/ymõge whome was one more resplenyssha ũt than the o ther. And whan she approched hym she co uered her vysage/& he merueyled moche of ỹ beaute of her/ & demaunded what she was. And one of ỹ byrgynes sayd ỹ it was Katheryne/ whome thou was wont for to know e/& bycause ỹ does not remẽbre her she passed w̃ her face couered toforе ỹ. It is to be noted ỹ saynt Katheryne appered merueylous in. v. thynges. Fyrst in wyse dome. Secondely in eloquence. Thyrdely in cõstaũce. Forthly in clennesse & chastyte And fyfthly in preuylege of dignite. Fyrst she appered merueylous i wysedome. In her was all maner of philosophy. Philo sophy is dyuyded in. iij. In rhethorike/in practyke/& in logyke. Rhethorike is dyuy ded in. iij. ỹ is intellectuall/naturall/& ma thematyke. The blessed Katheryne had scyence intellectuall/ in knowynge of thy ges dyuyne of whiche she vsed agaynst ỹ mayster/to whome she proued but to be one onely god/& cõuaynquyssched all ỹ fal se goddes. ¶ Secõdly she had scyence na turall/of whiche she vsed in dysputynge agaynst ỹ Emperour. Thyrdely she had scyence mathematyke/ whiche scyẽce hol deth ỹ fourmes & maners of thyges. And this scyence had she in despysynge ỹ erthly thynges. Whe she shewed to haue this scy ence whan she answered to themperour/ whã he demaũded who she was. And she sayd. I am katheryne doughter of kynge Coste/& how she had be nourissched i Pur pure. And hereof vsed she whan she enhar dyed ỹ quene to despyse this worlde/ & to desyre ỹ reygne ydurable. The practyke is dyuyded in. iiij. maners. In etyke/ pco monyk/& polytyke. The fyrste techeth to enfourme maner/ & anourne hym w̃ ver tues/& ỹ appereth to all mẽ. The seconde techeth to gouerne well his meyne/& that apperteineth to thẽ ỹ haue mẽ to gouerne The thyrde apperteyneth to ỹ gouerno urs of cytees/for she techeth to gouerne ỹ people/ỹ cytees & ỹ comyn. And these. iij. scyences had ỹ blessed Katheryne. Fyrst she had in her selfe all honeste of maners. Secondely she ruled her meyne laudably whiche was lefte to her. Thyrdely she en formed wysely ỹ emperour. Logyge is di uided in thre/in demonstratyue/in proba ble & sophystycall. The fyrst perteyneth to philosophres/ỹ seconde to rethours & lo gycyens/ & the thyrde to sophystres. And these thre scyences had Katheryne in her for she dysputed w̃ themperour. Secondly she was merueylous in eloquence. For she had fayre speche in prechynge/as it ap pered in her predycacions/ she was ryght sharpe in rendrynge reason/ as whan she answered to ỹ emperour/ she hadde swete wordes in drawynge ỹ people to ỹ fayth e as it appered in Porphyrye/ and ỹ quene whome she drewe to ỹ crysten fayth e by fayre speche/ she had ryght vertuous wor

de in ouercomynge / as it appered in the mayſters whome ſhe vaynquyſſhed ſo pu yſſauntly. Thyrdely ſhe was cõſtaũt / for ſhe was mooſt cõſtant agaynſt ỹ thretenynges / for ſhe deſpyſed thẽ all / & anſwered to ỹ Emperour. Tary not to do ỹ tormentes that ỹ haſt purpoſed / for I deſyre to offre to god my blode / & make an ende of that ỹ haſt cõcepued in thy corage / I am redy to ſuffre all. Secondly ſhe was fyrme whan great giftes were offered to her / for ſhe refuſed all / & ſayde to ỹ emperour whan he promyſed to holde her as ſeconde lady of his palays / & ſhe ſayde leue to ſaye ſuche thinges / it is felenous to thynke it. Thyrdly ſhe was conſtaũte in ỹ tormentes ỹ ſhe ſuffered. Fourthly ſhe was cõſtaunt in clẽneſſe of chaſtyte / for ſhe kepte chaſtyte ymonge other thynges ỹ chaſtyte is wont to perylſhe. For there ben fyue thynges in whiche chaſtyte may perylſhe / ỹ is in pleaſaunce of rychelles / cõuenable oportunyte / flourynge youthe / fredome / wout conſtraynt / & ſouerayne beaute. And ymõge all theſe thỹges ỹ bleſſed Katheryne kept her chaſtyte. For ſhe had great plente of rychelles / as ſhe ỹ was heyre of ryche parentes / ſhe had cõuenable leyſer to do her wyll / as ſhe ỹ was lady of her ſelfe / & conuerſed all daye ymonge her ſeruauntes whiche were ponge of aege / ſhe hadde fredome wout ony ỹ gouerned her in her palays / & of theſe. iiij. it is ſayde before / her beaute was ſo great ỹ men merueyled of her beaute. Fyfthly ſhe was merueylous in preuylege of dygnyte / for certayne ſpecyall preuyleges were in ſome ſayntes whã they dyed / lyke as ỹ viſytacyon of Jheſu was in ſaynt Johan ỹ euangelyſt. The flowynge of oyle in ſaynt Nycholas. The effuſyon of mylke for blode ỹ was in ſaynt Poule. The preparacyon of ỹ ſepulcre ỹ was in ſaynt Clement. And ỹ herynge & graũtynge of the petycyõs that was in ſayn Margarete / whan ſhe prayed for thẽ remẽbrynge her memorye. All theſe thynges were i this hyrgyne Katheryne / whiche be medyatryx for vs to our lorde. Amen.

¶ Here folowyth ỹ lyke of ſaynt Saturnyne and fyrſte of his name.

SAturnyne is ſayd of ſaturate / that is to be fylled / & of nux ỹ is a nutte for ỹ paynyms were fylled for to martyrhym lyke as ỹ ſquyrell ỹ eteth ỹ nutte. For whan ỹ ſquyrell pylleth ỹ nutte it ſemeth to hym bytter / than he aſcendeth a tree & letteth ỹ nutte fall / & than ỹ hull breketh & the nut ſpryngeth out. And thus were the paynyms fylled in Saturnyne / for he was bytter to them bycauſe he wolde not do ſacrylyce / & than they brought hym vpon hyghe of ỹ cappytoll & caſt hym downe / ſo ỹ his heed was broken / & ỹ brayne ſprãge out

SAturnyne was ordeyned byſſhop of ỹ diſciples of ỹ appoſtles / & was ſende to ỹ cyte of Tholouſe. And whã he was there / ỹ deuylles ceſſed to gyue anſweres. And than a paynym ſayd / but yf Saturnyne be ſlayne / we ſhall haue no anſwere of our goddes. Than the toke ſaturnyne whiche wolde not do ſacrylyce / & bounde hym to ỹ fete of a bull / & threwe hym fro ỹ hyeſt of ỹ cappytoll to ỹ groũde / ſo ỹ his heed brake & ỹ brayne ſprãge out. And ſo his martyrdome was accõpyſſhed And two womẽ buryed his body in a depe place for fere of the paynyms. And his ſucceſſours tranſported it into a more honorable place. ¶ There was another Saturnyne whome ỹ prouoſt of Rome helde longe in pryſon / & after he reyſed hym on eculee / & dyd do bete hym wỹ ſynowes / rodes / ſcorpyons / & after dyd do brenne his ſydes / & after heded hym. In ỹ yere of our lorde. CC. & lxxx. vnder Maximyen. And yet there was another Saturnyne in Aſfryca / whiche was broder to ſayt Satyre / ſaynt renouele / & ſaynt felicyte his ſyſter / & ſaynt Perpetua / whiche was of noble

lygnage/whiche all suffered deth togyder of whome the passyon is holden another tyme. And whā ꝑ prouost wolde haue had thē to do sacrifyce to ꝑ ydolles/they refused it vtterly. And he than put thē in pryson. And whan ꝑ fader of saynt perpetua herde that he came to ꝑ pryson wepynge and sayd. Doughter thou hast dysshonoured al thy lygnage/for tyll now was none of thy lygnage in pryson. And whan he knewe ꝑ she was cryſtened/he ranne on her & wolde haue scratched out her eyen/ & crepenge lowde/yssued out. And Perpetua sawe a vpsyon/whiche in ꝑ mornynge she shewed to her felawes. I sawe said she a ladder of golde of merueylous heyght erected to heuen/& was so strayte ꝑ no man myght go but one alone & culters & swerdes of yron sharpe were fyxed on ꝑ ryght syde & ꝑ lyfte syde/so ꝑ he ꝑ wēt vp myght neyther loke here ne there/but behoued alwaye to beholde ryght vp into heuen/& a foule dragō lay vnder ꝑ ladder/whiche made euery man to drede to moūte vp/& she sawe Saturyne ascendynge by the same ladder/& lokynge towarde vs. And & sayd Doubte ye not this dragon/but assende surely wt me. And whan they herde this/ they gaue thankynges to oure lorde. For they knewe ꝑ they were called to martyrdome/& on ꝑ morne they were all presented to ꝑ Judge/& after he sayd to thē. It behoueth you to do sacrifyce to ꝑ ydolles But they denyed ꝑ vtterly. Thā he made saynt Saturnyne to be take fro ꝑ womē & to be put ymōge ꝑ other mē. And he said to saynt Felycyte. Hast ꝑ a husbande/she sayd. I haue one but I sette not by hym. Than he sayd to her/haue mercy on thy selfe & lyue syth ꝑ hast a chylde in thy bely To whō she sayd. Do to me what ꝑ wylt/ for I shall not obeye ꝑ. The fader & moder of saynt Perpetua and her husbande ranne to her & brought her chylde to her/ whiche yet souked. And whan her fader sawe her before ꝑ prouost/he fyll downe/ & sayd to her. My swete doughter haue mercy on me/& on thy sorowfull moder/& also of this moost wretche thy husbande/ whiche may not lyue after ꝑ. And she stode styll wout moeuynge. And than her fader enbraced her/& he her moder and her husbande kyssed her sayēge. Doughter haue pyte of vs/& lyue wt vs. And than she put ꝑ lytel chylde from her & thē also sayenge. Go ye fro me my enemyes/for I knowe you not. And whan the prouost sawe her cōstaūce/he made her longe to be beten/& after put her in pryson. And than ꝑ other sayntes were sorowfull for saynt Felicite/ whiche had yet monethes to come of her chyldyge/& prayed to god for her/& anone she trauayled/& was delyuered of a chylde alyue. Thā one of her kepers sayd to her. What shalt ꝑ do whan ꝑ comest tofore the prouost//whiche arte yet so greuously tormented/& Felycyte answered. I shal here suffer peyne for my selfe/& god shall suffer therfore for me. And than were these sayntes drawen oute of pryson/& were despoyled & ladde by ꝑ stretes. And to thē were let go beestes/& Satyre & Perpetue were deuoured of lyons. And renoncle & Felycyte were slayne of Leopardes/and saynt Saturnyne had his heed smyten of. And this was aboute ꝑ yere of oure lorde. CC. & lvi. vnder Valeryen & Galeryen emperours. whiche praye for vs. Amen.

¶ The lyfe of saynt James ꝑ martyr.

IAmes ꝑ martyr had to surname enterpyce/& was of noble lygnage/but more noble by fayth/he was borne in Perse/in the cytee of Lapene/he was come of cryſten people/& had a good cryſten wyfe & was well knowen wt ꝑ kynge of Perse/& was cheefe ymonge ꝑ prynces. And it happed for ꝑ great loue ꝑ he had to ꝑ kynge/ he was deceyued & brought to adoure the ydolles & to whome he kneled. And whan his moder & his wyfe herde ꝑ/anone they

wrote to hym a letter in this wyſe. Thou haſt forſaken hym ꝑ is lyfe / i obeyenge to hym ꝑ is but duſt / ꝑ haſt lefte ꝑ odour perdurable / ꝑ haſt chaunged trouthe into leſynge / in obeyenge hym ꝑ is mortall / and haſt forſaken the Judge of thē ꝑ ben deed & thē alyue / & knowe ꝑ ꝑ fro hēs forth we ſhalbe to ꝑ ſtraūge / ne we ſhall not dwell wt̄ the in no maner herafter. And whā James had herde this letter / he wepte bytterly & ſayd. yf my moder ꝑ bare me / and my wyfe be made ſo ſtraunge to me. Thā how moche moore ſholde I be eſtraunged fro god / & whā he had ſore tormented hym ſelfe for his errour. There came a meſſanger to ꝑ prynce ꝑ ſayd ꝑ I am James was cryſten / & than ꝑ prynce called hym & ſayd Saye to me yf ꝑ be Nazaryen / & James ſayd. ye verely I am Nazaryen. And the prynce ſayd thā arte ꝑ an enchauntour / & James ſayd I am none / & whā ꝑ prynce menaced hym wt̄ many tormētes. James ſayd to hym / thy menaces trouble not me / for it is but wynde blowinge vpon a ſtone thy woodneſſe palleth through my eeres. To whome ꝑ prynce ſayd. Demeane ꝑ not dyſorynatly leſt thou perylſhe by greuous dethe. Than James sayde. This ought not be called dethe / but a ſlepe / for anone after we ſhal aryſe agayne. And ꝑ prynce ſayd. Let not ꝑ Nazaryens deceyue ꝑ / ſayenge ꝑ dethe is but a ſlepe / for ꝑ great emperours doubtē it. And James ſayd. We doubte not hynge ꝑ dethe. For we hope to go fro dethe to lyfe. And than ꝑ prynce by counſeyll of his frendes gaue this ſentēce vpon James / ꝑ he ſholde be cut euery mēbre from other for to fere ꝑ other. And thā ſome had pyte on hym and wepte. And he ſayd to thē / wepe not for me / for I go to lyfe / but wepe on yourſelfe / to whome tormentes perdurable be due vnto. And the bochers cut of ꝑ thombe of ꝑ ryght hāde & he cryed & ſayd / o ꝑ delyuerer of Nazaryens / receyue ꝑ braūche of ꝑ tree of thy mercy / for ꝑ ouerplus is cut of hym ꝑ tylleth ꝑ hyne for to burgyne & bringe forth fruyte more plentuouſly. And the bocher ſayd to hym / yf ꝑ wylte cōſent to ꝑ prynce I ſhall ſpare ꝑ & gyue to ꝑ medycyne. To whom James ſayd. Haſt ꝑ not ſene ꝑ ſtroke of ꝑ hyne / ꝑ whan ꝑ braunches ben cut of / the knotte ꝑ remayneth in his tyme whan ꝑ erth achauffeth / it bryngeth forth newe buddes in all ꝑ places of ꝑ cutynge. Than yf ꝑ hyne be cut bycauſe he ſholde burgyne & bringe forth fruyte i his tyme / how moche more ought a man burgyne more plētuouſly in ꝑ fayth ꝑ he ſuffered for ꝑ loue of our lorde / whiche is ꝑ veray hyne. And than ꝑ bocher cut of his fyrſt fynger. Thā ſayd ſaynt James. Lorde receyue. ij. braūches whiche ꝑ ryght hande hath planted ye cut of his thyrde / & ſaynt James ſayd I am delyuered fro. iij. tēptacyōs / I ſhal bleſſe ꝑ fader / ꝑ ſone / and ꝑ holy ghoſt / & lorde I ſhall cōfeſſe ꝑ wt̄ ꝑ thre chyldren ꝑ thou ſauedeſt fro ꝑ chymnaye of fyre. And our lorde ſhal ſynge to thy name i ꝑ quere of martyrs. And than ꝑ. iiij. fynger was cut of / & ſaynt James ſayd. O protectour of ꝑ chyldren of Iſraell / whiche in ꝑ. iiij. bleſſynge were pronounced receyue of thy ſeruaunte ꝑ cōfeſſyon of ꝑ fourth fynger. Lyke as ꝑ benedyctiōn was in Juda. And than ꝑ fyfth fynger was cut of. And than ꝑ ryght holy & deuout ſaynt James ſayd My ioye is acōpliſſhed. And thā the bochers ſayd to hym / ſpare thy lyfe that ꝑ perylſhe not / & angre ꝑ not thoughe ꝑ haſte but one hande. For there bē many ꝑ haue but one hande / ꝑ haue honour & tycheſſe. And ſaynt James ſayd / whā ꝑ ſhepeherdes ſhere theyr ſhepe / they take not onely ꝑ ryght ſyde / but alſo ꝑ lyfte ſyde. Thā yf ꝑ lambe whiche is but a brute beeſt wyll leſe his fleſſhe for his maiſter / how moche more thā I ꝑ am a mā reaſonable ought to be ſmyten in ꝑeces for the loue of my lorde. And than ꝑ bochers went to ꝑ other hande / & cut of fyrſt his lytell fynger. And ſaynt James ſayde. Lorde whan ꝑ was

great/ þ̄ woldest be made lytel for vs. And therfore I yelde to þ̄ body & soule whiche þ̄ hast redemed. Than the seuenth fynger was cut of/ & he sayd. Lorde I haue sayd to the seuen tymes in þ̄ tyme prayfynges. Than they cut of þ̄. viij fynger/ & he sayd Jhesu was crucyfyed þ̄. viij. day. And þ̄ Hebrewes crucyfyed þ̄. viij. day for to accõplylle þ̄ cõmaũdemẽtes cerymonyales of þ̄ fayth/ & lorde let the mynde of thy seruaũt go fro these incircũcised/ & þ̄ I maye haue the prepuce vndefouled þ̄ I maye come to thy glory. Thã þ̄. ix. fynger was cut of. And he sayd/ þ̄. ix. houre Jhesu rendred his spyryte to his fader. And lorde I cõfesse me to þ̄ in þ̄ sorowe of þ̄. ix. fynger/ & thanke þ̄. Than þ̄. x. fynger was cut of. And he sayd/ þ̄. x. nõbre is i þ̄ cõmaũdemẽtes of the lawe. Than some of thẽ þ̄ were there sayd/ ryght dere frende cõfesse þ̄ our goddes tofore our prynce/ so that þ̄ mayst lyue/ how be it þ̄ thy handes bẽ cut of/ therben wyse leches þ̄ shal ease þ̄ of thy peyne. And saynt James sayd. God forbede þ̄ in me sholde be ony false dyssymulacyon/ no man þ̄ put his hãde to þ̄ plough & loketh backwarde/ it is not conuenable to come to þ̄ kyngedome of heuen. Thã þ̄ bochers haupnge despyte cut of þ̄ great too of the ryght fote/ & saynt James sayd/ þ̄ fote of Jhesu was perced & blode yssued out. The seconde was cut of/ & James sayd. This day is great to me afore all other dayes/ this day I cõuerted shall go sothly to the stronge god. Thã they cut þ̄. iij. & threwe it tofore hym/ & saynt James sayde smylynge/ go þ̄. iij. too to thy felowes/ for lyke as the grayne of whete rendreth mochе fruyte/ so shalt þ̄ do wt̄ thy felowes/ & shalt rest in þ̄ last day. The. iuj. than was cut of & he sayd my soule wherfore art þ̄ sorowfull & why troublest me hope in god/ for I shall cõfesse to hym þ̄ is þ̄ helthe of my chere & my god. The. v. was cut of/ & he sayd. I shall now begynne to prayse my lorde/ for he hath made me worthy to be folowe wt̄ his seruaũtes. Thã they came to his lyfte fote & cut of the lytell too/ & saynt James sayd lytell too be cõforte for þ̄ great & lytel shall haue one resurrecyon/ an heere of þ̄ heed shall not perysshe/ & þ̄ shalt not departe fro thy felowes/ & after they cut of þ̄ seconde too/ & he sayd/ destroye ye the olde hous/ for a more noble is made redy. The thyrde was cut of/ & he sayd by suche cuttynges shall I be purged fro vyces. And they cut of þ̄ fourth too/ & he sayd. Cõforte me god of trouthe/ for my soule trusteth in the. Than the fyfth was cut of/ and he sayde. O lorde I offer to þ̄ twenty tymes. And than they cut of his ryght fote/ and the blessed saynt James sayde. Now I shal offer a gyfte to my god for whose loue I suffer this. Than they cut of þ̄ lyft fote & he sayd. Thou arte he lorde that makest merueples here thou me lorde & saue me. They cut after his ryght hãde/ & he sayd. Lorde thy mercyes helpe me. They cut of his lyfte hande/ & he sayd. Lorde þ̄ arte he þ̄ louest the ryghtfull. And they cut of the ryght arme/ & he sayd my soule prayse the our lorde. I shall gyue laude to our lorde in my lyfe/ & shall synge to hym as longe as I shall lyue. And thã they cut of þ̄ lyfte arme/ & he sayd/ the sorowes of deth haue enuyronned me/ & I shall thynke agaynst thẽ. Than they cut of þ̄ ryght legge to the thye. Than saynt James was greued in great peyne/ & sayd lorde Jhesu helpe me for þ̄ waylynges of dethe come about me. And he sayd to þ̄ bochers/ our lorde Jhesu shal clothe me wt̄ newe fleshe/ so þ̄ your wouñdes shall neuer appere in me. And thã the bochers began to fayle & were werifor þ̄ fyrst houre of þ̄ day vnto þ̄. ix. they had swette in cuttynge his membres/ & after they came to thẽselfe & cut of þ̄ lyfte legge vnto the thy. And thã the blessed James escryed & sayd. O good lorde here me halfe alyue/ þ̄ lorde of lyuynge men and deed/ lorde I haue no fyngers to lyfte vp to þ̄ ne handes that I may enhaunce to þ̄ my.

feet be cut of & of my knees so þ I may not knele to the/ & am lyke to an hous fallen/ of whome þ pylers ben taken awaye/ by whiche the hous was borne vp. Here me blessed lorde/ & helpe my soule fro this prysson. This sayd/ one of þ bochers smote of his heed. And than þ crysten men toke away þ body & buryed it honourably/ & he suffered dethe þ. v. kalendas of Decembre.

The lyfe of saynt Bede the preest.

The holy and venerable Bede was borne in englãde/ & whan he was. viij. yere olde/ he was delyuered to Benet þ bisshop of Gyrwy for to lerne/ & after his deth he was put to Colfrydus abbot at þ same place/ & there he profyted i holy lyfe & connynge. And. þ. ix yere of his aege he was made deken of Johan bysshoppe of Yorke/ & in þ. xxiij. yere of aege he was made preest. Thã began he to wrytte & study to expowne holy wrytte/ where vpon he made many omelyes/ & not wtstandynge his great busynesse he was dayly in þ seruyce of relygyon/ & as in syngynge & prayenge in þ chyrche. He felte great swetenes in redynge/ in techynge/ & in wrytynge. He wrote. lxxbiij. bokes. He accõpted þ bokes & peres fro þ begynnynge of þ worlde in hystoria anglicana. In Polycronycon is reherced þ it is wõder þ a mã þ was so wout vse of scole made so many noble volumes in so sobre wordes/ in so lytell space of his lyfe tyme. It is sayd he went to Rome for to shewe there his bokes/ for to se thẽ accordynge to þ lore of holy chyrche/ but therof some doubte & saye þ he neuer went to Rome. Also it is sayde þ whan he was blynde he went about for to preche/ his seruaunt þ ladde hym brought hym where as were many hepes of stones/ to whome he made a noble sermõ. And whã he had fynysshed his sermon/ þ stones answered & sayd. Amen. Also he sõde ouer the gate of Rome. iij. R. & iij. F/ whiche he expowned thus. The first. R. betokened regna/ þ secõde ruent/ þ thyrde Rome/ þ is. regna ruent Rome. And þ fyrst. F. betoketh ferro/ þ. ij. flamma/ þ. iij. fame. That is ferro flamma fameq. Also pope Sergius wrote a letter to þ abbot Colfrydus & prayed for to haue Beda to come to Rome for to assoyle certayne questyons that were ther moued. Here is to be noted how noble þ courte of Rome helde hym/ whan so noble a courte had nede to haue hym for to declare þ questyons þ were moeued/ also we ought to holde noble by his lyuynge & techynge. He must nedes be vertuous & eschewe vyces/ þ was so well occupyed in spendynge his wytte & thought in expownynge of holy wryte/ & his clennesse was moche sene at his laste ende. For his stomacke had indygnacyon of meet. viij. wekes cõtynually & of drynke/ so þ vnneth he myght retayne ony meet. He was shorte brethed/ but for all þ he spared not þ trauayle of lecture. And euery day ymonge þ dotty trauayle of seruice he taught his disciples in lessons & questyons. He trãslated saynt Johanes gospell into Englysshe/ & sayd to his scolers. Lerne ye my smal chyldren whyles I am wt you. And ymonge he wolde reherce þ sayenge of sayt Ambrose. I haue not so lyued ymõge you/ þ me shameth to lyue/ nor I drede not to dy for we haue a good lorde. On nyghtes time whã he had no man to teche/ thã wolde he deuoutly be in prayers & thãkynge our lorde of all his gyftes/ þ tewysdaye tofore þ assencyon daye his dethe approched/ & his his fete began to swell/ he was howseled/ enoynted & kyssed his brethrẽ/ and prayed thẽ all to remẽbre hym. And he gaue to dyuerse of his seruauntes thinges þ he had in prepurte. On þ assencyon day þ heere was spredde & he lay hym downe theron & prayed for þ grace of þ holy ghost & sayd. O kynge of blysse & lorde of vertues þ hast þ pryce & arte this daye styed aboue þ heuens/ leue þ vs not faderelesse/ but sende þ into

vs ꝑ ꝓhest of the fader / the ghost of sothfastnes. And whan he had ended ꝑ / he tendred his spyryte to our lorde / and there he was thā buryed / but the comune fame telletheth ꝑ he now lyeth at Durham wt̄ saynt Cuthberte. There was a deuoute clerke / whiche laboured i his mynde for to make his epytaphye / & in no wyse he coude make true metre. Wherfore he wente to ꝑ chyrche & prayed to god to gyue hȳ cōnyge to make a true verse. And after came vnto his tombe / & sawe there wrpten by an angell (Hic iacēt in fossa bede venerabilis ossa) whiche praye for vs. Amen.

Here foloweth ꝑ lyfe of saynt Dorothe.

SAynt Dorothe gloryous vyrgyn & martir was borne of ꝑ noble lygnage of ꝑ senatours of rome. Her fader hyght Theodore. In ꝑ tyme ꝑ persecucyon of ꝑ crysten people was great aboute Rome. Wherfore saynt Dorothe despysed ꝑ ydolles / counseyled her fader / her moder / & her two systers to be crysten / & Calcelyn to forsake theyr possessyons. And so they dyd / & fledde into ꝑ realme of Capadoce / & came into ꝑ cytee of Cezarye / wherin they sette saint Dorothe to scole. And soone after she was crystened of ꝑ holy bysshop saynt Apollynayre / & he named her Dorothe / and she was fulfylled wt̄ ꝑ holi ghost / & in great beaute aboue ꝑ maydēs of ꝑ realme. And she despysed all worldely vanytes / & brenned in ꝑ loue of almyghty god / & loued pouerte / & was full of mekenes & chastyte. Wherof ꝑ fende hauinge enuy at her / prouoked ꝑ prouost to loue her / so ꝑ he desyred her to his wyfe / & in haste he sende for her. Whan she was come / he desyred to haue her to his wyfe / & promysed to her worldely rychesse wout nōbre. And whan she knewe his desyre & requeste / she denyed it vtterly / & all his rychelles settynge at nought. Also she knowleged her to be crysten / & ꝑ she had auowed her vyrgynyte to Jhesu cryst whome she had chosen to her spouse and wolde neuer haue other. And whan ꝑ prouost herde this / he was nyghe from hym selfe for anger / & cōmaunded ꝑ she sholde be putte in a tonne of brēnynge oyle / wherin she was p̄serued by ꝑ myght of god / so ꝑ the peyne was to her as precyous oyntment or bawme. And whan the paynyms sawe this great miracle / many of thē were therby cōuerted to ꝑ fayth of Jhesu cryst / & ꝑ tyraūt sayd ꝑ she dyd all this by enchauntment / & dyde do put her in a pryson. ix. dayes wout refeccyon. But she had refecōn of our lorde / so ꝑ at ꝑ ende of. ix. dayes she was nothynge appeyred. Than ꝑ Judge sende for her / supposynge ꝑ she had be nyghe deed. But whan she came / she was fayrer to loke on than she was before. Wherof ꝑ people merueyled. Than the Judge sayd to her. But yf thou wylt do sacrylyge to thydolles ꝑ shalt not escape ꝑ torment of ꝑ gebet. Than she answered the Judge. I worshyp hym ꝑ made all thynges & despyse thy goddes ꝑ ben fendes. And than she fell downe to ꝑ erthe platte / & lyfte vp her eyen to her spouse besechynge hym ꝑ he wolde shewe his power before ꝑ people ꝑ he was onely almyghty god & none other. Than Fabricius the Judge lete sette vp a pyler on hyghe / and theron he set his god & ydoll. And anone there came multytude of angelles fro heuē & cast downe this ydoll & brake it. And anone ꝑ people herde n great noyse of fendes cryenge in ꝑ ayre sayēge. O Dorothe why tormentest ꝑ vs so sore. And for this myracle thousandes of ꝑ paynyms were tourned to ꝑ fayth of cryste & were baptysed / & after receyued ꝑ crowne of martyrdome for ꝑ loue of our lorde. Thā ꝑ iudge cōmaūded to hange this holy vyrgyne on the gebet / her fete vpwarde and her heed downewarde. And than they rent her body wt̄ hokes of yron / & bete her wt̄ roddes & scourges / & brēt her brestes wt̄ fyrebrōdes / & as halfe deed she was sette agayne into

prysón/ & whan she was brought agayne she was all hole & stronge wout ony hurte wherof ỳ Judge merueyled & sayd to her. O fayre mayde forsake thy god/ & byleue in our goddes whiche ben mercyfull to ỳ & preserue ỳ. Haue pyte on thy tendre body/ for ỳ hast be tormented ynoughe. And than ỳ prouost sende for her two systers/ whiche were named crystyne & Calestyne whiche for fere of dethe forsoke the fayth of Jhesu cryst/ & went to saynt Dorothe/ & couseyled her to obeye to ỳ prouostes desyre/ & forsake her fayth. Than she rebuked her systers/ & after enfourmed thē w̄ so swete wordes ỳ she withdrewe thē fro theyr errour/ & made thē fyrme in ỳ fayth of cryste. In suche wyse ỳ whā they were come to ỳ Judge they sayd they were crysten/ & byleued on Jhesu cryst. And whan Fabricyus herde ỳ he cōmaūded ỳ the tormentour sholde bynde theyr handes/ and bynde thē bothe togyder backe to backe/ & caste thē in ỳ fyre so boūden & brenne thē. And than he sayd to ỳ bygyne. How lōge wylte ỳ trouble vs w̄ thy wytchcrafte/ do sacrifyce to our goddes or thy heed shalbe smyten of. Than sayd ỳ bygyn w̄ a glad semblaūt. Do torment me w̄ what ỳ wylt for I am redy to suffre it/ for ỳ loue of my lorde Jhesu. In whose gardyn full of delyces/ I haue gadred roses spyces & apples/ & whan ỳ tyraunt herde ỳ he trēbled for anger/ & cōmaūded ỳ her fayre vysage sholde be beten w̄ stones/ so ỳ there sholde appere no beaute i her vysage/ but all dysfygured to be put in prysón tyll ỳ next day & on ỳ next day she came forthe also hole & sounde/ as she hadde suffered no dysease/ and was more fayrer for to loke on than euer she was tofore by the myght of her lorde/ for whose loue she toke on her these tormentes. Than this cursed Judge cō maunded to smyte of her heed. And as she was ladde to the place allygned where it sholde be done/ a scrybe named Theophylus sayd to her in scorne. I praye ỳ to send me some of thy roses & apples ỳ ỳ hast gadered in ỳ gardyn of thi spouse ỳ ỳ prayest somoche/ & she graūted to hym his desyre & this was in ỳ colde wynter tyme whan was frost & snowe. And whan she came to the place where she sholde be byheded she kneled downe on her knees & made her prayers to oure lorde/ beseechynge hym ỳ all they ỳ worshypped her passyon ỳ they myght be kepte stedfast in ỳ fayth/ & take trybulacyon pacyently/ & specyally to be delyuered fro all shame/ great pouerte/ & false dysclaunder/ and at theyr last ende to haue cōtrycōn/ confessyon/ & remyssyon of all theyr synnes/ & also women w̄ chylde ỳ call to her for helpe to haue good delyuerance/ ỳ chyldren to be crystened/ & ỳ the moders to be purysyed. Also she prayed to god ỳ where her lyfe were wryten or redde in ony hous ỳ it sholde be kepte fro all peryll of lyghtnynge & thondrynge/ & fro all perylles of fyre/ of theues/ & fro sodeyne dethe/ & to receyue ỳ sacramentes of holy chyrche at theyr last ende for theyr moost souerayne defence agaynst theyr ghostly enemy ỳ fende. Whan her prayer was ended/ she herde a voyce ỳ came fro heuē say. Come to me my swete spouse & bygyn/ for thy bone is graunted/ & also whome ỳ prayest for shalbe saued/ & whā ỳ hast receyued ỳ crowne of martyrdome ỳ shalt come to ỳ blysse of heuen. And this holy bygyne bowed downe her heed/ & ỳ tyraūt smote it of. But a lytell before this appered before her a fayre childe bare fote clothed in purple w̄ crysp heeres whose garmēt was set full of bryght sterres/ bearynge in his hande a lytell basket shynynge as golde w̄ roses & apples. To whome she sayd. I pray the to bere this basket to Theophilus ỳ scribe. And thus she passed to our lorde ỳ. vi. daye of Februaty. The yere of oure lorde. CC. lxxxviij. by Fabricius prouost vnder dyocleſyan & maximian emperours of rome/ & as this sayd Theophilus stode in ỳ palays of themperour/

this chylde came to hym & presented to hy the basket sayenge. These be the roses & apples ỹ me syster Dorothe hath sende to ỹ fro paradyse the gardyn of her spouse/ & than this chylde vanysshed away. Thã he consyderynge ỹ meruelous werke of god in this holy byrgyn/ sayd anone with a sterne voyce prayynge the god of Doro the for ỹ great myracle whiche was shewed to hym of roses and apples ỹ tyme ỹ he ỹ send to me these thynges is of great power/ & therfore his name be blessed world de without ende. Amen. And thã he was cõuerted to the fayth of Jhesu cryst. And ỹ mooste parte of ỹ people of the cyte. And whan Fabricius knewe this anone with great malyce tormented Theophylus ỹ scrybe w̃ many dyuers tormẽtes/ & at last hewe hym into smale pyeces/ & ỹ peyces were cast to byrdes & beestes to be deuoured/ but he was fyrst baptysed & receyued the holy sacrament and folowed the holy byrgyn Dorothe into the blysse of heuen. Than let vs deuoutely praye to this blessed saynt Dorothe that she be our specyal protectryce agaynst all perylles of fyre/ of lyghtynge/ of thonderynge/ and all other perylles/ and ỹ at our ende maye receyue ỹ sacramentes of the chyrche/ ỹ after this shorte lyfe we may come vnto blysse in heuen/ where as is lyfe & ioye perdurable world without ende. Amen.

Here folowyth ỹ lyfe of saynt Brandon.

Saynt Brãdon the holy man was a mõke & bonne ỹlande/ & there he was abbot of an house wherin were a. C. monkes/ and there he hadde a full strayte and holy lyfe in great penaũce & he gouerned his monkes full vertuously and thã within shorte tyme after there came to hym an holy abbot that hyght Beryne to vysyte hym/ and eche of theym was ioyfull of other/ and than saynt brandon began to tell too the abbot Beryne of many wonders that he hadde sene in dyuerse landes/ and whã Beryn herde that of saynt Brandon he began to syghe and sore wepe and saynt Brandon conforted hym the beest wyse ỹ he coude sayenge ye come hyther for to be Joyefull with me/ & therfore for goddes loue leue your mornynge/ & tell me what meruayles ye haue sene in the great see occean that compasseth all the worlde aboute/ and all other waters come out of hym/ whiche reneth in all the partyes of the erthe/ and than Beryn began to tell to saynt Brandon and his monkes the meruayles that he had sene full sore weppynge/ and sayde I haue a sone his name is Meruoke/ and he was a monke of greate fame/ whiche hadde great desyre to seke about by shyppe in dyuerse coũtrees to fynde a solytayre place/ where in he myght dwelle serre/ trip out of the besynesse of the worlde for to serue god quyetely with more deuocyõ and I counsayled hym to sayle into an yslande ferre in the see besydes the mountayne of stones/ whiche is full well knowen. And thã he made hym redy and sayled thyder with his monkes/ and whã he came thyder he lyked that place full well/ where he and his monkes serued our lorde full deuoutely. And than Beryn sawe in his vysyon that this monke meruoke was sayled ryght ferre estwarde in ỹ see more than thre dayes sayenge & sodaynly to his semynge there came a derke cloude & ouercouered them that a great parte of ỹ day they sawe no lyght/ and as sone as the cloude was passed away/ and they sawe a full fayre yslande/ and thyder warde they drewe/ in ỹ yslande was. Joye & myrthe ynough/ & the erthe of ỹ yslande

shyned as bryght as the sonne/ & there were ꝑ fayrest trees & herbes that euer ony man sawe/ & there were many precyous stones shynynge bryghte/ & euery herbe there was full of sygures & euery tree full of fruyte/ so ꝑ it was a glorious syghte & an heuenly ioye to abyde there/ & thā there came to them a fayre yonge man & full curtously he welcomed them all & called euery monke by his name/ & sayd ꝑ they were moche bounde too prayse ꝑ name of our lorde ꝑ wold of his grace shewe to thē ꝑ glorious place/ where is euer day & neuer nyght/ & this place is called paradyse terrestre/ but by this ylande is another ylande wherin no man may come/ & this yonge man sayd to them/ ye haue bē here halfe a yere wōute meet drynke or slepe/ & they supposed ꝑ they had not ben there ꝑ space of halfe an houre/ so mery & ioyefull they were there & ꝑ yonge man tolde thē ꝑ this is ꝑ place ꝑ Adam & Eue dwelte in fyrst/ & euer sholde haue dwelled there yf ꝑ they had not broken ꝑ cōmaūdement of god/ & thā ꝑ yonge man brought them to theyr shyppe agayne/ & sayd they myght no lenger abyde there/ & whan they were all shypped sodaynly this yonge man vanysshed awaye out of theyr syght/ & than wōn shorte tyme after by ꝑ purueaunce of our lorde Jhesu/ they came to the abbaye where saynt brandon dwelled/ & than he wō his bredren receyued them goodly & demaūded them where they had bē so longe & they sayd we haue bē in the lande of byheest tofore the gates of paradyse/ where as is euer day & neuer nyght & they sayd all ꝑ the place is full delectable/ for yet all theyr clothes smelled of ꝑ swete & ioyefull place. And than saynt brandon purposed soone after for too seke ꝑ place by goddes helpe/ & anone began to purueye for a good shyppe & a stronge & vytayled it for seuen yere & than he toke his leue of all his bredren .xij. monkes with hym/ but or they entred into the shyppe/ they fasted fourty dayes and lyued deuoutly & eche of them receyued the sacrament/ and whan saynt Brandon with his .xij. monkes were entred into ꝑ shyppe/ there came other two of his monkes and prayed hym that they myght sayle with hym. And thā he sayd/ ye may sayle with me/ but one of you shal go to hell or ye come agayne/ but not for ꝑ they wolde go with hym. And than saynt Brandon bad ꝑ shypmen to wynde vp ꝑ sayle and forth they sayled in goddes name/ so that on ꝑ morowe they were out of syght of ony lande/ & .xl. dayes/ & .xl. nyghtes after they sayled platte west. And than they sawe an ylande ferre fro thē/ & they sayled thyderwarde as fast as they coude and they sawe a great roche of stone appere aboue al ꝑ water/ & thre dayes they sayled about it or they coude gette into ꝑ place/ but at the last by ꝑ purueaunce of god they founde a lytell hauen & there went a lande euerychone/ & thā sodaynly came a fayre houde & fell downe at ꝑ fete of saynt Brandon & made hym good chere in his manere/ & thā he badde his bredren be of good chere/ for our lorde hath sende to vs his messanger to lede vs in some good place/ & ꝑ houde brought thē into a fayre hal where they founde ꝑ tables spredde redy set full of good meet and drynke. And thā saynt Brandon sayde graces/ & than he & his bredren sate downe and ete and dranke of suche as they foūde/ and there were beddes redy for theym/ wherin they toke theyr rest after theyr longe laboure. And on the morowe they retourned agayne to theyr shyppe/ & sayled a longe tyme in the see after or they foude fynde ony lande/ tyl at the laste by ꝑ purueyaūce of almyghty god they sawe ferre fro thē a ful fayre plāde full of grene pasture/ wherin were the whyteste & greteste shepe ꝑ euer they sawe For euery shepe was as great as an oxe/ & soone after came to thē a goodly olde man which he welcomed them and made to thē good chere/ and sayde/ this is ꝑ ylande of

shepe/ and here is neuer colde weder/ but euer sommer/ and that causeth the shepe to be so great and whyte/ they ete of ỹ beest gralle & herbes ỹ is ony wher. And than this olde man toke his leue of them & bad them sayle forth ryght eest & within shorte tyme by goddes grace they sholde come into a place lyke paradyse/ wherin they sholde kepe their eestertyde. And thā they sayled forth/ & came soone after to ỹ lande but bycause of lytell depth in some place/ & in some place were great rockes/ but at the last. hey went vpon an vlande wenynge to them they had ben saufe and made therō a fyre for to dresse theyr dyners/ but saynt brandon abode styll in the shyppe/ & whan the fyre was ryght hote and ỹ mete nyghe soden/ thā this vlande began to moeue/ wherof the monkes were aferde/ & fledde anone to shyppe & lefte ỹ fyre and meet behynde them/ and merueyled sore of ỹ moeuynge. And saynt brandon cōforted thē/ & sayde that it was a great fysshe named Jasconye/ which laboured nyght & daye to put his tayle in his mouth/ but for greatnesse he may not. And thā anone they sayled west thre dayes & thre nyghtes/ or they sawe ony lāde/ wherfore they were ryght heuy/ but soone after as god wolde they sawe a fayre vlande ful of flowres herbes & trees/ wherof they thanked god of his good grace/ & anone they went a lande/ & whan they hadde gone longe in this they founde a full fayre well & therby stode a fayre tree full of bowes/ & on euery bough sate a fayre byrde/ and they sate so thycke on the tree/ that vnneth ony lefe of the tree myght be sene/ the nombre of thē was so great/ & they songe so merely that it was an heuenly noyse to here/ wherfore saynt brandon kneled downe on his knees & wepte for ioye/ & made his prayers deuoutly to our lord god to knowe what these byrdes mente. And than anone one of ỹ byrdes fledde fro ỹ tree to saynt brandon/ & vō flyberynge of his wynges made a full merry noyse lyke a fydle/ that hym semed he herde neuer so ioyefull a melodye. And than saynt Brandon commaūded the byrde to tell hym the cause why they satte so thycke on ỹ tree and songe so merely/ and than the byrde sayd. Somtyme we were angeles in heuen/ but whan our mayster Lucyfer fel downe into hell for his hyghe pryde/ we fell with hym for oure offences some hyther and some lower after ỹ qualyte of theyr trespace/ and bycause our trespace is but lytell/ wherfore our lord hath sette vs here out of all peyne in full great ioye & myrth after his pleasynge here to serue hym in this tree in ỹ best maner ỹ we can/ ỹ sondaye is a day of rest fro al worldly occupacyon/ & therfore ỹ daye all we be made as whyte as ony snowe for to prayse our lorde in ỹ best wyse we may/ & than this byrde sayd to saynt brādon & it is. xii. monethes passed ỹ ye departed fro your abbey/ and in ỹ. vii. yere hereafter ye shall se ỹ place ỹ ye desyre to come/ & al this. vii yere ye shal kepe your eester here with vs euery yere/ & in the ende of ỹ. vii. yere ye shall come into ỹ lande of byheest/ and this was on eester daye ỹ the byrde sayd these wordes to saynt Brandon/ and than this fowle flewe agayne to his felawes ỹ sat on ỹ tree/ and than all ỹ byrdes began to synge euensōge so merely/ that it was an heuenly noyse to here/ & after souper saye Brandon and his felawes went to bedde & slepte well/ & on the morowe they arose betymes/ & than those byrdes began matyns/ prime and houres/ and al suche seruyce as crysten men vsed to synge & saynt Brandon vō his felawes abode there. vii. weekes tyll trynyte sonday was past. And they sayled agayne to ỹ vlande of shepe/ and they bytayled them well and sythe toke theyr leue of that olde man and retourned agayne to shyppe/ and thā the byrde of ỹ tree came agayne to saynt brandon & sayd. I am come to tell you ỹ ye shall sayle fro hens into an vlande/ where in is an ab

beye of .xxiiij. monkes / whiche is fro this place many a myle / and there ye shal holde your crystmasse / & your eester with vs lyke as I tolde you. And than this byrde shewe to his felawes agayne / & thā saynt Brandon & his felawes sayled forth in ꝑ ocryan / & soone after fell a great tempest on thē / in whiche they were greatly troubled longe tyme and sore forlaboured / & after ꝑ they soūde by the purueyaūce of god an yslande whiche was ferre fro them / & than full mekely prayed to our lorde to sende them thyder in sauste / but it was .xl. dayes after or they came thider / wherfore all ꝑ monkes were so wery of that trouble that they set lytell pryce by theyr lyues / & cryed cōtynually to our lorde to haue mercy on them / and brynge them to that yslande in sauste / and by the purueaūce of god they came at ꝑ last into a lytel hauen / but it was so strayte that vneth the shyppe myght come in / and after they came to an antre / and anone ꝑ monkes went to lande and whan they had longe walked aboute at the last they soūde two fayre welles / ꝑ one was fayre & clene water / and ꝑ other was sam what trouble & thycke. And thā they thanked our lorde full humbly ꝑ had brought thē thyder in sauste / & they wolde fayne haue dronken of that water / but saynt Brandon chaūged them they sholde not take without lycence / for yf we abstrayne vs a whyle / our lorde wyll purueye for vs i the best wyse. And anone after came to them a fayre olde man wō hoor heer and welcomed them full mekely & kyssed saynt Brandon and ledde them by many fayre welles tyll they came too a fayre abbey / where they were receyued with great honoure & solempne processyō w̄. xxiiij. monkes all in ryal copes of cloth of golde. And a ryall crosse was before them. And thā ꝑ abbot welcomed saynt Brandon & his felawshyp and kyssed them full mekely and toke saynt brandon by ꝑ hande and ledde hym with his monkes into a fayre hall & set them downe a rowe vpon the benche & the abbot of ꝑ place washed all theyr fete with fayre water of ꝑ well that they sawe before / and after ladde them into ꝑ frayter / & there set them ymonge his couent & anone there came one by ꝑ purueyaunce of god which serued them wel of meet and drynke. For euery monke had sette before hym a fayre whyte loke and whyte rotes & herbes whiche were ryght delycyous but they wyste not what rotes they were / & they dranke of ꝑ water of ꝑ fayre clere well ꝑ they sawe before whā they came fyrst alande whiche saynt Brandon forbadde them. And ꝑ abbot came & cheered saynt Brandon and his mōkes / & prayed them ete & drynke for charyte. For euery day our lorde sendeth a goodly olde man ꝑ coūereth this table & setteth our meet and drynke tofore vs / but we know not how it cometh / ne we ordayne neuer no meet ne drynke for vs / & yet we haue ben. lxxx. yere here / and euer our lorde worshypped mote he be fedeth vs. we ben. xxiiij. monkes in nombre and euery feryall daye of ꝑ weke he sendeth to vs. xij. loues / & euery sondaye and festfull day. xxiiij. loues / and the breed ꝑ we leue at dynet we ete at souper / and now at your comynge our lorde hath sende to vs. xlviij. loues for to make you & vs mery togyder as bredren / & alway. xij. of vs go to dyner whyles other. xij. kepe ꝑ quere. And thus haue we done this. lxxx. yere for so longe haue we dwelled here in this abbaye / & we came hyther out of ꝑ abbaye of saynt Patrykes in yrlā de & thus as ye se our lord hath purueyed for vs / but none of vs knoweth how it cometh but god alone / to whome be gyuen honour & laude worlde wtoute ende. And here in this lande is euer fayre weder / & none of vs hath ben seke syth we came hyther / & whā we go to masse or to ony other seruyce of our lorde in the chyrche / anone seuen tapers of waxe be set in the quere / and lyght at euery tyme without mānes

hande & brenne daye and nyght at euery houre of seruyce / & neuer wast ne mynyshe as longe as we haue be here / whiche is. lxxx. yere. And thā sayd Brandon went to ỹ chyrche wt the abbot of ỹ place / and there they sayd euensonge togyder full deuoutely. And than saynt Brandon loked vpwarde towarde ỹ crucifyxe / & our lorde hangynge on ỹ crosse / whiche was made of fyne crystal & curyously wrought. And in ỹ quere were. xxiiij. lotes for. xxiiij. mōkes / & ỹ. vij. tapers brennynge / & the abbottes lote was made in ỹ quere. And thā saynt Brandon demaunded of the abbot how longe they had kepte that scytēce ỹ none of them spake to other. And he sayd this foure and twenty yere we spake neuer one to another. And than saynt Brandon wepte for ioye of their holy conuersacyon. And than saynt Brandon desyred of the abbot ỹ he and his monkes myght dwell there styll with hym. To whome ỹ abbot sayd. Syr that may ye not do in no wyse / for oure lorde hathe shewed to you in what maner ye shalde gouerne tyll the seuen yere be fulfylled / & after ỹ terme ỹ shalt with thy monkes retourne into Irelande in sauftie / but one of ỹ two monkes ỹ came laste to you shall dwell in ỹ stande of anbers / & that other shall go quycke to hell. And as saynt Brandon stoked in the chyrche he sawe a bryght shynyge angell come in at the wyndowe and lyghted all the lyghtes in the chyrche / & thā he flewe out agayne at ỹ wyndowe vnto heuē / and than saynt Brandon meruayled greatly how the lyght brenned so fayre and wasted not. And than ỹ abbot sayd that it is wryten that moyses sawe a bussh all on a fyre & yet it brenned not / & therfore meruayle not therof / for the myght of oure lorde is now as great as euer it was / & whā saynt Brandon had dwelled there fro crystmas euen tyll ỹ. xv. daye was passed. Than he toke his leue of the abbot of ỹ conuent / & returned with his monkes to his shyppe / and sayled fro thens with his monkes to warde to ỹ abbaye of saynt Marryes / but they had great tempestes in the see fro ỹ tyme tyll palme sondaye. And than they came to the londe of shepe / & there were receyued of the olde man / whiche brought them in to a fayre hall & serued the. And on ỹ shere thursday after souper he dyd washe all their fete & kyssed the / lyke as our lorde dyd to his dyscyples. And there abode tyl saterdaye Eester euen. And than they departed and sayled to the place where the fysshe laye / & anone they sawe their cauldron vpon the fysshes backe / whiche they had lefte there twelue moneth tofore / and there they kepte the seruyce of the resurrecyon on the fysshes backe / & after they sayled ỹ same daye by the mornynge to ỹ lande where as the sayd tree of ỹ bydes was. And than the sayd byde welcomed saynt Brandon and all his felawshyp and went agayne to the tree / & sange full merely. And there he & his monkes dwelled fro Eester tyll trynyte sonday as they dyd the yere before / in full great ioye & myrthe. And dayly they herde ỹ mery seruyce of ỹ bydes syttynge on the tree. And than the byde tolde to saynt Brandon ỹ he sholde retourne agayne at crystmasse to ỹ abbey of monkes / & at Eester thyder agayne & ỹ other deale of the yere labourte in the occyan in full great perylles / & fro yere to yere tyll the. vij. yere ben accomplyshed / & than shall ye come to the ioyfull place of paradyse / & dwell there. xl. dayes in full great ioye & myrthe. And after ye shall returne home into your owne abbaye in sauftie / & there ende your lyfe & come to the blysse of heuen / to whiche our lorde bought you wt his precyous blode. And thā the angell of our lorde ordeyned all thynge ỹ was nede full to saynt Brandon & to his monkes of vytayles and all other thynges nedefull. And than they thanked oure lorde of his great goodnesse whiche he hadde shewed to them in their great nede & sayled

forth in ỳ great see ocean abydyge ỳ mercy of our lorde in great trouble & tẽpestes/ and soone after came to them an horryble fysshe whiche folowed the shyppe longe tyme castynge fomoche water out of his mouthe into ỳ shyppe ỳ they supposed to haue be drowned/ wherfore they deuoutly prayed to god to delyuer them of ỳ great peryll. And anone after came another fysshe greater than he oute of ỳ west see and caught vñ hym/ & at the laste claue hym in thre pyeces/ & thã retourned agayne. And thã they thãked meekely our lorde of theyr delyueraũce fro this great peryl/ but they were in great heuynesse bycause theyr bytayles were nyghe spẽt/ but by the ordenaunce of oure lorde there came a bryde & brought to thẽ a great braũche of a vyne full of reed grapes by whiche they lyued. xiiii. dayes/ and than they came to a lytell yle wherin were many vynes full of grapes/ and they were landed and thãked god & gadred as many grapes as they lyued by. xl. dayes after alwaye saylynge in the see in many stormes and tempest/ & as they thus sayled/ sodeynly came sleynge towarde thẽ a great grype/ whiche assayled them & was lyke to haue destroyed thẽ Wherfore they deuoutly prayed for helpe & ayde of our lorde Ihesu cryst. And than the bryde of ỳ tree of ỳ yle/ where they had holden theyr ester tofore/ came to ỳ grype & smote out both his eyen/ & after slewe hym wherof they thanked our lorde And than sayled forth contynually tyll sayntt Peters daye. And than longe they soiourned theyr seruyce in ỳ honour of ỳ feest & in ỳ place the water was so clere ỳ they myght se all the fysshes ỳ were about the. Wherof they were full sore agast. And the monkes counseyled sayntt Brãdon to synge no more/ for al ỳ fysshes laye than as they had slepte. And than sayntt Brandon sayd Drede ye not/ for ye haue kepte by two festers the feest of the resurrecyon vpon the great fysshes backe/ & therfore drede ye not of these lytell fysshes. And than sayntt Brãdon made hym redy and went to masse & bad his monkes to synge the beest wyse they coude. And than anone all ỳ fysshes awoke & came about the shyppe so thycke ỳ vneth they myght se the water for ỳ fysshes. And whan ỳ masse was done all ỳ fysshes departed so that they were no more sene. And seuen dayes they sayled alwaye in that clere water. And than there came a south wynde and droue ỳ shyppe northwarde/ where as they sawe an yle full derke & full of fyre & smoke & there they herde great blowynges and blastynge of belowes/ but they myght se nothynge/ but herde great thoderynge/ wherof they were sore aferde & blessed theym ofte. And soone after there came one sterynge out of all brennynge in fyre & stared full gastly on them with great staryge eyen/ of whome the monkes were agast/ and at his departynge fro them he made ỳ horryblest crye that myght be herde/ and soone ther came a great nombre of fendes & assayled them with hokes and brennynge yron malles/ whiche ranne on ỳ water folowynge theyr shyppe fast in suche wyse ỳ it semed all ỳ see to be on a fyre/ but by the pleasure of our lorde they had no power to hurte ne greue them ne theyr shyppe/ wherfore the fendes began to crye & crye & threwe theyr hokes & malles at them. And they than were sore aferde and prayed to god for comforte and helpe/ for they sawe ỳ fendes all about the shyppe/ and them semed that all the yle and the see to be on a fyre. And with a sorowfull crye the fendes departed fro thẽ/ and retourned to the place ỳ they came fro. And than sayntt Brandon tolde to them that this was a parte of hell/ and therfore he charged them to be stedfast in the fayth/ for they sholde yet se many a drede full place or they came home agayne And than came the south wynde & droue them further into the northe/ where they sawe an hyll all on fyre/ and a foule smoke

& shynke compynge fro thens / and the fyre stode on eche syde of ỹ hyll lyke a wall al brennynge. And than one of his monkes began to crye and wepe full sore / and sayd that his ende was cõe / & that he myght abyde no léger in ỹ shyppe. And anone he lepte out of the shyppe into ỹ see / & than he cryed & rored full pyteously / curssynge ỹ tyme ỹ he was borne / & also fader & moder that begate hym / bycause they sawe no better to his correccyon in his yonge aege / wherfore now I muste go to perpetuall peyne. And than the sayenge of the blessed saynt Brandon was verefyed that he sayd to hym whã he entred into ỹ shyp Therfore it is good a man to do penaunce and forsake synne / for the houre of dethe is incertayne. And thã anone the wynde retourned into the northe / & droue ỹ shyp into the south / whiche sayled seuen dayes contynually / & they came to a great rocke standynge in the see / and theron sate a naked man in full great mysery and peyne / for the wawes of the see had so beten his body that all the flesshe was gone of / and nothynge lefte but synewes and bare bones / & whan the wawes were gone / there was a cãuas ỹ hanged ouer his heed / whiche bete his body full sore wt the blowynge of the wynde. And also there were .ii. oxe tonges / and a great stone ỹ he sate on whiche dyd hym full great ease. And than saynt Brandon charged hym to tel hỹ what he was. And he sayd my name is Judas / that solde oure lorde Jhesu cryste for .xxx. pẽs / whiche sytteth here moche wretchedly / how be it I am worthy to be i greatest peyne that is / but our lorde is so mercyful that he hathe rewarded me better than I haue deserued / for of ryght my place is in the brennynge hel / but I am but here certeyne tymes of the yere / that is fro crystmasse to ỹ dweith day / & fro easter to whyt sontyde be past / and euery saterdaye at noone tyll sondaye that euensonge be done / but all other tymes I lye styll in hell full brẽnỹge fyre with Pylate / Herode / and Cayphas / therfore accursed be the tyme that euer I knewe them. And than Judas prayed saynt Brandon to abyde styll there all that nyght / and that he wolde kepe hym there styll ỹ the fendes sholde not fetche hym to hell. And he sayd wt goddes helpe ỹ shalte abyde here all this nyght. And than he asked Judas what clothe that was ỹ hanged ouer his heed. And he said that it was a clothe ỹ he gaue to a lepre whiche was bought wt the money ỹ he stale fro our lorde / whan I bare his purse / wherfore it dothe to me great peyne now / in betynge my face with the blowynge of ỹ wynde / & chese two oxe tongues ỹ hange here aboue me / I gaue thẽ somtyme to two preestes to praye for me / thẽ I bought with myne owne money / and therfore they ease me / bycause ỹ fysshes of the see gnawe on thẽ & spare me / and this stone that I sytte on / laye somtyme in a desolate place / where it eased no man / & I toke it thens & layde it in a soule way / where it dyd moche ease to them ỹ went by that waye / & therfore it easeth me now / for euery good dede shal be rewarded / and euery euyll deed shalbe punysshed. And the sonday agaynst euen there came a great multytude of fendes blastynge & rorynge / & badde saynt Brandon go thens that they myght haue theyr seruaũte Judas / for we dare not come in the presence of our mayster / but yf we brỹge hỹ to hell wt vs. And saynt Brandon sayd. I lete not you to do youre maysters cõmaundement / but by the power of oure lorde Jhesu Cryste I charge you to leue hym this nyght tyll to morowe / how darest thou helpe hym that solde his mayster for .xxx. pẽs to ỹ Jewes / and caused hym also to deye ỹ moost shamefull dethe vpon ỹ crosse. And than saynt Brandon charged the fendes by his passyon / ỹ they sholde not noye hym ỹ nyght. And than ỹ fendes went theyr way rorynge & cryenge

towarde hell to theyr mayster ꝑ great deuyll. And than Judas thãked saynt Brãdon so ruthfully / ꝑ it was pyte to se / & on the morowe ꝑ fendes came with an horryble noyse sayenge that they had ꝑ nyghte suffered great peyne / bycause they broughte not Judas / & sayd that he sholde suffre double peyne ꝑ syxe dayes folowynge. And they toke than Judas tremblynge for fere with them to peyne. And after the holy Brandon sayled southwarde. iij. dayes & thre nyghtes / and on the fryday they sawe an ylande. And than saynt Brandõ began to synge and sayd. I se the ylande wherin saynt Poule the herempte dwelleth & hath dwelled there. xl. yere without meet & drynke ordeyned by mannes hãde and whan they came to the lande / saynt Poule came and welcomed them humbly he was olde and forgrowen so that no mã myght se his body. Of whome saynt Brãdon sayd weppynge. Now I se a man that lyueth more lyke an angell than a man / wherfore we wretches may be ashamed ꝑ we lyue not better. Thã saynt Poule sayd to saynt Brandon. Thou arte better than I / for our lorde hathe shewed to the mo myracles than he hath done to me / wherfore thou oughtest to be more praysed thã I. To whome saynt Brãdon sayd / we ben monkes & must labour for oure meet / but god hath prouyded for ꝑ suche meet as ꝑ holdest ꝑ pleased / wherfore thou arte moche better thã I. To whome saynt Poule sayde / somtyme I was a monke of Patrykes abbaye in yrelande / and was gardyen of ꝑ place where as mẽ entre into saynt Patrykes purgatory. ¶ And on a day there came one to me / & I asked hym what he was. And he sayde. I am youre abbot Patryke / & charge the that thou departe fro hens to morowe erly to ꝑ see syde / and there thou shalte fynde a shyppe into whiche ꝑ must entre / whiche god hathe ordeyned for the whose wyll thou muste accomplysshe / & so ꝑ nexte daye I arose & wente fourth & foũde ꝑ shyppe / in whiche I entred / & by the purueyaunce of god I was brought into this ylande the seuenth daye after. And than I lefte ꝑ shyppe & wente to lande / & there I walked vp & downe a good whyle. And than by the purueyaũce of god there came another goynge on his hynder fete & brought me a flynte stone & an yrõ to smyte fyre wt in his. ij. fore clawes of his fete / & also he hadde aboute his necke great plente of fysshes / whiche he cast downe before me / & went his waye / & I smote fyre & made a fyre of stykes and dyd sethe the fysshe / by whiche he lyued thre dayes. And than the Otter came agayne & brought me fysshe for other thre dayes / and thus he hath done this. li. yere thrugh ꝑ grace of almyghty god. And there was a great stone oute of whiche oure blessed lorde made to sprynge fayre water clere & swete / wherof I dranke dayly / and thus haue I lyued this. li. yere / & I was. xl. yere olde whan I came hyder / and am now an hõdred fauke. ix. yere olde / & abyde tyll it pleasse our lorde Jhesu cryst to sende for me / & yf it pleased hym / I wolde fayne be dyscharged of this wretched lyfe. And than he badde saynt Brandon to take the water of the well & to cary it into his shyp for it is tyme ꝑ thou departe / for ꝑ haste a great iourney to do / for ꝑ shalte sayle to an ylande whiche is fourty dayes saylynge hens / where thou shalte holde thyne eester lyke as thou hast done tofore where as the tree of bryddes is. And fro thens thou shalt sayle into the lande of byheste / and shalt abyde there. xl. dayes. And after retourne home into thy coũtree in faukte. And thã these holy men toke leue eche of other / and they wepte bothe full sore and kyssed eche other. And than the blessed saynt Brandon entred into ꝑ shyp & sayled fourty dayes euen south in full great tempest. And on eester eue came to theyr procuratour / whiche made to them good chere as he had before tyme / & frome thens they came to the

great fysshe/where they sayd matyns and masse on eester daye. And whan the masse was done ỹ fysshe began to moeue/and swamme forthe faste into ỹ see/wherof ỹ monkes wer sore agast/whiche stode vpon hym/for it was a great meruayle to se suche a fysshe as great as all a cõtree for to swymme so fast in ỹ water/but by the wyll of our blessed lorde this fysshe set all the monkes on lande in ỹ paradyse of byrdes all hole & sounde. And than retourned to the place ỹ he came fro. And than saynt Brandon & his monkes thãked our lorde god of theyr delyueraũce of ỹ great fysshe & kepte theyr eester tyde tyll trynyte sondaye lyke as they had done before tyme. And after this they toke theyr shyppe & sayled eest. xl. dayes/& at ỹ fourty dayes ende it began to hayle ryght faste/& therwithall came a derke myst/whiche lasted longe after/whiche ferred saynt Brandon & his monkes & prayed to our lorde to kepe and helpe thẽ. And than anone came theyr procuratour & badde thẽ to be of a good chere for they were come into ỹ lande of byheest/& soone after ỹ myst passed away/& anone they sawe ỹ fayrest cõtree eestwarde that ony mã myght se/& was so clere & bryght that it was an heuenly syght to beholde/& all the trees were charged with rype fruyte/& herbes full of floures in whiche lande thei walked. xl. dayes/but they coude not se none ende of that lande. And there was alwaye daye & neuer nyght/& ỹ lande attemperate/ne to hote ne to colde. And at the laste they came to a ryuer/but they durst not go ouer. And there came to thẽ a fayre yonge man & welcomed them curtoysly/and called eche of thẽ by his name/& dyd great reuerence to saynt Brandon/& sayd to them/be ye now ioyfull/for this is the lande that ye haue soughte/but oure lorde wyll that ye departe hens hastely/and he wyll shewe to you more of his secretes. Whan ye ye come agayne into the see/and out lorde wyll that ye lade youre shyppe with the fruyte of this lande and hye you hens/for ye maye no lenger abyde here/but thou shalt sayle agayne to thyn owne countree/& soone after thou comest home thou shalte deye. And this water ỹ thou seest here departeth the worlde yson dre/for on ỹ other syde of this water may no man come that is in this lyfe. And the fruyte ỹ ye se here is alwaye thus rype euery tyme of ỹ yere/and alwaye it is here lyghte as ye nowe se/& he that kepeth our lordes hestes at all tymes shall se this lande or he passe out of this worlde. And thã saynt Brãdon and his monkes toke of ỹ fruyte asmoche as they wolde. And also toke with them great plente of precyous stones. And than toke theyr leue & went to shyp weppnge sore/bycause they myghte no lenger abyde there. And thã they toke theyr shyppe and came home into yrelãde in saufete/whome theyr bredren receyued with great ioye gyuynge thankynges to our lorde/whiche had kepte them all these seuen yere fro many a peryll/and brought them home in saufete. To whome be gyuen honoure and glory worlde without ende. Amẽ. And soone after this holy mã saynt brandon wexed feble and seke/and had but lytell ioye of this worle/but euer after his ioye and mynde was in the ioyes of heuen. And in shorte tyme after he bepnge full of vertues departed out of this lyfe to euerlastynge lyfe/& was worshypfully buryed in a fayre abbaye whiche he hymselfe founded/where oure lorde shewed for this holy sayt many fayre myracles Wherfore let vs deuoutely praye to this holy saynt that he praye for vs to our lorde that he haue mercy on vs. To whome be gyuen laude honour and empyre worlde without ende. Amen.

¶ Here folowe the lyfe of saynt Erken wolde bysshoppe.

Saynt Erkē wolde was borne of noble lygnage his fad̄ was named offa/ & was kyng of eest englande/ & he hadde also a syster named alburgh/ whiche Erkenwolde and Alburgh were of righte perfyte lyfe/ and how be it y their fader was a paynym/ yet were these .ij. chyldren crysten/ & than whan Erkenwolde was in perfyte aege he went into relygyō/ & was made kyrste abbot of Chyrtheley/ where he lyued an holy lyfe/ and after he was made bysshop of Londō/ & his syster Alburgh was his true folower i good werkes/ & was a womā of relygyon/ & for her holy lyfe she was made the abbesse of berkynge. This holy man by y informacyon of saint Augustyn & Mellyte was enfourmed in y kayth/ in suche wyse y he vtterly forsoke the worlde/ & ordeyned & buylded .ij. monasteryes y one for hymselfe at chyrcheseye/ and another for his syster at Barkynge/ whiche after her baptysme was named Ethelburga. And saynt Erkenwolde counseyled his syster to flee worldely vanytees/ & so he dyd hymselfe/ & gaue hym in dyuyne cōtemplacyon/ & gaue gladly suche goodes as he had besyde them y he spende in his fundacyon & buyldynge of y sayd monasteryes to poore people and he chaunged his erthly herytage his worlde ly dygnyte & his great patrymonye into y herytage and lyuelode of holy chyrche for to haue his herytage in heuen/ & he dyde all his expenses/ for he was called to be bysshop of London. And y holy Theore archebysshop of cauterbury dyd do consecrate hym bysshop of London/ & his syster was set in Berkynge with other brygynes for to be alwaye occupyed in y seruyce of our lorde Jhesu cryst. And it happed on a tyme as y artyficers y buylded y monastery at Berkynge were ouer sene in taskynge the mesure of a pryncypall beme/ for it was to shorte & wolde not accorde to the place y it was ordeyned for/ wherfore they made moche sorowe. Than this holy man saynt Erkenwolde and his syster seynge this mysfortune toke y same beme bytwene theyr hādes & drewe it out suche wyse y it had sufficyent length & accorded vnto y propre place y it was ordeyned to/ whiche myracle was anone knowen openly to the people/ & at that tyme were none nonnes in Englande/ wherfore saynt Erkenwolde sende ouer sec for a deuoute relygyous womā named Hyldelyth to whō he betoke his syster for to be enformed in y relygyon/ as well in good maners & vertuous doctryne/ in whiche she profyted in suche wyse that she passed all her felawes in cōynge. And soone after she was made abbesse and chyef of all the monastery. And it happed soone after that y bysshop of Londō deyed/ whose name was cedda. And by consente of the kynge and all the people/ this holy man of god saynt Erkenwolde was bysshop of London/ and what someuer he taughte in worde he fulfylled in dede/ for he was perfyte in wysedome/ sokte and discrete in worde/ besy in prayer chaste of body/ and holy gyuen to goddes lore/ and was planted in the rote of charyte. And afterwarde whan he had suffered moche trybulacyon with many ghostly bataples/ he began to wexe syght seke. And than he commaunded to make redy his chayre that he myght go into the cyte and preche the worde of god. Wherfore it was kepte in custome longe tyme after of his dysciples and many other to touche hym and kysse hym/ and what someuer sekenesse that they hadde they were anone delyuered therof/ and were made partytely hole. In a daye of somer as the blessed saynt/ saynt Erkenwolde rode in his cha-

re for to preche the worde of god. It fortuned ỹ the one whele of the chare fyll of fro ỹ axtree/ & ỹ not withstãdynge the chare went ryght forthe wout faylynge whiche was agayne nature & reason/ & a fayre myracle for god guyded ỹ chare & it was merueyle to all thẽ ỹ sawe it. O mercyfull god aboue all thynge to whõ all brute beestes ben made meke & wylde thynges ben obedyent/thou vouchesauke to cal to thy mercy/thy blessed seruaũte to make hỹ partable of thy excellẽt ioye ỹ gyue vs grace by his prayer/whiche knewe by reuelacyon that his soule sholde be losed fro the body by temporall dethe to be preserued of all maner euyll & euer lastynge dethe. Whan this blessed saynt Erkẽwolde as god wolde came to Berkynge he fell in a great sekenesse/in whiche he ended his tẽporall lyfe & for somoche as he knewe it before he send for his seruauntes & suche as were drawynge to hym/& gaue to them holsome and swete lessons/& blessed thẽ with great deuocyon and ymonge theym he yelded up his spyryte to almyghty god/i whose passyge was felte a merueylous swete odour as the house had be full of swete bawme/ & whan the hygh channons of saynt Poules at london herde this/ & the monkes of chyrcheseye also/anone they came to this holy body for to haue it. And the nonnes sayd they ought to haue the body/bycause he deyed there. And also bycause he was theyr founder/& ỹ mõkes they sayde they ought rather to haue hỹ bycause he was bothe theyr abbot & founder. Than ỹ chaptre of Poules and the people sayd they stroue in vayne/for he sholde be brought to lõdon into his owne chyrche. Thus ther was great stryfe/& at ỹ last they of londõ toke up ỹ body & bare it towarde London And as they wente there fyll a great tempest & somoche water ỹ they myght not passe/but were constrayned to set downe the corps/and in al ỹ stormе ỹ tapers that were aboute the body were alwaye brennynge. And than the nonnes sayd ỹ god shewed well ỹ they of London ought not to haue hym/bycause of ỹ tempest/ and at last after many wordes ther was a clerke whiche had be longynge to saynt Erkenwolde & sawe this stryfe/& stode up & commaunded scylence & tolde ỹ people a great commendacyon of ỹ vertuous lyfe of this holy saynt/& sayd ỹ it was not honeste ne accordynge to mys entrete the holy body by violent handes/but let vs beseche almyghty god with good deuocyon & meke nesse of herte for to shewe to vs some tokẽ by reuelacyon in what place this holy body shall rest. And all the people consented therto & kneled downe & prayed deuoutly and as they were in prayer/they sawe ỹ the water dyuyded lyke as it dyd to Moyses in ỹ reed see/and to the chyldren of Israell goynge thrugh into deserte. In lyke wyse god gaue a drye pathe to ỹ people of Londõ for to cõuey this holy body thrugh the water to the cyte. And anone they toke up the body with great honoure and reuerence/& by one assent they bare it thrugh the pathe. The water standynge vpon euery syde/and the people not wetynge theyr fete. And so they came to Stratford and set downe the bere in a fayre mede full of floures/and anone after the weder began to were fayre and clere after the tempest/ & the tapers were made to brẽne without puttynge to fyre of ony mannes hande/& thus it pleased oure lorde for to multyply myracles to ỹ honour & worshyp of this holy saynt/wherfore ỹ people were full of ioye & gladnes/& gaue laude to almyghty god/and than they toke up the body and brought it to London to saynt Poules/ & as many seke folkes as touched his bere were made hole anone of all theyr sekenes by the merytes of the holy bysshop saynt Erkenwolde/& after they leyed & buryed ỹ body honourably in saynt Poules chyrche/where as our lorde hathe shewed many a fayre myracle/as in deliuerynge of

prysoners out of theyr prons sicke & lame men to theyr bodely strengthe/ & ymonge all other he hathe be a specyall protectour to ỹ sayd chyrche agaynst fyre/ where on a tyme the chyrche was brent/ & his shryne whiche was than but tree was saued thorugh his holy merytes/ in somoche that ỹ clothe ỹ laye vpon it was not perysshed. ¶ In other tyme whan a great fyre had brente a great parte of ỹ cyte/ and sholde haue entred vpon the chyrche/ saynt Erken wolde was sene on ỹ chyrche vs a baner fyghtynge agaynst the fyre/ & so saued and kepte his chyrche fro brennynge. Thā let vs praye to this holy saynt that he be a specyall aduocate for vs to almyghty god that we may be preserued frome all perylles of fyre and water/ and that he so gouerne vs betwene welthe and aduersyte in this present lyfe ỹ we beynge assoyled frome synne and vyces maye be brought vnto heuenly ioye. Where laude/ honour/ and glory be gyuen to to the blessed trynyte worlde without ende. Amen.

¶ Here folowethỹ lyfe of sayt Pastor abbot/ and fyrste of his name.

PAstor is sayd of fedynge bycause ỹ he fedeth his shepe/ & this holi mā Pastor fedde his shepe spyrytually/ & they were his bredren by spyrytuall wordes of doctryne & of maners holy of relygyon.

THe abbot Pastor was many yeres in great abstynence in deserte/ and tormented his flesshe longe tyme/ and he shyned in great holynes of relygyon/ and his moder desyred moche to se hym & his bredren & sawe on a daye ỹ he & his bredrē went to ỹ chyrche they sawe her/ & anone they fledde fro her & entred into theyr cell/ and shytte ỹ doore agaynst her/ & she came to the doore & sate there sore cryenge & weypynge. And than Pastor came to ỹ doore & sayd. What cryest thou here ỹolde womā & than she vnderstode the voyce of hym & she cryed lowder and sayd. I wolde se you my sones/ why sholde I not se you/ am I not your moder that bare you & gaue you souke/ and now am all hoore for aege. To whome her sone sayd/ whether wylte ỹ se vs in this worlde or in another. And than she sayd/ yf I se you not here shal I se you there/ & he sayde to her/ yf ỹ mayst suffre/ not for to se vs here wout doubte ỹ shalte se vs there/ whiche than departed ioyfully sayenge/ yf I shall se you there/ I wyll not se you here. And thā the Iudge wolde nedes se the abbot Pastor/ but he myght not. And than they toke his systers sone as thoughe he had be a malefactour/ & put hym in pryson and sayde. yf Pastor wyll come and praye for hym/ I shall delyuer hym and let hym go. And than the moder of the chylde came weppynge to the doore of Pastor/ & prayed hym to helpe her sone/ & whan she coude gette none answere of hym than she sayd to hym by great vyolēce/ yf thyne entrales ben harde as yron/ & haste no pyte of nothynge/ yet at the leest ought test thou to be moeued and haue pyte on thyne one blode/ whiche is my sone. And than saynt pastor send to her and sayde/ ỹ he hadde engendred no chylde. And than anone she departed for anger. And thanne sayd the Iudge/ at leest let hym cōmaūde by mouthe/ & I shall let hym go. And thā the abbot Pastor send hym worde that he sholde examyne the cause accordynge to ỹ lawe/ & yf he were worthy to deye/ let hym deye/ & yf not do as I shall let hym go/ he taught his bredren and sayd. For to kepe hym selfe to consyder and for to haue dyscrecyon ben werkes of the soule pouerte/ trybulacyon dyscrecyon ben werkes of solytary lyfe. It is wryten ỹ these thre men were Noe/ Iob/ & Danyell. Noe representeth ỹ persone ỹ polledeth. Iob them that ben troubled/ & Danyel them that ben dyscrete. And yf a monke hateth .iv. thynges he may be fre of this worlde/ & one of this

brederen asked hym what they were / and and he sayde fleshly couetyse and vayne glory / & he sayde. yf thou wylte synde rest in this worlde and in ỹ whiche is to come saye i euery case who am I / and deme no man. ¶ On a tyme whã a broder had offẽded of their congregacyon / the abbot by coũseyll of one that was solytary put hym out / whiche wepte as he hadde be in despayre. Thã the abbot Pastor made hym to be brought tofore hym whome he cõfortynge benyngely send hym to hym ỹ was solytarye sayenge. I herynge of ỹ desyre to se the labour therfore come to me / and whan he was come Pastor sayde to hym. There were two men / whiche their two seruaũtes were deed / and that one of thẽ lefte his owne and wente for to bewayle ỹ deed seruaunt of the other / and whan the solytary man herde hym / anone he vnderstode hym & wyste by his wordes what he mente and had compunccyon. ¶ There was a broder whiche was sore troubled & wolde leue his place bycause he had herde certayne wordes of an other broder ỹ they profyted not / & Pastor sayde he sholde not byleue tho wordes / for they were not true / he affyrmed agayne to hym that they were true / for a true broder had tolde hỹ so. To whome Pastor sayde / he is not true that sayd so to the / & he sayd. I haue sene it with myne eyen. Than he demaunded hym yf the festue is the festue / and a beme is a beme. And Pastor sayde / put in thyne herte all that / that ben in thy synnes / & thou shalte synde them lyke a beme and the small synnes of them ben lyke a festue. ¶ There was a broder hadde done a great synne beynge in wyll to do penaũce thre yere / and asked hym yf it were moche whiche sayd it is moche / and than he asked yf he wolde commaunde hym a yere / and he sayd it was moche. They ỹ stode by demaunded of fourty dayes / & he sayde it was moche / & he sayd to them. I trowe that yf a man repente hym with all his herte / and wyll retourne no more to his synne & dothe penaunce thre dayes oure lorde shall receyue hym to mercy and thã he was demaũded of ỹ worde that angred his broder wout cause / and he sayd of all ỹ euer thy broder greueth ỹ be not angry wỏ hym tyll ỹ he put out thy ryght eye / & yf thou be wrothe to hym otherwyse thou arte angry without cause / but yf ony wolde departe the fro god / than he wrothe wỏ hym / & yet he sayd forthermore / who so cõplayneth is no monke / who that holdeth malyce in his herte is no mõke / who that is wrothe is no monke / who dothe euyll for euyll is no monke / who ỹ is proude & full of wordes is no monke / who somer is beraply a monke is alwaye hũble / meke / full of charyte / and alwaye to haue tofore his eyen the drede of almyghty god in euery place that he synne not / & also he sayd / yf there ben thre todyger / of whome that one resteth well / and that other seke / and the thyrde serueth and mynystreth with pure wyll / these thre bẽ semblable as it were of one werke. There was one of his bredren / whiche cõplayned hym that he had many thoughtes and perysshed in them & he brought hym in the ayre and badde hỹ holde vp his lappe and take ỹ wynde / and he sayd I maye not / and that other sayde in lyke wyse / mayst thou not forbede thoughtes to entre into ỹ / but it is my parte to wstãde them. ¶ There was a broder that demaunded of hym / what he sholde do wỏ the heritage that was lefte hym / and he badde hym he sholde come agayne within thre dayes / and whan he came he sayde to hym / yf I saye to the / gyue them to the parentes or frendes / thou sholdest haue no mede therof / and yf I sayd gyue them to poore men / thou shall be sure / do what thou wylte / I haue no cause therof. This is in vitas patrum.

¶ Here begynneth the lyfe of saynt Johan the abbot.

IOhan abbot whan he had dwelled fourty yere i deserte with ephesyen than ephesyen demaũded how moche he had prokyted/ & than he sayd as longe as I haue be solytary/ ther was neuer sone ỹ sawe me etynge/ & Johã sayd ne me beynge wrothe this thynge lyke almost I kynde/ for whã Epiphane ỹ bysshop gaue flesshe to the abbot Hyllarye/ he sayd pardon me/ for sythe I toke this habyte/ I neuer ete flesshe ne fowle. To whõ ỹ bysshop sayd/ & syth I toke myne habyte I suffered neuer none to slepe that had ony thỹge agaynst me/ ne I ne slepte also as lõge as I was contrary to ony other. To whome Hylarye sayde. Fader forgyue it me/ for ỹ arte better than I. Johan wolde haue lyued lyke vnto angelles/ & entended alway to serue god woute ony other thynge doynge/ & he despoyled hym & was an hole weke in deserte/ and whan he was almost deed for hũgre & all stongen wt bees & waspes/ he retourned to ỹ doze of his broder & knocked/ & he asked who art ỹ/ & he sayd. I am Johan. And ỹ other sayd. Thou art not he/ for Johan is made an angell & is not ymonge men/ & Johan sayd/ truely I am he/ but for all ỹ he lefte hym there tyll on ỹ morowe & than he opened the doze to hym/ & sayd to hỹ/ yf ỹ be a man it is nede that ỹ labour agayne for to be fedde/ & yf ỹ be an angell/ wherfore delyuerest ỹ to entre herein. And Johã sayd/ o broder forgyue it me/ for I haue synned/ & whã he sholde dye his bredren prayed hym ỹ he wolde leue to them in stede of herytage a worde of helthe/ & that shorte/ & than he syghed and sayd. I dyd yet neuer myne owne wyl/ ne I neuer dyd thỹge to ony other/ but I dyde it fyrste myselfe. Hec in vitas patrum.

¶ Here folowyth the lyfe of saynt Moyses the abbot.

MOyses ỹ abbot sayd to a broder of his whiche demaunded of hym a sermon to whom he sayd. Syt styll in thy cell/ and it shall teche ỹ all thynge. There was an olde mã beynge sicke/ whiche wolde go into Egypte/ bycause he wolde not greue his bredren/ ỹ abbot Moyses sayde to hym. Go not thyder/ for yf ỹ go out thou shalt fall into fornycacyon/ & he was angry & sayd. My body is deed. Why sayest ỹ so. And whan he was gone/ it happed ỹ a mayde serued hym for deuocyõ/ & kepte hym in his malady/ & whan he was hole he defouled her/ and gate on her a chylde. And whan ỹ chylde was borne/ ỹ olde mã toke ỹ chylde in his armes and came on a daye of a great feest into ỹ chyrche of syte to a great multytude of people. And whã his bredren wepte he sayde. Lo se ye this chylde/ this is ỹ sone of inobedyence/ therfore be ware ye bredren/ for I haue done this in myne olde aege. I praye you pray for me. And thã he retourned into his cell & came agayne to his fyrst estate. ¶ And in lyke wyse as another olde man sayd to another. I am as a deed man/ & ỹ other sayd to hym. Truste neuer to thy selfe/ tyll thy soule yssue out of thy body. For yf thou saye ỹ thou arte deed/ neuertheless thyn enemy ỹ fende is not deed. ¶ There was a broder/ whiche had synned/ & was send by his bredren to ỹ abbot Moyses/ and he toke a basked full of grauell & came to thẽ and they demaunded hym what it was/ & he sayd these ben my synnes that renne after me/ & I se thẽ not/ & I am this day come to deme the synnes of a straunger. They herynge this spared theyr broder. ¶ A lyke thynge is redde of the abbot to fore hym/ for whan the bredren spake of a broder that was culpable/ he helde hym styll and spake not. And after toke a sacke full of grauell & bare it behynde hym the moost parte and a lytell tofore hym. And they demaunded hym what it was/ & he sayd the moost parte ben my synnes/ whiche I bere behynde me/ them I consyder not ne forowe for thẽ/ and this lytell that

I haue before me/ben ꝑ synnes of my bre
dren/whiche I cõsyder all daye & Iudge
thẽ/how be it I sholde alwaye bere myne
owne synnes tofore me & thynke on them
& praye to god for thẽ ꝑ he wolde forgyue
me theym. Whan the abbot Moyses was
made clerke and ꝑ bysshop had ordeyned
ꝑ office/he sayd to hym/now ꝑ arte made
all whyte/& Moyses sayd/withinforth or
without forthe. Than the bysshop wolde
prouc hym & sayd to his clerkes ꝑ whã he
sholde come to ꝑ awter/they sholde wrõg
fully put hym fro it & folowe hym/& here
what he wyll say. And anone they put hym
awaye & sayd to hym/go out ꝑ ethoppen/
& as he went out he sayd. They haue done
well to the foule wretche for to defoule &
do despyte to the/for syth thou arte no mã
what presumest thou to be ymonge ꝑ mẽ/
this dyd he saye to hymselfe. Hec in vitas
patrum.

Here foloweth the lyfe of saynt
Arsenye.

When Arsenye was yet mayster in
the palays of a prynce/he prayed
vnto god ꝑ he wolde adresse hym
vnto the waye of helthe/so ꝑ in a tyme he
herde a voyce ꝑ saye to hym. Arsenye flee
the cõpany of men & thou shalte be saued.
Than he went and toke vpon hym ꝑ lyfe
of a monke/& as he prayed there he herde
a voyce sayenge. Arsenye flee hens speke
not/& not rest the. It is redde in the same
place as to coueyte this rest/ꝑ there were
thre monkes newe made/& the fyrst of thẽ
chase for to brynge men ꝑ were at debate
& in dyscorde to reste & peas. The seconde
for to bysyte seke men/& the thyrde for to
reste in wyldernesse & in the delerte. The
fyrst man ꝑ laboured to set thẽ at accorde
that were at debate/coude not please all
mẽ/& was wery & greued and halfe ouer
come came to ꝑ seconde and founde hym
all mate and fallynge for werynesse/and
& myght not perfourme ꝑ he had empry
sed/& than by assent they two came to the
thyrde ꝑ was in delerte/& whan they had
tolde theyr trybulacyons to hym/he put
water in a cuppe and sayd. Loke & behol
de this water. And they sawe that it was
thycke and troubled/& soone after he said
Se it now how it is now fayre and clere/&
whan they loked therin/they sawe theyr
vysages therin/and than he sayd/who so
euer dwell ymõge ꝑ mẽ/he may not for ꝑ
multytude of people se his syñes/but whã
he resteth thã he maye se his synnes. And
on a tyme there was a man founde an o
ther in delerte etynge herbes and grasse
all naked as a beest/& he ranne after hym
and that other fledde/& he that folowed
sayd. Abyde and tary for I folowe the for
the loue of god/and that other sayd/I flee
fro ꝑ for goddes sake/and that other caste
awaye his mantell fro hym/and than he
taryed and sayd/bicause thou hast throw
en the matere of ꝑ worlde fro the I haue
abyde the. And than he asked of hym how
I shall be saued/and he answered & sayd.
Flee fro the cõpanye of men/and saye no
thynge. There was a noble lady/whi
che was olde came for to se the abbot Arse
nyen by deuocyon/& Theophyle ꝑ arche
bysshop prayed hym that he wolde suffre
that she myght se hym/but he wolde not
graunte hym in no wyse. And at the laste
she went vnto his cell and founde hym wi
out tofore his dore/and she fell downe to
his fete/and he toke her vp with great in
dygnacyon sayenge to her. yf thou wylte
se my face se. And she for great shame and
confusyon consydered not his vysage. To
whome he sayd. How durst thou presume
vpon the that arte a woman to make su
che a vyage/thou shalt now go to Rome &
saye to other women that thou haste sene
Arsenyen/and they shall also come for to
se me/and she sayde to hym yf god wyll
ꝑ I retourne to Rome/I shall neuer sye
re woman to come to ꝑ/but onely I pray

the ꝯ ꝯ praye for me/ & alwaye remembre me/ & he said to her. I pray to god ꝯ he put out of my herte ꝯ remẽbrauce of the. And whan she herde that/ she was moche angry/ & came into the cytee & began to trẽble & shake for sorowe in ꝯ feuers or axes/ & whan the archebysshoppe knewe it/ he went for to cõforte her/ & she sayd/ I deye for sorowe & heuynesse/ and the archebysshop sayd to her/ knowest thou not that I am a woman/ & the sende ouercometh holy men ofttyme by women. And therfore ꝯ olde man sayd to thẽ those wordes/ how be it he prayed alwaye for thy soule. And than ꝯ woman was conforted & was all hole & retourned home to her owne house.

¶ Also it is redde of another olde fader/ ꝯ whã his dyscyple sayd to hꝯ/ ꝯ arte waxen all olde fader/ lette vs go dwell nere to the worlde/ & he sayd lette vs go thyder where as no woman is/ and his dyscyple sayde. Where is ony place but ꝯ women bẽ therin/ saufte in deserte. To whome he sayde. Than bringe me into ꝯ deserte. ¶ There was another broder/ whiche whã he bare his moder ouer ꝯ water/ he wounde his handes in his mãtel. To whome she sayd wherfore hast thou couered thy handes so my sone. To whom he answered. The body of a woman is as fyre ꝯ brenneth/ and bycause the mynde of women sholde not come into my remẽbraunce therfore I do it. And Arsenye al ꝯ dayes of his lyfe whã he sate at the werke of his handes/ he had a lynnen clothe in his bosome for to dryue awaye ꝯ teres ꝯ ranne faste fro his eyen/ and all the nyghte he wolde not slepe/ and in the morynge whan he muste slepe for werinesse of nature/ he wolde say to slepe/ come wycked seruaũte/ & than wolde take a lytell slepe sytynge/ and wolde aryse anone and saye. It suffyseth to a monke yf he slepe an houre/ yf he be a fyghter agaynst vyces. Whan the fader of saynt Arsenye/ whiche was a great senatour and a fyght noble man sholde fynysshe his lyfe he lefte to Arsenye by his testamẽt moche heritage & one magystryen brought vnto hym the sayd testament/ & whan he had receyued it he wolde haue broken it. Thã ꝯ magystryen fell downe at his fete prayenge hꝯ ꝯ he wolde not do so/ for his heed than sholde he lese/ for it sholde be smyten of. To whome Arsenye sayd. I was deed tofore hym/ he therfore ꝯ is but now deed/ how maye ye make me his heyre/ & sende agayne the testament/ and wolde haue no thynge. On a tyme there came a voyce to hym & sayd. Come and I shall shewe to ꝯ the werkes of men/ and ladde hym into a certayne place & shewed to hym a man of Ethyope/ ꝯ is a blacke man ꝯ hewed wood and made a fardell so great that he myght not bere it/ and alwaye he hewed/ and put to the fardell/ and thus he dyd longe tyme And after he shewed to hym a man that drewe water of a lake/ and caste it into a systerne perced/ by whiche ꝯ water ranne agayne into the lake/ and he wolde fyll ꝯ cisterne & myght not. And after he shewed to hym a temple and a man on horse backe whiche bare a longe tree thwarde/ and wolde entre in to ꝯ temple/ and he myght not/ bycause the tree laye thwarte. Than he expowned hym this thynge and sayde He that bereth the tree is lyke the burthẽ of Justyce with pryde and wyll not meke hym/ therfore he abydeth without the realme of heuen. And he that hewed ꝯ wood is a man that is in synne/ & putteth none awaye by penaunce/ but putteth alwaye wyckednesse to wyckednesse. And he that draweth the water is a man ꝯ dothe good werkes here in this present worlde/ but bycause that his euyll werkes ben medled with theym/ he loseth his good werkes/ & whanne the euenlonge tyme of the saterdaye came/ on the sondaye he lefte all his werkes behynde hym/ and helde vp his handes to heuen tyll the sonne arose in the morynge of the sondaye tofore his face and soo abode all the nyght in prayers and

in orayſons. Et hec in vitas patrum.

Here foloweth the lyfe of saynt Agathon the abbot.

AGathon the abbot bare thre yere a ſtone in his mouth/tyl that he had lerned to kepe ſcylence and there was an other whiche entred into the congregacyon ỹ ſayd within hỹſelfe/ỹ & an aſſe ben of one kynde/for lyke as an aſſe is beten and ſpeketh not/& ſuffered wrõge wout anſwe rynge/ryght ſo doeſt ỹ/& another brodet was put fro ỹ table/& he anſwered nothỹge/& afterwarde he was aſked & he ſayde. I put i my herte ỹ I am lyke to an hoũde for whan he is chaſtyſed he gothe his way out/& it was demaũded of Agathõ/ what vertue was more than laboure. And he anſwered/I trowe there be no laboure ſo great as to praye to god/for the kende laboureth alway to breke his prayer and in other labours a man hathe ſome reſte & he that prayeth hath alway nede of great ſtryfe. A brodet demaunded of Agathon how he ought to dwell with his bredren/ to whome he ſayd. Lyke as the fyrſte day & take on the no truſt/but ſufferaunce for ſufferaunce is not worſe thã truſte/for ſuf feraunce is moder of all pallyons/& than kepe ỹ fro yre/for yf ỹ yrous reyſed deed men/it ſholde not pleaſe god ne none other for his yre. Ther was a brodet ỹ was angry ſayd to hymſelfe. yf I were alone I ſholde not be ſo ſoone be angri. On a tyme as he fylled a potte wt water/& he poured it out agayne/& he fylled it ỹ ſeconde tyme & powred it out alwaye/& than he was ſo moeued for auger ỹ he brake ỹ potte & thã he aduyſed hymſelfe & knewe ỹ he was de ceyued of ỹ deuyll of wrothe & of yre & ſayd I am alone & yet I am ouercome by wra the/& therfore I ſhall retourne to my con gregacyon/for ouer all is labour & ouer al is pacyence & nede of ỹ helpe of god. And two other bredren were contrary/whiche had longe conuerſed togyder & myght not be moeued to wrathe/and on a tyme ỹ one ſayd to ỹ other/let vs make contencyons to gyder/lyke as mẽ of ỹ worlde do/& that other ſayd. I wote not how contencyon is made/& that other ſayde I ſhall ſaye this ſacke in the myddle bytwene vs/& I ſhal ſaye it is myne/& thou ſhalt ſaye it is not ſo/but it is myne/& thus ſhall the ſtryfe be made/& than ỹ one layde the ſacke ſo/and ſayd it is myne/& that other ſayde naye/ but it is myne/& ỹ other ſayd than/thyne be it/take it & go thy waye/thus they de parted & coude not ſtryue togider. The ab bot Agathon was wyſe to vnderſtãde not ſlowe to labour/ſcarce in meet & clothỹge & ſayd he had neuer ſlepte at his wyll/ha uynge in my herde ony ſorowe agaynſt o ny other/or ony other agaynſt me. Whan Agathon ſholde deye he helde hỹ thre day es without moeuynge/holdynge alwaye his eyen open to heuen. And whan his bre dren rored or ſtyred hym he ſayd. I am to fore the Judgment of god. And they ſayd why doubteſt thou. And he ſayd. I haue laboured with all the vertue ỹ I myghte kepe the cõmaundementes of god/but I am a mã/& I wote not yf my werkes ſhal pleaſe our lorde. And they ſayd/truſteſt ỹ not in the werke whiche thou haſte done for god. And he ſayd. I ſhall not preſume tyll I come tofore hỹ/for ỹ Judgemẽtes of god bẽ otherwyſe thã ỹ iudgemẽtes of men. And whã they wolde haue yet aſked hym ſome thynge he ſayd ſhewe to me cha ryte/& ſpeke no more to me/for I am occu pyed. And whan he had ſayd this/he yel ded vp his ſpyryte with ioye/& they ſawe oure lorde and his angelles receyuynge his ſpyryte/and ſalewynge lyke as a man ſaleweth his frendes. All this is wryten in vitas patrum.

Here foloweth the lyfe of saynt Balaam the heremyte.

BAlaam of whome Iaynt Johan damalcene made the hyſtorye with grete dylygence/in whome dyuyne grace ſo wrought ỹ he conuerted to the faythe Iaynt Joſaphat/& thã all ynde was full of cryſten people & of monkes. There aroſe a puyſſaunt kynge/whiche was named Inemyr/whiche made great perſecucion to cryſten men/& ſpecyally to monkes/& it happed ſo ỹ one whiche was frende of the kynge & chyef in ỹ palays by ỹ inſpyracyon of dyuyne grace he lefte the hall royall for to entre into the order of monkes. And whan the kynge herde ſaye that he was cryſten he was wood for anger/& dyde do feche hym thorugh euery deſerte tyll ỹ he was founde wt great peyne/& than he was brought tofore hym. And whan he ſawe hym in a byle cote & moche lene for hũgre whiche was wont to be couered with pre-cyous clothynge & haboũded in moche ry-chelle & ſayd to hym. O ỹ foole & out of thy mynde/why haſt ỹ chaunged thy honour into bylany & arte made ỹ player of chyl-dren. And he ſayd tõ hym/yf ỹ wylte here of my reaſon put fro ỹ thyn enemies. Thã ỹ kynge demaunded hym who were his enemyes/& he ſayd to hym/yre & couetyſe for they empeſſhe & let ỹ ỹ truth maye not be ſene/ne to allay prudence & equyte. To whom the kynge ſayd. Let it be as ỹ ſayſt & that other ſayd fooles deſpyſe the thyn-ges ỹ ben/lyke as they were not/and he ỹ hathe not the taſt of thynges that ben/he ſhall not vſe the ſwetenes of them/& may not lerne the truthe of them ỹ bẽ not. And whan he had ſhewed many thynges of ỹ myſtery of the incarnacyon/ỹ kynge ſayd to hym yf I had not promyſed the at ỹ be gynnynge that I ſholde put away yre fro my counſeyll I ſholde caſte thy body into the fyre. Go thy waye and flee fro my eyen ỹ I ſe the no more/and ỹ I now dyſtreſſe the not/& anone the man of god went his way all heueli/bycauſe he had not ſuffered martyrdome. Thus than in this meane whyle it happed ỹ the kynge whiche had no chylde/there was a fayre ſone borne of his wyfe/and was called Joſaphat/and than the kynge aſſembled a ryght fayre cõ-pany of people for to make ſacrifice to his goddes for the natyuyte of his ſone/& alſo aſſembled.lv.aſtronomyens/of whome he enquyred what ſholde befall of his ſone And they ſayde to hym that he ſholde be great in power & in ryches/& one more wyſe than another ſayd. Syr this chylde that is borne ſhall not be in reygne/but he ſhall be in another moche better withoute cõparyſon & knowe thou that I ſuppoſe that he ſhalbe of cryſten relygyon/whiche thou perſecuteſt/& that ſayd he not of hym-ſelfe/but he ſayde it by inſpyracyon of god And whan the kynge herde ỹ/he doubted moche & dyd do make without the cytee a ryght noble palays/& therin ſette he his ſone for to dwell & abyde/& ſet ryght fayre yongelynges/& commaũded them ỹ they ſholde not ſpeke to hym of dethe ne of olde eage/ne of ſekenes/ne of pouerte/ne of no thynge ỹ may gyue hym ony cauſe of he-uynelle/but ſay to hym all thynges ỹ ben ioyous/ſo ỹ his mynde may be eſpyred wt gladnelle/& that he thynke on nothynge to come. And anone as one of his ſeruaun-tes were ſeke. The kynge cõmaunded for to take them awaye/& ſet another hole in his ſtede & cõmaũded ỹ no mẽcyon ſholde be made to hym of Jheſu cryſte. ¶ In ỹ tyme was with the kynge a man whiche was ſecretely cryſtened/and was chyef y-monge all ỹ noble pryces of ỹ kynge. And as he went on a tyme to hunte wt ỹ kynge he founde a poore mã lyenge on ỹ groũde whiche was hurte on ỹ fote of a beſt/whi-che prayed that he wolde receyue hym/& that he myght of hym be holpen by ſome meane. And the knyght ſayde. I ſhall re-ceyue ỹ gladly/but I wote not how that thou mayſte do ony profyte/and he ſayde to hym I am a leche of wordes/and yf o-ny be hurte by wordes/I can well gyue

hym a medycyne. And ꝑ knyght set it at nought al ꝑ he sayd/but he receyued hym onely for goddes sake/and heled hꝭ. And than some ꝑynces enuyous & malycyous sawe that this ꝑynce was so great & gracyous with the kynge accused hym to the kynge/& sayd ꝑ he was not onely tourned to the crysten fayth/but enforced to withdrawe fro hym his realme/& that he moeued and doyeyned ꝑ company & coũseyled them therto. And yf thou wylte knowe it sayd they/than call hym secretely & saye to hym ꝑ this lyfe is soone done & therfore ꝑ wyll leue ꝑ glorye of the worlde & of this realme/& askyme that thou wylte take the habyte of monkes whome thou hast so persecuted by Ignorawnce/and after ꝑ shalt se what he shall answere. And whan the kynge had done all ꝑ they had sayde. The knyght that knewe nothynge of the treason began to wepe/& prayed moche ꝑ coũseyll of the kynge/& remẽbred hym of the vanyte of ꝑ worlde/& coũseyled hym to do it as soone as he myght. And whã ꝑ kynge herde hym saye so he supposed that it had ben true ꝑ the other had sayd to hym/how be it he sayd nothynge. And than he vnderstode and apperceyued ꝑ the kynge had taken his wordes in euyll & went & tolde all this vnto the leche of wordes all by ꝑdre. And he sayd to hym/knowe thou for truthe that the kynge fereth that thou wylte assayle his realme/aryse thou to morowe and shawe thy herre/and vnwasshe thy beslymentes/and clothe ꝑ in a herre in maner of a monke/and go erly to the kynge/whã he shall demaunde the what thou meneste Thou shalte answere. Myn lorde kynge I am redyte to folowe the. For yf the waye by whiche thou desyrest to go be harde/yet I herwith shall be the lyghter to ꝑ. And lyke as thou hast hadde me in prosperyte/so shalt thou haue me in aduersyte. I am redy/wherfore tarryest thou/And whan he hadde this done and sayd by order. The kynge was abasshed and reuyued ꝑ. saw men/and dyde hym more honoure than he dyde before. And after this the kynges sone that was nourysshed in the palays came to aege and greue/and was playnly taught all wysedome. And he merueyled wherfore his fader hadde so enclyned hym & called one of his seruauntes/whiche was moost famyler with hym secretly. And demaunded hym of this thynge/and sayd to hym ꝑ he was in great heuynesse that he myght not go out/and that his meet ne drynke sauoured hym not ne dyd hym no good. And whã his fader herde this he was ful of sorowe/and anone he lete to make redy horses/and ioyfull felawshyp to accompany hꝭ in suche wyse that nothynge dyshoneste sholde happẽ to hym ¶ And on a tyme thus as ꝑ kynges sone wente he mette a meselle and a blynde mã. And whan he sawe them he was abasshed and enquyred what them eyled. And his seruauntes sayden. These ben passyõs ꝑ comen. And he demaũded yf tho passyons come to all men. And they sayd naye. Thã sayd he. Ben they knowen whiche men shall suffre these passyons without dyffynycyon. And they answered. Who is he ꝑ maye knowe the aduentures of men/and he began to be moche angryshous for ꝑ inculcomable thynge therof. And another tyme he founde a man moche aeged/whiche hadde his chere chaunced/his tethe fallen/and he was all crokked for aege/wherof he was abasshed and saide he desyred to knowe the myracle of this bysyon. And whan he knewe that this was bycause he hadde lyued many yeres. And than he demaunded what sholde be the ende/& they sayd dethe. And he than sayde. Is than the dethe the ende of all men/or of some. And they sayde for certayne that all men muste deye. And whan that he knewe that all sholde dye/he demaũded them in how many yeres that sholde happen. And they sayden olde aegede foure score yere/or an hondred/and after that aege ꝑ dethe folad

weth. And this yonge man remembred ofte in his herte these thynkes/ & was in great dyscõforte/ but he shewed hȳ moche glad to fore his fader/ & he desyred moche to be enformed & taught in the thynges. And than there was a monke of perfyte lyfe & good oppynyon ỳ dwelled in ỳ deserte of ỳ lande of Sennaar named Balaam. And this monke knewe by ỳ holy ghoste what was done about this kynges sone & toke ỳ habyte of a marchaunt/ and came vnto the cyte & spake to ỳ greatest gouernoure of ỳ kynges sone/ and sayd to hym. I am a marchaũte & haue a precyous stone to sell whiche gyueth syght to blynde men/ & he kynge to deef men/ it maketh ỳ dombe to speke/ & gyueth wysedome to fooles. And therfore bryng me to ỳ kynges sone/ and I shall delyuer it to hym. To whome he sayd. Thou semest a man of prudente nature/ but thy wordes accorde not to wysedome. Neuertheless yf I had knowlege of that stone/ shewe it to me yf it be suche as thou sayest/ and so proued ỳ shalt haue right great honour of ỳ kynges sone. To whome Balaam sayd/ my stone hathe suche vertue ỳ he ỳ seeth it & hath none hole syght/ & kepeth not entyre chastyte yf he happely salue it/ the vertues vysyble that he hathe he sholde lese it/ and I that am a physycyen se well ỳ ỳ haste not thy syght hole/ but I vnderstãde ỳ the kynges sone is chast & hath right sayre eyen and hole. And than the man sayde yf it be so shewe it not to me/ for myne eyen ben not hole/ & am foule of synne. And Balaã sayd. This thynge appertayneth to ỳ kynges sone/ & therfore bryng me to hym anone. And a ne tolde this to ỳ kynges sone/ & broughte hym anone in. And he receyued hȳ honorably. And than Balaam sayde vnto hym/ ỳ haste done well. For ỳ haste not take hede of my ymaginacyons that appereth without forth. But than he sette done hyde vnto a noble kynge whiche whan he rode was in his chayre clad̃e with clothes of golde & mete with poore mẽ whiche were clothed with torne clothes. And anone he sprange out of his chayre and fell downe to theyr fete and worshypped them/ and after arose & kyssed them/ and his barons toke thys vp/ and were aferde to repreue hym therof/ but they said to his broder how ỳ kynge had done thynge agaynst his royall maieste/ and his broder repreued hym therof And the kynge had suche a custome that whan one sholde be delyuered to ỳ dethe the kynge sholde sende his cryer with his trompe that was ordeyned therto. And on ỳ euen he sende ỳ cryer w̃ the trompe tofore his broders gate/ & made to sowne the trompe. And whan ỳ kynges broder herde this/ he was i despayre of sauynge of his lyfe/ & coude not slepe all ỳ nyght/ & made his testament. And on the morowe erly he cladde hym in blacke/ & came wepynge with his wyfe & chyldren to ỳ kynges palays/ & ỳ kynge made hym to come tofore hym and sayd to hym. A foole arte thou/ yf thou hast herde the messanger of thy broder/ to whome thou knowest well ỳ hast not trespaced/ & doubtest so moche. How ought not I doubte ỳ messãgers of our lorde/ agaynst whome I haue so ofte synned/ whiche sygnyfyed vnto me more clerely ỳ dethe than the trompe/ & shewed to me horryble compynge of ỳ Judge. And after this he dyd do make foure chestes/ & dyd do couer two of them with golde w̃ outforth/ and dyd do fyl them with bones of dede mennes & of fythe. And the other two he dyd do pynche/ and dyde fyll them with precyous stones and ryche gemmes And after this the kynge dyde do call his great barons bycause he knewe well that they complayned of hym to his broder/ & dyd do sette these foure chestes tofore the and departyed of the whiche were moost precyous. And they sayd that the two ỳ were gylte were moost of value. Than the kynge commaunded that they sholde be opened. And anone a grete fyre yssue

ed out of them. And the kynge sayde/ they
be lyke the that be clothed with precyous
vestymentes/ & ben full within forthe of or
dure & synne. And after he made open the
other/ and there yssued out a merueylous
swete odour. And after the kynge sayde.
These ben semblable to the poore man ỹ
I met & honoured. For thoughe they ben
clad in foule vestymentes/ yet shyne they
wtforth with good odour & of good ver-
tues. And ye take no hede but ỹ wtforth
and consyder not what is within. And ỹ
hast done to me lyke as that kynge dyd/
for thou hast well receyued me. And after
this blessed saynt Balaam began to tell to
hym a longe sermon of the creacyon of the
worlde and of the daye of Judgement/ &
of the rewarde of good and euyll/ and be-
gan strōgely to blame them ỹ worshyppe
ydolles/ & tolde to hym of theyr foly suche
an ensample as foloweth sayenge. That
an archer toke a lytell byrde called a nygh
tyngall. And whan he wolde haue slayne
this nyghtyngale there was a voyce gy-
uen to the nyghtyngal whiche sayd. O ỹ
man what shall it auayle to the yf ỹ slee
me. Thou mayst not fyll thy bely w̄ me/
but and yf thou wylte lete me go/ I shall
teche the thre wysedomes/ that yf ỹ kepe
thē dylygētly thou mayst haue great pro-
fyte therby. Than he was abasshed of his
wordes/ and promysed that he wolde let
hym go/ yf he wolde tell hym this wyse-
dome. Than the byrde sayd to hym. Stu
dy neuer to take a thynge ỹ thou mayste
not take/ & of thynge lost whiche may not
be recouered forowe neuer therfore/ ne by
leue neuer thōge that is incredyble/ kepe
well these thre thynges and thou shalt do
well. And than he lete go the byrde as he
had promysed. And thā the nyghtyngale
fleynge in the ayre sayd to hym. Alas thou
wretched and folysshe man thou hast had
euyll cōseyll/ for thou hast loste this daye
a great tr̄chelle & treloure/ for I haue in
my bowelles a precious Margarete/ whi-
che is greater than the egge of an ostryche
and whā he herde ỹ/ he was moche wroth
& forowed sore bycause he had lette her go
& enforced hym all that he coude to take
her agayne sayenge. Come agayne to my
hous & I shall shewe to the all humanyte
and gyue to the all that shall nede ỹ. And
after shall let ỹ go honourably wher as ỹ
wylte. Than sayd ỹ nyghtyngale to hym
Now I knowe well that thou arte a foole
for thou hast no profyte in ỹ wysedomes
that I haue sayde to the/ for ỹ arte rygh
forowfull for me whome thou haste loste/
whiche am irrecuperable/ & yet thou we-
nest to take me/ where ỹ mayste not come
so hyghe as I am. And forthermore thou
byleuest to be in me a precyous stone more
than ỹ egge of the ostroytche whan all my
body maye not attayne to ỹ greanesse of
suche an egge. And in lykewyse ben ỹ fo-
les that adoure & trust in ydolles/ for they
worshyp that whiche they haue made/ &
call them whome they haue made kepers
of them. And after he began to dyspute a-
gaynst the fallace of ỹ fallace of the worlde
and delyte and vanyte therof/ & brought
forthe many ensamples and sayde. They
that desyre the delytes corporall/ and suf-
fre the soules dye for hunger ben lyke to a
man that fledde tofore an vnycorne that
she sholde not deuoure hym/ & in fleynge
he fell in a great pytte/ & as he fel he caught
a braūche of a tree with his hande/ & sette
his fete vpon a slydynge place/ & than two
myse that one whyte and ỹ other blacke/
whiche without ceasynge gnewe ỹ rote of
the tre/ and had almoost gnawen it yson-
dre/ and he sawe in the botome of this pyt
an horryble dragon castynge fyre/ and had
his mouthe open and desyred to deuoure
hym vpō ỹ slydynge place whiche on his
fote stode/ he sawe the heedes of foure ser-
pentes/ whiche yssued there. And than he
lyfte vp his eyen and sawe a lytell hony ỹ
hanged in the bowes of the tree/ and for-
gate the peryll that he was in/ & gaue hy

all to ỹ ſwetenes of that lytell hony. The vnycorne is the fygure of dethe / whiche continually foloweth the man / & deſyreth to take hym. The pytte is ỹ worlde / whiche is full of all wyckednelle. The tree is the lyfe of euery man / whiche by the two myſe that ben the daye and nyght / and ỹ houres therof Incellauntly ben waſted and approched to ỹ cuttynge or gnawynge a ſonder. The place where the four ſerpentes were / is the body ordeyned by the foure elementes / by whiche the ioynture of the membres is corrupte in bodyes dyſordynate. The horryble dragon is ỹ mouthe of hell / whiche deſyreth to deuoure all creatures. The ſwetenes of the hony in ỹ bowes of the tree / is the falſe decepuable delectacyon of the worlde / by whiche the mā is decepued / ſo that he taketh no hede of ỹ peryll that he is in / and yet he ſayd ỹ they that loue the worlde bē ſemblable to a man that hadde thre frendes / of whiche he loued the fyrſte almoche as hymſelfe / and he loued the ſeconde laſſe thā hymſelfe / and loued ỹ thyrde a lytell or nought / & it happed ſo that this man was in grete peryll of his lyfe / and was ſomoned to fore the kynge. Thā he ranne to his fyrſt frende and demaunded of hym his helpe / and tolde to hym how he had alwaye lo ued hȳ. To whom he ſayd. I haue other frendes with whome I muſt be this day and I wote not who thou arte / therfore I may not helpe ỹ / yet neuertheleſſe I ſhall gyue to ỹ two ſloppes / with whiche thou mayſt couer the. And than he went away moche ſorowfull / and wente to that other frende / & requyred alſo his ayde. And he ſayd to hym. I maye not attende to go wȳ ỹ to this debate / for I haue great charge but I ſhall felawſhyppe ỹ vnto the gate of the palays / and than I ſhall retourne agayne & do myn owne nedes. And than he beynge heuy / and as deſpayred wente to ỹ thyrde frende and ſayd to hym I haue no reaſon to ſpeke to the / ne I haue not loued ỹ as I ought / but I am in trybulacyon and with oute frendes. And I praye the that ỹ wylt helpe me. And ỹ other anſwered with gladde chere & ſayde / certes I confeſſe to be thy dere frende / and haue not forgotē the lytell benefayte that thou haſt done to me / & I ſhall go ryght gladly wȳ the tofore ỹ kynge / for to ſe what ſhal be demaunded of the / and ſhall praye the kynge for ỹ. The fyrſt frende is poſſeſſyon of rycheſſe / for whiche man putteth hym in many perylles / & whan ỹ deth cometh he hath no more of it / but a cloth for to wynde hym in for to be buryed. The ſeconde frende is his ſones / his wyfe and kynne whiche go wȳ hym to his graue / & anone retourne to entende to theyr owne nedes. The thyrde frende is fayth hope / & charyte & other good werkes / whiche we haue done ỹ whan we yſſue out of our bodyes they may well go tofore vs & pray god for vs. And they may well delyuer vs fro the deuylles our enemyes. And yet he ſayd accordynge to this ỹ in a certayn cyte is accuſtome ỹ they of ỹ cyte ſhall cheſe euery yere a ſtraūge man & vnknowen for to be knowen for to be theyr prynce / & they ſhal gyue hym puyſſaūce to do what ſomeuer he wyll / and gouerne ỹ countre withoute ony other cōſtitucyō. And he beynge thus in great delyces / and wenynge euer to cōtynue / ſodaynly they of ỹ cyte ſholde aryſe agaynſt hym / & ledde hym naked thorowe ỹ cyte / and after ſende hym into an yle to exyle / and there he ſholde fynde neyther meet ne clothe / but ſholde be cōſtrayned to be perylſhed for hungre and colde.

¶ And after that they wolde enhaūce another to ỹ kyngdome / and thus they dyd longe. At the laſte they toke one whiche knewe theyr cuſtome / & he ſend tofore hȳ into that yle a great treſoure woute nombre durynge all his yere. And whā his yere was accōpyſſhed & paſſed he was put out & put to exyle lyke ỹ other. And where as ỹ other that hadde ben tofore hym

perylshed for colde thurst & honger/ he ha bouded in great rychesses & delyces. And this cyte is the worlde/ and the cytezeyns ben ỹ prynces of derkenesse/ whiche tede vs w̄ false delectacyon of the worlde. And than ỹ deth cometh whan we take no hede. And that we ben sent in exyle to ỹ place of derkenesse/ and the rychesse that ben tofore sent/ ben done by ỹ handes of poore men. And whan ỹ blessed laynt Balaam had parfytely taught the kynges sone/ & wolde leue his fader for to folowe hym/ balaam sayd to hym yf ỹ wylt do thus thou shalt be semblable to a ponge man ỹ whā he shold haue wedded a noble wyfe/ he for soke her and fledde awaye/ and came into a place where as he sawe a virgyn doughter of an olde poore man that laboured & prayed god with her mouth/ to whom he sayd. What is that ỹ doest doughter ỹ art so poore & alwaye thou thankest god lyke as ỹ haddest receyued great thynges of hym. To whome she sayd/ lyke as a lytell medycyne ofte delyvereth a great lāguor & peyne/ ryght so for to gyue to god thankynges alwaye of a lytel gyfte/ is made a gyuer of great gyftes for ỹ thynges ỹ bē woutforth bē not oures & therfore I haue receyued great gyftes of god/ for he hath made me lyke to his ymage/ for he hathe gyuen to me vnderstādynge/ he hath called me to his glorye/ & hath opened to me ỹ gate of his kyngdome/ & therfore for these gyftes it is syttynge to me to gyue hym prayslynge. This ponge man seynge her prudence axed of her fader to haue her to wyfe. To whom ỹ fader said. Thou mayst not haue my doughter/ for ỹ art ỹ sone of ryche & noble kynne/ & I am but a poore man. But whan he so sore delyred her/ the olde man sayd to hȳ. I may not gyue her to ỹ/ sythe thou wylte lede her home into the hous of thy fader/ for she is myn onely doughter & I haue no mo. And he sayde. I shal dwell with the & shall accorde with the in all thynges. And than he dyd of his precyous vestymentes/ and dyd on hym the abyte of an olde man/ and so dwellynge with hym toke her vnto his wyfe. And whan ỹ olde man had longe preued hym he ladde hym into his chambre & shewed to hym great plente of rychesses more thā euer he hadde/ and gaue to hym all. And than Josaphat sayd to hym. This narracyon toucheth me couenably and I trowe thou hast this sayd for me/ now say to me fader how many yere arte thou olde/ and where conuersest ỹ/ for fro the I wyll neuer departe. To whom Balaam sayd. I haue dwelled. xlv. yere in ỹ deserte of the lande of Sennaar. To whom Josaphat sayd. Thou semest better to be thre score & ten yere. And he sayde yf ỹ demaundest all ỹ yeres of my natyvyte/ thou hast well estymed them/ but I accounte not ỹ nombre of my lyfe them specyally that I haue despended in vanyte of the worlde. For I was than deed towarde almyghty god/ & I nombre not the yeres of dethe with the yeres of lyfe. And whan Josaphat wolde haue folowed hym into ỹ deserte Balaam sayd to hym/ yf thou do so/ I shall not haue thy companye/ and I hall be than the auctour of persecucyon of my brethren/ but whan thou seest tyme couenable ỹ shalte come to me. And than balaam baptysed ỹ kynges sone/ and enforced hym well in ỹ fayth/ & after retourned into his cell/ and a lytell whyle after the kynge herde say ỹ his sone was crystened/ wherfore he was moche sorowfull. And one ỹ was his frende named Arachys reconforted hym and sayd. Syr kynge I knowe ryght well an olde heremyte ỹ resembleth moche Balaam/ and he is of oure secte/ he shall fayne hym as he were Balaam/ & defende fyrst the fayth of crysten men/ & after shall leue and retourne to it/ and thus your sone shall retourne to you. And thā the kynge wente into the deserte as it were to seche Balaam and toke this heremyte and fayned ỹ he had taken Balaam/ & whan the

kynges sone herde saye ꝑ Balaam was taken he wepte bytterly. But afterwarde he knewe by reuelacyon dyuyne ꝑ it was not he. Than ꝑ kynge wente to his sone & sayd to hym. Thou hast put me in great heuynesse/ ꝑ haste dyshonoured myn olde aege/ ꝑ hast derked the lyght of myn eyen sone why haste ꝑ done so/ thou hast forsaken ꝑ honoure and worshyppe of my goddes. And he answered to hꝑ. I haue fled ꝑ derkenesses and obscurytes and am come me to the lyght/ I haue fledde errour and ignorauñce and knewe trouth/ and therfore thou trauaylest ꝑ for nought/ for thou mayst neuer wdrawe me fro Jhesu cryst/ for lyke as it is impossyble to ꝑ to touche ꝑ heuyn w̄ thy hande/ or for to dyre ꝑ grete see. Soo it is to the for to chaunge me. Than the fader sayd. who is cause therof but my selfe that soo gloryously haue doo nourysshe more my sone/ for whiche cause thyn euyl wyl hath made ꝑ wood agaynst me/ and it is well ryght/ for ꝑ great astronomyens in thy natyuyte sayd thou sholdest be proude and dysobydyent to thy parentes/ but and ꝑ now wylt not obeye me thou shalt no more be my sone/ and I shal be thyn enemye for a fader/ and shall do to ꝑ that I neuer dyd to myn enemyes. To whome Josaphat sayd. Fader wherfore art ꝑ angry/ bycause I am made a partyner of good thꝑges what fader was euer sorowfull in the prosperyte of his sone/ I shall no more call the fader/ but yf thou be contrarye vnto me I shall flee ꝑ as a serpent. Than ꝑ kynge departed frome hym in great angre/ and sayde to Arache his frende al the hardenes of his sone/ and he gaue counsayll to ꝑ kynge that he sholde gyue hym no sharpe wordes/ for a chylde is better refourmed by fayre & swete wordes/ ꝑ daye folowynge the kynge came to his sone & began to clyppe embrace & kysse hym/ & sayd to him/ Oy ryght swete sone honoure thou myn olde aege. Sone drede thy fader/ knowest thou not well that it is good to obeye thy fader & make hym glad And for to do contrarye it is synne/ & they that angre them synne euyll. To whome Josaphat sayde. There is tyme to loue & tyme to hate/ tyme of peas/ and tyme of batayll/ & we ought in no wyse loue them ne obeye to thē that wolde put vs awaye fro almyghty god/ be it fader or moder. And whā his fader sawe his stedfastnesse he sayd to hym. Sythe I se thy folye and wylt not obbeye to me/ come and we shall knowe ꝑ trouth/ for balaam whiche hath decepued ꝑ is bounden in my pryson/ and let vs assemble our people with Balaam. And I shall sende for all ꝑ Galylees that they maye saufely come with out drede & dyspute/ & yf that ye with your Balaam ouercome vs/ we shal byleue and obeye to you/ and yf we ouercome you/ ye shal consent to vs/ and this pleaseth well to ꝑ kynge & to Josaphat. And whan they hadde ordeyned that he that named hꝑ Balaam sholde fyrst defende ꝑ fayth of Jhesu cryst and suffer hym after to be ouercomen/ & so were al assembled. Thā Josaphat tourned hꝑ towarde Nachor/ whiche fayned hym to be Balaam & sayd. Balaam thou knowest well how thou hast taught me/ & yf thou defende ꝑ faythe that I haue lerned of ꝑ/ I shall abyde in thy doctryne to the ende of my lyfe/ and yf thou be ouercomen I shall auenge me anone on ꝑ myne Iniurye/ and shall plucke out the tongue out of thyn heed with myn handes/ & gyue it to dogges to ꝑ ende that thou be not so hardy to put a kynges sone in errour/ & whā Nachor herde that/ he was in great fere and sawe well yf he sayd contrarye he were but deed & that he was taken in his owne snare. And than he aduysed ꝑ it were better to take and holde w̄ the sone thā with the fader for to eschewe the peryll of dethe. For ꝑ kynge hadde sayd to hym to forne them all/ ꝑ he sholde defende ꝑ faythe hardely and without drede. Thā one of ꝑ maysters sayd to hym. Thou art balaam

whiche hath deceyued ỹ sone of the kynge And he sayd / I am balaam whiche haue not put ỹ kynges sone in ony errour / but I haue brought hym out of errour. And thā ỹ mayster sayd to hym. Ryght noble and merueylous men haue worshypped oure goddes / how dareste thou thā adresse ỹ agaynst them. And he answered. They of caldee / of egypte / & of grece haue erred / and sayd ỹ the creatures were goddes / & the calldees supposed ỹ the elemētes had bē goddes / whiche were created to ỹ profyte of men / And ỹ grekes supposed that cursed men and tyrauntes hadde bē goddes / as saturne / whom they sayd ete his sone / & Iuppyter whiche as they say ghelded his fader / & threwe his membres into the see / wherof Grewe Uenus and Iuppyter to ỹ kynge of the other goddes / bycause he transtourmed ofte hymselfe in lykenesse of a beest for to accōplysshe his aduoultery. And also they saye ỹ Uenus is goddesse of aduoultery / & somtyme mars is her husbande / & somtyme Adonydes. The Egypcyens worshyppe the beestes / ỹ is to wete a shepe / a calue / a swyne / or suche other. And the crysten men worshyp the sone of ỹ ryght hyghe kynge / that descended fro heuē and toke nature humayne. And than Nachor began clerely to dekende the lawe of crysten men / and garnysshed hym with many reasons / so that the maysters were all abasshed / and wyst not what to answere. And thā Iosaphat had great ioye of that / whiche oure lorde had defended ỹ trouthe by hym that was enemye of trouth. And thā ỹ kynge was full of woodenesse & commaunded ỹ the counsayll sholde departe / lyke as he wolde haue treated agayne on ỹ morowe of ỹ same fayth. Than Iosaphat sayd to his fader / let my mayster be with me this nyght to the ende that we may make our collacyō togider for to make to morowe our answeres / and ỹ shalte lede thy maysters with the / and shalt take counsayll wt them / and yf ỹ lede my mayster with the / thou doest me no ryght / wherfore he graūted to him Nachor / bycause he hoped ỹ he sholde deceyue hym. And whā ỹ kynges sone was come into his chambre and Nachor with hȳ Iosaphat sayd to Nachor / ne weneste thou not ỹ I knowe ỹ / I wote well that thou arte not balaam / but thou arte Nachor ỹ astronomyen. And Iosaphat preched than to hym the way of helth / & conuerted hym to ỹ fayth. And on the morowe send hym into deserte / and there was baptysed / & ledde the lyfe of an heremyte.

¶ Thā there was an enchaūtour named Theodes / whā he herd of this thynge he came to ỹ kynge / and sayd that he sholde make his sone retourne & byleue his goddes. And ỹ kynge sayd to hym / yf thou do so / I shall make to ỹ an ymage of golde / & offer sacrifyce therto / lyke as to my goddes. And he sayd / take awaye all them ỹ bē about thy sone / & put to hym fayre women and well aourned / & commaūded alwaye to abyde by hym / & after I shal sende a wycked spyryte ỹ shall enflambe him to luxurye / & there is nothynge that may so soone deceyne ỹ yonge men / as ỹ beaute of women / and he sayd yet more. There was a knyght whiche had wt great peyne a sone / and the wyse maysters sayde that yf he sawe sonne or mone within ten yere / he sholde lese the syghte of his eyen. Thā it was ordeyned that this sholde be nourysshed within a pyt made in a great roche / and whan ỹ ten yere were passed / the kynge cōmaūded that his sone sholde be brought forth and ỹ all thynges sholde be brought tofore hym / bycause he sholde knowe ỹ maners & tho thynges. And thā they brought tofore hym Jewelles / horses & beestes of all maners / and also golde syluer / precyous stones / & other thynges And whan he had demaunded ỹ names of eucry thynge / and ỹ the mynyster had tolde to hym / he set nought therby / & whā his fader sawe that he retched not of such

thynges/ than ỹ kynge made to bȝought tofoȝe hym womē queyntly arayed/ and he demaunded what they were/ foȝ they wolde soo lyghtely tell hym/ wherfoȝe he was anyed/ & okte ỹ mayster squyer of ỹ kynge sayd Jappynge ỹ they were deuyls that deceyue men. Than ỹ kynge demaūded hym what he leuest hadde of all that he had sene. And he answered/ fader my soule coueyteth nothynge somoche as the deuylles that deceyue men/ & therfoȝe J suppose that none other thynges shall surmounte thy sone but women/ whiche moeue men alwaye to lechery. Than the kynge put out all his mynystres and set therin to be about his sone ryght noble & fayȝe maydens/ whiche alwaye hȳ admonested to playe/ & there were none other that myght speke ne serue hym/ & anone the enchaūtour sende to hym ỹ deuyll foȝ to enflamme hym whiche bȝenned ỹ yonge man withinforth/ and the yonge maydens with out fourth/ & whā he felte hym so strongely trauayled/ he was mochel angry & recōmaunded hymselfe to god/ & he receyued dyuyne conforte/ in suche ỹ all temptacyon departed from hym. And after this that the kynge sawe ỹ the deuyll hadde done nothynge/ he sende to hym a fayȝe maydē a kynges doughter/ whiche was faderles. To whome this mā of god prechedand she answered yf thou wylt saue me/ & take me awaye fro worshyppynge of ỹ ydolles cōioyne ỹ vnto me by couplynge of maryage/ foȝ the patryarkes/ prophetes/ & peter ỹ apostle had wyues. And he sayd to her/ woman these wordes sayest thou foȝ nought/ it apperteyneth well to crysten men to wedde wyues/ but not to thē that haue promysed to our lorde to kepe bȝgynyte. And she sayd to hȳ now be it as thou wylte/ but yf thou wylt saue my soule/ graunte to me a lytell requeste/ lye with me onely this nyght & J promyse to the that to morowe J shall be made crysten/ foȝ as ye saye/ the angelles haue moȝe ioye in heuē of one syñer doynge penaūce than on many other/ there is great guerdon due to hym ỹ dothe penaūce and conuerteth hym/ where of graūt to me onely this requeste/ and so thou shalte saue me/ & than she began strongely to assayle ỹ toure of his conscyence. Than the deuyll sayd to his felawes/ lo se how this mayde hathe strongely put foȝth that we myght not moeue/ come than let vs knocke strongely agaynst hym sythe we fynde now tyme couenable. And whan the holy yonge man sawe this thynge & ỹ he was in ỹ captyfnes ỹ the couetyse of his flesshe admonested hym to synne/ & also that he desyred the saluacyon of ỹ mayde/ by entysynge of the deuyll that moeued hym/ he than put hymselfe to prayer in wepynge/ and there fell aslepe and sawe by a vysyon that he was bȝought into a medowe arayed with fayȝe floures/ there were ỹ leues of the trees demened a swete soūde whiche came by a wynde agreable/ & there out yssued a meruey lous odour/ and ỹ fruyte was ryght fayȝe to se/ & right delectable of taste/ there were setes of golde & syluer/ and pręcyous stones/ & the beddes were noble & pręcyously aournedand ryght clere water ranne therby. And after that he entred into a cyte/ of whiche ỹ walles were of fyne golde & shone by meruaylous clerenesse/ and sawe in the ayȝe some that sange a songe/ that neuer eere of mortall man herde lyke. And it is sayde/ this is ỹ place of blessed sayntes/ & as they wolde haue had hym thens/ he prayed theym ỹ they wolde let hym dwell there/ and they sayd to hym. Thou shalt yet hereafter come hyther wȳ great trauayll yf ỹ may suffer. And after they led hym into a ryghte horryble place full of yll fylth and stynke/ and sayd to hym. This is ỹ place of wycked people/ & whan he awoke hym semed that ỹ beaute of that damoysell was more foule & stynkynge than all the other ordure. And than ỹ wycked spyrytes came

agayne to Theodose / and he thā blamed them / to whom they sayd / we ranne vpō hym tofore he marked hym with ỹ sygne of ỹ crosse / and troubled hym strongely / and whan he was garnysshed with ỹ sygne of ỹ crosse he persecuted vs by great force. Than Theodose came to hym with the kynge & had hopen that he sholde haue peruerted hym / but this enchaūtoure was taken of hym whome he supposed to haue taken / and was cōuerted and receyued baptysme / & lyued after an holy lyfe. And whan the kynge was all despayred & by coūsayll of his frendes he delyuered to hym halfe his realme / & how be it ỹ Iosaphat delyred w̄ all his thought ỹ deserte / yet for to encrease ỹ fayth he receyued the realme for a certayne tyme & made chyrches & rayled crosses & conuerted moche people of his realme to ỹ fayth of Jhesu cryst / & at ỹ last ỹ fader cōsented to ỹ reasone & predycacyons of his sone & byleued on ỹ fayth of Jhesu cryst / & receyued baptysme / & lefte his realme hole to his sone & entended to werkes of penaunce / & after kynysshed his lyfe laudably / & Iosaphat ofte warned ỹ kynge Barachye ỹ he sholde go into deserte / put he was reteyned of ỹ people longe tyme / but at ỹ laste he fled awaye into deserte / & as he wente in a desserte / he gaue to a poore man his habyte ryall & abode in a ryght poore gowne / & ỹ deuyll made to hym many assautes / for som tyme he ranne vpon hym w̄ a swerde drawen / and menaced to smyte yf he lefte not the deserte. And another tyme he appered to hym in ỹ fourme of a wylde beest / and fomed & ranne on hym as he wolde haue deuoured hym. And whā Iosaphat sayd Our lorde is myn helper. I doubt nothyge ỹ man maye do to me. And thus Iosaphat was two yere bagaūte erred and in deserte / & coude not fynde Balaam / & at ỹ last he founde a caue in ỹ erthe and knocked at the dore and sayd. Fader bielle me / & anone Balaam herde the voyce of hym and rose vp and went out. And than eche kyssed other and enbraced straytely / & were gladde of theyr assemblynge. And after Iosaphat recounted to Balaam all these thynges ỹ were happened / & he rendred and gaue thankynges to god therfore / & Iosaphat dwelled there many yeres in greate merueylous penaunce full of vertues / and whan Balaam had accomplysshed his dayes / he rested in peas about ỹ yere of our lorde foure hondred and foure score. Iosaphat lefte his realme the. xxv. yere of his aege / and ledde ỹ lyfe of an heremyte fyue and thyrty yere / and than rested in peas full of vertues / and was buryed by the body of Balaam. And whan the kynge Barachyas herde this thynge he came vnto the same place with a grete company / and toke the bodyes and bare theym with moche great honoure into his cyte / where god hath shewed many a fayre myracle at ỹ tombe of these two precyous bodyes.

¶ Here folowyth the lyfe of Iaynt Pelagyen ỹ pope / with many other hystoryes and gestes of the lombardes / and of Machomete with other cronycles.

Pelagyen ỹ pope was of moche great holynesse / & demened hym laudably in the see of Rome / & his last ende ended in our lorde full of vertues but this was not ỹ Pelagyen the predecessour of last gregory / but another tofore hym. To this Pelagyen succeded Johan ỹ thyrde & to Johan Benedicte / to

Benedicte Pelägius/to Pelage Gregory

¶ In ỹ tyme of this Pelage came ỹ lombardes into ytalye/ & bycause many knowe not this hystorye I haue ordeyned it to be set here/lyke as it is set in the hystorye of ỹ lombardes/whiche Paule the hystoryagraphe of lombardes hath cõpyled & expowned in dyuerse cronycles/he sayth ỹ there was a multytude of people of germanye yssued fro ỹ ryuage of ỹ see occean and sayled towarde ỹ northe fro the yle of scandynare/and enuyronned many countrees and made many batayles/and at ỹ last they came into Panonye/ & durst not go ferther/and there estabyssched to holde theyr petuall habytacyon/these men were called hunes/ & afterwarde they were called lombardes/ and yet as they were in germanye Agamon kynge of ỹ lombardes sonde seuen chyldren cast into a pyscyne for to be drowned/ whiche were borne at one burthen of a comyn woman/ & whã ỹ kynge had founden them bycause of aduenture merueyled moche/ & with his spere he began to tourne and moeue them/ & one of the chyldren toke and helde ỹ spere with his hande/and whan ỹ kynge sawe that he was a bassched & made hym to be taken and nourysshed/ & called him great lamyssyon and sayd that he sholde be of so great puyssaunce that after the deth of ỹ kynge of ỹ lombardes/he sholde be made kynge of them. About ỹ same tyme in the yere of our lorde. iiij. hondred & lxxx. There was a byssshop of ỹ heresye arryen/ as sayd eutropius/ whiche wolde haue baptysed one named Barnabe. And whan he sayd Barnabe I baptyse the in ỹ name of the fader/by ỹ sone/ wt the holy ghost/by whiche he wold shewe ỹ sone & holy ghost to be lasse than ỹ fader. And anone ỹ water vanyssched awaye/ & he that sholde haue be baptysed sledde to the chyrche for to be baptysed. In ỹ tyme floured Medarde and Gyldarde bredren bothe of one burthen & borne in one day/ & bothe made bysshoppes i one day/ & in one day both they deyed in our lorde. And tofore this tyme it is sayde in a cronycle about ỹ yere of oure lorde. cccc. & one/ as ỹ heresye arryen grewe in Fraunce. The vnyte of ỹ substaũce of thre persones was shewed by open myracle/lyke as Phylybert reserceth/for as ỹ byssshop songe masse in ỹ cyte of vlanance he sawe thre dropes ryght clere all of one greatnes/whiche were vpon ỹ awter & all thre ranne togyder into a precyous gemme/ & whã they had set this gemme in a crosse of golde/al ỹ other precyous stones ỹ were there fell oute/ & this gemme was clere to them that were clene oute of synne/ and it was obscure & derke to synners/ and it gaue helthe to thẽ that were seke/and encreaced theym that worshypped ỹ crosse. After this reygned a kynge vpõ ỹ lombardes whiche was named Albune a stronge man & noble/ whiche had a batayll with ỹ kynge of the gebydayns and destroyed theyr host/ and slewe theyr kynge wherfore ỹ sone of the kynge that was slayne succeded his fader/ & came wt a great puyssaũt armye agaynst Albune for to venge his fader. And albune meued his strength agaynst hym/ & surmoũted hym & slewe hym & lade away with hym Rosamounde his wyfe in captyupte. But after he toke her to his wyfe/ and he dyd do make a cuppe of ỹ skulle of that kynge and closed it in fyne golde & syluer & dranke out of it. In that tyme Justinus ỹ lasse gouerned ỹ empyre/ whiche had a prynce chast named Narses/whiche was a noble man & stronge/whiche went to batayl agaynst the ghothes that thã had taken all ytalye/ & he surmounted them & slewe theyr kynge & made peas in all ytalye/ & after yet for al his great victory & wel he suffred great enuye of ỹ romayns. For he was falsely accused vnto ỹ emperour and the wyfe of ỹ emperour named Sophye/ dyd to hym so great despyte that she send hym worde ỹ she shold make hym to spyn

ne and clyppe woll with her chambreres. To whome Narles sende her answere sayenge. I shall so purchase to sette suche a clothe in thy lombes / ꝑ durynge thy lyfe thou shalt not fynysshe it ne take it downe Than Narles went to Neapolyn & sende to ꝑ lombardes ꝑ they sholde leue ꝑ poore lande of panonye / & ꝑ they sholde pursewe the ryght plentuous lande of ytalye. And whā kynge Albune herde this thynge he lefte Panonye & entred with his lombardes into ytalye / ꝑ were of our lorde. vi. honored .lxviij. & they were accustomed to haue longe berdes. Wherfore on a tyme as it is sayd certayn espyes came to espye thē wherof Albune had knowlege & commaūded that all ꝑ women sholde vnbynde theyr heere / and bynde it vnder theyr chynnes in suche wyse that they sholde seme men. And therfore were they called lōge berdes / and so after lombardes / and al bycause of longe berdes / & other say whā they ought to fyght with ꝑ wandelyens or wandelleh / they wente to a man ꝑ had a spyryte of prophecye for to praye for thē and ꝑ she sholde kysse them / and by counsayll of his wyfe they sholde put them by ꝑ wyndowe where as he prayed towarde ꝑ oryent. And the women put theyr heere about theyr chynnes in stede of berdes / & whan he opened his wyndowe and sawe them / he escryed & sayd / who bē these longe berdes / and thā his wyfe sayd to him / that he sholde gyue ꝑ byctorye to them ꝑ he hadde named. Than entred they into ytalye / and toke almoost all ꝑ cytees / and slewe all ꝑ inhabytans and allyeged thre yere Pauye / & at ꝑ last they toke it / & the kynge Albune had swore ꝑ he sholde slee all ꝑ crysten men / & as he sholde entre into pauye / his horse kneled tofore ꝑ gate of ꝑ cyte & coude not make him to aryse wꝰ his spores / ne in none other maner / tyll by the warnynge of a crysten man he had chaūged his othe / & fro thens came ꝑ lombardes to Mylane / & in a lytell tyme they subdued to thē al ytalye sauf Rome / & Romanyole / whiche was alway adheraūt to rome / for it helde alwaye with Rome / & whā the kynge Albune came to Uerone / & had ordeyned a great feest / he commaūded to bryng forth the cuppe that he hadde do make of ꝑ heed of the kynge / & dyd drynke therof / & gaue it to Rosamonde his wyfe & sayd drynke with thy fader / and whā Rosamonde knewe it she had great dysdayne and hate towarde ꝑ kynge and the kynge had a duke whiche helde and laye by a damoysell of ꝑ quenes. And on a tyme she was out / and ꝑ quene entred into her chambre & sende for ꝑ duke in ꝑ name of the same damoysell. And whan he was come and had done his wyll / she sayde to hym / wotest thou who I am / & he sayde / ye are my loue / & she sayd nay. I am Rosamonde ꝑ quene / wherfore my husbande shall be angry / but I praye ꝑ that ꝑ wylt auenge me on hym / for he hath slayne my fader & hath do make a cuppe of his heed and hath made me for to drynke therof / & he wolde not graunte her / but promysed to her ꝑ he wolde fynde one ꝑ sholde do it. Than whā she sholde come she toke away ꝑ kynges armes & bounde fast his swerde in ꝑ shethe / so ꝑ he myght not drawe it out / whiche henge at his beddes heed / & whan ꝑ kynge was aslepe in his bedde / the hompeyde enforced hym to entre into ꝑ chambre / & whan ꝑ kynge felte hym he sprange vp & toke his swerde / but he myghte not drawe it out / & began strongely to defende hym wꝰ a stole / but ꝑ other whiche was well armed preuayled on ꝑ kynge and slewe hym & toke all his tresoure & wente wꝰ Rosamonde to Rauenne. And whā Rosamonde was in rauenne / she sawe a fayre ponge man whiche was prouost of ꝑ towne / & desyred to haue hym to her husbande / & gaue to her husbande to drynke. And anone he felte the bytternes of the venym / and commaunded to Rosamonde to drynke the resydue / whiche she

refused/ and he toke his swerde & cõstrayned her to drynke it. And thus they perysshed & dyed bothe togyder. And after this ỹ lombardes made a kynge named Adoloeth/ whiche was baptysed & receyued ỹ fayth of Jhesu cryste/ and Theodolyne ỹ quene of lombardes a deuoute and moost crystẽ lady ordeyned at Melane a moche fayre oratorye. To whom saynt Gregory sende the bokes of dyalogues/ & she cõuerted Agylulphe her husbande to ỹ fayth/ whiche had fyrst de duke of Taurynense & after was kynge of the lombardes/ & he made peas to be had wt ỹ emperour and with ỹ chyrche/ & the peas was made bytwene ỹ romayns & the lombardes ỹ day of the feest of saynt Geruase & saynt Prothase. And therfore establysshed saỹt Gregorye to synge the offyce in the masse. Loquetur dominus pacẽ. And in ỹ natiuite of saynt Johan baptyste the peas was al confyrmed. And this Theolyne had a specyall deuocyon to the blessed saynt Johan and sayd that by ỹ meryte of hym her people was cõuerted/ and to hym she made ỹ sayd oratorye at Melane/ & it was shewed by reuelacyon vnto an holy man ỹ saynt Johan was patrone & defendour of her people. And whã Gregory was deed Sabyne succeded after hym/ & to hym succeded Boneface the thyrde. And to hym Boneface ỹ fourthe/ at whose requeste Focas the emperour gaue to ỹ chyrche of cryste the temple of Pantheon/ about ỹ yere of our lorde. vi. hondred and ten. And he at ỹ requeste of ỹ thyrde Boneface establysshed the see of Rome to be chefe and heed of all the chyrche. For tofore ỹ chyrche of Constantynople wrote her selfe greatest of all other chyrches/ & whan Focas was deed Heracle reygned. And about ỹ yere of our lorde. vi. hondred and ten. Machomete ỹ falle prophete & enchauntour deceyued ỹ agarenes of ysmaelytes/ ỹ is to saye ỹ sarazyns in this maner as it is redde in an hystorye of hym in a certayne cronycle. There was a clerke moche renowmed at rome whiche coude not come to ỹ worshyp ỹ he desyred/ and in great dysdayne departed thens ito ỹ partyes ouer ỹ see/ & drewe to him by his symylacyon ryght moche people/ & koũde Machomete/ & sayd to hym ỹ he wolde make hym lorde & chyefe of all ỹ people/ & after he nourysshed a doue & layde whete & other corne in ỹ eeres of machomete & set ỹ doue vpon his sholdre & fedde hym out of his eere & was so vsed & accustomed ỹ alwaye whã he sawe machomete he flewe on his sholdre & put his bylle or becke in his eere/ & than this clerke called ỹ people & sayd ỹ he wolde make hym lorde ouer thẽ all/ on whom ỹ holy ghost shulde descende in ỹ lykenesse of a culuer or a doue. And thã he let ỹ doue flee secretely/ & he fledde vpon the sholdre of machomete/ & put his becke in his eere. And whan ỹ people sawe this thynge they supposed ỹ the holy ghost had descended on hym/ & had shewed vnto hym in his eere ỹ worde of god/ & thus deceyued machomete ỹ sarazyns/ whiche wt his adherẽtes assayled ỹ realme of perse/ & al the partyes of ỹ oryent vnto alysaũdre. Thus it is sayd comynly/ but this ỹ shall here folowe is had for more trewer hystorye. For than machomete made & fayned his lawes to be made of ỹ holy ghost/ whiche in ỹ syght of ỹ people ofte came to him in ỹ fourme of a doue & in his lawes he put some thynges of ỹ olde & newe testament/ for whã he was in his fyrst aege/ he haũted Egypte & Palestyne & was a marchaũt & ladde camelles and conuersed ofte wt Jewes and with crysten men/ of whome he had taken the olde testamente & the newe/ & after ỹ custome of the Jewes ỹ Sarazyns be cyrcũcysed & ete no swynes flesshe/ & machomete tolde them ỹ the cause was ỹ the swyne was made of ỹ donge of the camell after Noes flode/ & therfore it ought to be eschewed as an vnclene beest of clene people/ & to crystẽ mẽ they accorde/ where as they byleue on

machamete
Lawes
of the Jewes

god almyghty maker of all thyge. ¶ And this falle prophete meddeled & affyrmed some trewe thynges with ỹ falle thynges He sayd ỹ Moyses was a great prophete/ but cryst was greater/ & moost soueraỹe of ỹ prophetes/ & was borne of ỹ byrgyne Mary without sede of man. And he sayd in his boke that is called alcharon/ ỹ whã cryst was a chylde he made byrdes of ỹ slyme of ỹ erthe/ but he meddeled benym w̃ his wordes/ for he sayd ỹ Jhesu cryst was not verayly deed ne arose not agayne/ but that it was another in lykenesse of hym ỹ he had put in his stede. ¶ There was a lady named Cadygam/ whiche was lady of a prouynce named Cerotayne/ & sawe ỹ this Machomete was keper and gouernoure of a great companye of sarazyns & Jewes & supposed ỹ dyuyne mageste had be ĩ hym hydde/ & she was wydowe/ & she toke machomete to her husbande/ & thus was Machomete prynce of all ỹ prouynce & after by falle demonstraunces/ he deceyued not onely this lady/ but he deceyued Jewes & crystẽ men/ so ỹ he sayd to them openly ỹ he was messyas ỹ was promysed in theyr lawe. And after this Machomete fell ofte in ỹ epylẽtycall passyõ. And whan the lady his wyfe sawe hym oft fal she was moche sorowfull ỹ she had wedded hym/ & he thought to please her & appeased her in thus wyse/ & sayd ỹ he sawe ofte the angell Gabryell/ whiche spake to hym & ỹ he myght not suffer ỹ bryghtnes of hym/ wherfore he must fall bycause he myght not susteyne hym/ & his wyfe & other supposed & byleued ỹ it had bẽ trewe & in another place it is redde/ ỹ a monke named Sergius an heretyke ỹ introduced Machomete/ whiche monke he fell in heresye of Nestory was expulced fro his monasterye/ & came in to Araby & abode w̃ machomete/ how be it/ it is sayd in another place/ ỹ he was archedeken in antyoche/ & as some saye he was a Jacobyte/ & preched ỹ cyrcũcysyon/ & sayd ỹ cryst was not god/ but he was an holy man conceyued onely of ỹ holy god & borne of a virgỹ & ỹ byleue ỹ sarazyns/ & the sayd Sergius taught to machomete many thynges of ỹ olde & newe testament. And whã Machomete was orphan of fader & moder he was vnder ỹ gouernaũce of his vncle/ & by longe tyme adoured ỹ ydolles w̃ ỹ people of Arabye/ as he wytnesseth in his Alcharon ỹ god sholde saye to hỹ. Thou were an orphelynge/ & J haue taken ỹ/ ỹ abodest longe in ỹ ertoure of ydolatry & J brought the out therof/ ỹ were poore & J haue enryched ỹ. All people of Arabye w̃ machomete worshypped Uenus for a goddesse/ & therof cometh it ỹ ỹ sarazyns holde ỹ fryday in great honour/ lyke as ỹ Jewes done ỹ saterday/ & crystẽ men sonday And whan Machomete was entred w̃ ỹ rychesses of this wydowe Cadygam/ he moũted in so great folye of thought/ ỹ he thought to vsurpe to hym ỹ realme of Arabye/ & whã he sawe ỹ he myght not do it by byolencȝ/ & also ỹ he was desyred w̃ his felawes whiche had ben alway great w̃ hym/ thã he fayned hym to be a prophete/ & thẽ ỹ he myght not drawe to hym by myght/ he drewe to hym by fayned holynesse/ & whã he began to byleue ỹ coũsayl of Sergius whiche was a moche subtyll man/ & enquyred all ỹ he sholde do secretely & reported it to the people & called hym Gabryel/ & thus machomete in faynynge hymselfe to be a prophete/ helde all ỹ seygnourye of ỹ people/ & all byleued by theyr gremẽt or for fere/ or for doubte of swerde ỹ thynge is no more trewe than ỹ whiche is sayd of ỹ doue & more to be holden/ & bycause ỹ Sergius was a monke/ he wolde ỹ ỹ sarazyns sholde vse ỹ habyte of a monke ỹ is to wete a gowne wout an hood & in these gyse of mõkes they sholde make many knelynges and ỹ they sholde adoure ordynately/ & bycause ỹ ỹ Jewes worshyp towarde ỹ west/ & the crysten men towarde ỹ eest/ therfore he wolde that his peo-

ple ſholde adoure towarde ỹ ſouthe/ & ſoo do yet ỹ ſarazyns/ & Machomete publyſhed to theym many of the lawes that he layd Sergius taught hym & toke many of moyſes lawes. For ỹ ſarazyns weſſhed them ofte and ſpecyally whā they ſholde praye/ for thā they ſholde weſſhe all theyr membres of ỹ body/ bycauſe they ſholde praye the more clene/ & in theyr prayenge they confeſſed one onely god. To whom is none lyke and they ſaye that Machomete is his prophete/ & they faſt euery yere an hole moneth. And whan they faſt they ete nothynge but in ỹ nyght/ & faſt all ỹ daye And alſoone as ỹ daye cometh/ as whan they may dyſcerne blacke for whyte they begynne to faſt tyll the ſonne be downe & nyght/ & in ỹ whyle none of them dare ete ne drynke/ ne haue to do wt̄ his wyfe/ but they ỹ ben ſeke be not cōſtrayned to this. It is alſo commaunded to them ỹ ones in a yere they ſholde come to ỹ houſe of god for to adour & in veſtymentes without ſeme to go aboute/ and caſt ſtones bytwene theyr thyes/ for to ſtone ỹ deuyll therwith whiche hous they ſaye ỹ Adam made for all his chyldren for to playe in/ & lefte it to Abraham & Iſmahel/ & at the laſt it was lefte to machomete and to all his people. They myght ete all maner of fleſſhe ſaufe ſwynes fleſſhe & bloode/ & fleſſhe ỹ hathe ben ſtrangled or founden deed. Eche man might haue foure wyues wedded at ones & refuſe & repudie thre tymes & take thē agayne/ but not the fourthe tyme/ and he myghte haue no more than foure wyues lawfully/ but he myght haue cōcubynes & ſuche women as many as he may bye & as many as he myght kepe/ & thē he may ſell/ but yf ſhe be wt̄ childe. And it is graū-ted to them that they may haue wyues of theyr owne lygnage ỹ theyr kynred may be the ſtronger ymonge them in frēdſhyp & as to theyr poſſeſſyons he ỹ demaūdeth muſt haue wytneſſes to preue his demaū de/ the defendaunt ſhall be byleued by his othe. Whan they be founden in aduoultry they be ſtoned bothe togyder/ & whā they do forſwycacyō they ſhal haue. lxxx. laſſhes Machomete ſayd ỹ ỹ angel Gabryell had ſhewed to hym ỹ it was graūted to hym of our lorde ỹ he myght go to other mennes wyues for to engendre men of vertue & prophetes/ & one of his ſeruaūtes had a fayre wyfe/ & he defended & forbade his wyfe/ ỹ ſhe ſholde not ſpeke wt̄ his lorde Machomete/ & on a daye he foūde her ſpekynge wt̄ hym/ & thā anone he put her fro him & machomete receyued her & ſet her ymonge his other wyues/ & than he doubteb ỹ murmure of ỹ people/ & fayned ỹ a wrytynge was ſend hym fro heuen. In whiche was wryten ykony man reputed his wyfe/ ỹ he ỹ receyued her ſholde haue her to his wyfe/ whiche thyngē ỹ ſarazyns kepe for a lawe vnto this daye. A theſe ỹ is taken ymonge them is beten ỹ fyrſt & the ſeconde tyme/ ỹ thyrde tyme his hande is cut of/ ỹ fourth tyme his fote is ſmyten of it is forboden to thē to drynke wyne/ & as they affyrme our lorde hath promyſed paradyſe to thē ỹ kepe ỹ lawes & other ỹ is to wete a gardyn or a place of delyces enuyronned wt̄ rennynge water/ in whiche paradyſe they ſhal haue ſetes perdurable ne they ſhal haue neyther ouermoche hete ne colde & they ſhall dle & ete all maner of meetes what ſomeuer they deſyre they ſhall none fynde redy tofore thē/ they ſhall be cladde in clothes of ſylke of all colours/ they ſhall be conioyned to ryght fayre virgyns/ & alwaye they ſhall be in delyces/ & ỹ angelles ſhall come as botyllers wt̄ veſſels of golde & ſyluer/ & ſhall gyue in them of golde mylke/ and them of ſyluer wyne/ & they ſhall ſay to thē ete & drynke in gladneſſe. And Machomete ſayth/ they ſhall haue thre flodes or ryuers in paradyſe/ ỹ one of mylke/ that other of hony/ & ỹ thyrde of ryght good wyne wt̄ ryght precyous eſpyces/ and that they ſhal ſe ryght fayre angelles and ſo great that fro ỹ one eye to

that other is ỹ space of a daye Journeye vnto them ỹ byleue not in god. And Machomete as they affyrme is ordeyned the peyne of hell without ende. and to them ỹ in what someuer synne haue synned & bē bouden therin ỹ in ỹ houre of theyr deth they byleue in god & to Machomete in ỹ daye of dome whan Machomete shall come they shall be saued/ & the sarazyns enuoluped i derkenesse affyrme machomete the false prophete to haue had the espyrite of prophecye aboue all other prophetes And they saye that he hadde ten angelles obeyssaūt to hym whiche kept hym. And they saye yet that tofore god created heuen & erthe ỹ name of Machomete was tofore god/ & but yf Machomete shold not haue bē/ heuen ne erthe ne paradyse had neuer be made. Also they lye sayenge that ỹ mone came to hym whome receyuynge into his bosom/ he departed i two partes & after ioyned them agayne togyder. And they say that there was a lambe of steelle offred to hym/ whiche spake vnto hym & sayd/ beware ỹ thou ete me not/ for there is venym ẅin me/ & yet neuerthelesse after certayne yeres there was venym gyuen by whiche he deyed. But now let vs retourne to the hystorye of ỹ lombardes for thā ỹ lombardes were moche cōtrary to ỹ chyrche of Rome/ & to ỹ empyre howbe it they had receyued ỹ fayth. And than peppyn ỹ greatest prynce of ỹ hous of fraūce was deed/ & Charles his sone succeded hym whiche was also named Entydes/ & he dyd many batayles & had many victoryes/ & lefte two sones prynces of ỹ ryall hall Charels & Peppyn/ but charles leuynge ỹ pompe of ỹ worlde was made a monke of Cassynence/ & Peppyn gouerned moche nobly & worshypfully ỹ hous of Fraūce. And for almoche as Chylderyke ỹ kynge was not profytable. Peppyn came to ỹ pope & axed cōsayll/ whether he shold be kynge that had but onely the name of the kynge/ or he ỹ gouerned the realme. And than ỹ pope answered/ that he oughte to haue the name of ỹ kynge that gouerned well the realme. And ỹ frenshe men were enhardyed with this answere/ and made Peppyn kynge/ & enclosed Chylderyke in a monastery/ about ỹ yere seuen hondred and .l. And than whā Astulphus kynge of the lombardes had despoyled ỹ chirche of rome of her possessyons & seygnorye. Steuen ỹ pope/ whiche came after zacharye requyred ayde & helpe of Peppyn ỹ kynge of fraunce agaynst the Lombartes/ & came hymselfe into Fraunce. And than Peppyn assembled a moche great hoost/ & came into ytalye/ & besyeged ỹ kynge Astulphus/ & baynquyshed hym/ & toke of hȳ fourty hostages ỹ he sholde restore agayn to the chyrche of Rome all ỹ he had taken awaye/ & that he sholde no more tormente it/ but whā Peppyn was departed he dyde nothyge of ỹ he had promysed/ & soone after as he went on huntynge he deyed sodaynly/ & Desydere succeded hym aboute the yere of our lorde. v. hondred & xliiij. here Dagoberte kynge of Fraūce as it is cōteyned in a cronycle/ whiche had reygned longe tyme tofore peppyn begā kō his chyldehode to haue saynt Denys in great reuerēce/ for whan he fered ỹ angre of his fader Lothare/ he fledde anone to ỹ chyrche of ỹ blessed saynt Denys. And after whā he was made kynge/ he loued & honoured hym strongely/ & after whan he was deed it was shewed to an holy man i a vysyon ỹ his soule was brought into ỹ Jugement and many sayntes opposed agaynst hȳ ỹ he had robbed theyr chyrches & as ỹ wycked spyrytes wold haue rauyshed & ladde hȳ into payne ỹ pleased saynt Denys came & delyuered hym/ or pteuēture the soule of hym was restored to ỹ body and dyd penaunce. The kynge Clodoneus of fraunce vncouered saynt Denys more dysshonestly than he ought to do/ & brake ỹ bones of his arme & brake thē away couetously/ & annone he wexed mad.

In ỹ tyme was Beda ỹ honourable clerke in Englande/ & how be it that he is accoũted in ỹ cathologue of sayntes/ yet he is not called of holy chirche sayt bede/ but worshypfull bede/ & this for double cause. The fyrste is for in his olde aege he was blynde/ & he had one ỹ ledde hym to townes & castelles where as he preched ỹ worde of our lorde in euery place. And on a tyme he ledde hym by a valeye full of great stones/ & his leder mockynge sayd ỹ there were assembled moche people ỹ were styll for to here his predycacyon. And than began he to preche moche ardaũtely. And at ỹ last ende he cõcluded w̃ Per omnia secula seculorũ/ & anone the stones answered with an hyghe voyce. Amẽ. Oure honourable fader/ & bycause that the stones called hym honourable so ỹ chyrche may say well ỹ he is honourable. The secõde cause is that after his deth a moche deuout clerke desyred to make a verse to sette on his tombe/ & began in this wyse. Hac sunt in fossa/ & was ended with Bede sancti ossa. But it was no true vers. And whã he coude not brynge it vnto a true metre/ he was full of thought all a nyght/ and on ỹ morowe he foũde grauen on his tombe by ỹ handes of angelles the verse full made in this maner. Hac sũt in fossa Bede venerabilis ossa. Whose body is worshypped by great deuocyon in gene. ¶ In thy tyme about the yere of our lorde. vij. C. Bathorius kynge of Fryse sholde haue bẽ baptysed & had than oñe in the fontstone & that other wout/ & demaũded whether the more parte of his predecessours were in helle or in heuen/ and whã he herde that mo of them were in helle than in heuen/ he sayd it is more hooly to folowe the more parte than ỹ lesse/ and withdrewe his fote that was in the fonte. And so he was deceyued of ỹ deuyll whiche promysed too hym godes without nombre/ & the fourth day after he deyed sodeynly & perysshed perdurably. ¶ In ỹ champayne of ytaly whete barley and corne fel downe fro heuen lyke rayne. It is redde that in the same tyme the yere of our lorde. vij. C. & xl. whã the body of saynt Benet was brought to the monasterye of florypacence and the body of saynt Scolastica his syster was brought to ceromane/ Charles ỹ great wolde haue borne the body to ỹ castell of Camense/ but by myracles ỹ were shewed is was forboden. In ỹ tyme was great tremblynge of ỹ erthe/ by whiche cytees were tourned & sonken/ & other w̃ montaynes & hylles were borne & transported hole & sauf vij. myle thens. The body of saynt pernel doughter of saynt Peter the apostle was trãsported fro thens where it was/ & was foũde wryten in a marble by the hande of saynt peter. This is ỹ tombe of ỹ golden petronille my doughter. And as Sygebette sayth they of thyr tormẽted them of armonye/ & whan ỹ pestilence had bẽ somtyme in theyr lande/ they of the coũtree by ỹ admonestemẽtes of crysten men shaued theyr hedes in manere of a crosse. And by cause ỹ by that sygne they receyued theyr helth they retayned ỹ maner of shaynge. At the last Pyppyne after many victoryes was deed/ & Charles ỹ great his sone succeded him in his reygne. And in his tyme Adryan the pope sate in his see at rome/ & sende messangers to Charles the great/ & requyred hỹ of helpe agaynst Delyderye kynge of the lombardes/ whiche tormented strongely ỹ chyrche lyke ãs Astulphe his fader dyd/ & Charles obeyed to ỹ pope & assembled a great hoost/ & entred by ỹ moũtaynes into ytalye & assyeged pupl sauntly ỹ royall cyte of pauye/ & toke Desyderye & his wyfe and his pryncys/ and sende them in exyle into Fraunce/ & restablysshed to the chyrche of the dioytes and ryghtes ỹ had bẽ taken from them. ¶ In that tyme were in ỹ hoost of Charlemayne Amys and Amelyon whiche were two ryght noble knyghtes of our lorde Jhesu Cryst/ of whome ben redde merueylious

actes / whiche fell and deyed at mortarye where as Charles ouercame ỹ Lombardes. And there than fayled ỹ reygne of ỹ lombardes / for after that tyme they had neuer kynge / but suche as ỹ emperours gaue to them. And than went Charles to Rome / and the pope assembled a synode of a hondred & thre and fyfty bysshoppes / in whiche synode the pope gaue to Charles power to chese the pope and to ordeyne ỹ see of Rome. Also he graunted to hym the Jnuestyture to gyue to archebysshoppes and bysshoppes tofore theyr cõsecracyon. His sones were made kynges and were all enoynted at Rome / that is to wete Peppyn kynge of Ytalye / & Lowys kynge of Aquytayne / or Guyene. And thã stodyshed Alcuynus mayster of Charles. And thã Peppyn sone of charles begã to rebell agaynst his fader wherof he was conuycte & was shorne a monke / about ỹ yere of our lorde seuen hondred four score & thre / in the tyme of Heleyne empresse & of her sone Constantyne. ¶ There was a man dyggỹge in a longe wall as it is redde in a certayn cronycle / and he founde a chest of stones / and founde therin a man lyenge & letters conteynynge this folowynge. Cryst shall be borne of Mayre ỹ vyrgyne / and J byleue in hym vnder Constantyne & Heleyne ỹ empresse. O sone ỹ shalt se me agayn And whã adryan was deed Leon was set vpon ỹ see of Rome and was pope / and a man ryght honourable in all thynges / & the kynnelmen of Idryan had and bare heuy herte towarde hym. And on a tyme as he redde ỹ greater letanys / they moeued ỹ people agaynst hym / and drewe out his eyen & cut of his tongue / but god by myracle restablysshed agayne his tongue & his syght. And after he stedde to Charles and he remysed hym in his sete / & punysshed ỹ culpables. Than ỹ romayns by admonestmentes of ỹ pope / the yere of oure lorde seuen hondred foure score and foure. Charles lefte ỹ empyre of Constantynople / & they made hym Emperour & crowned hym / and by the hande of Leon ỹ pope / & called him cezar augustus. And anone after Constantyn the great the see imperyall was in Cõstantynople / & bycause the forsayd Constantyne had gyuen and lefte Rome to ỹ vycarye of saynt Peter the apostle / and hadde ordeyned the same for theyr see. Neuertheles for dygnyte they be called emperours of Rome. And so were they tyll ỹ empyre of Rome came to ỹ kynges of fraunce / & after that ỹ other were called emperours of Cõstantynople or emperour of ỹ Grekes / and the other bẽ called emperours of rome / and it was moche merueyll of this emperour Charles / for as longe as he lyued he wolde neuer marye none of his doughters / & sayd he myght in no wyse forbere their cõpany & Alcuyne his mayster wrote vnto hym vpõ this thynge and sayd. How be it that ỹ be blessed ỹ other thynges / yet in this ỹ arte vnhappy in fortune / and declared to hym what he wolde say vpõ that matere & neuertheles ỹ empeperour dyd by dyssymylacyõ so as there sholde be no suspecyon therof / but neuertheles it was moche spoken ymonge ỹ people / & where someuer he went he ledde them wỉ hym. Jn the tyme of this Charles ỹ offyce of saynt Ambrose was moche lefte / and the offyce of saynt Gregory was solempnely publysshed / and the auctoryte of ỹ emperour helpe moche therto. For as saynt Augustyn reherceth in his boke of cõfessyon. Saynt Ambrose had many persecucyons of Justyna the empresse / whiche was of ỹ herese arryen. And was awayted in the chyrche both he & his folke Catholyque / & therfore estably sshed he to synge the ympnes and ỹ psalmes after the custome of them of ỹ oryent lest the people sholde abyde in the slouth of errour / & afterwarde it was ordeyned thrugh all the chyrche and Gregory came afterwarde and chaunged many thynges / & added some therto & some

he toke alwaye / ỹ holy faders myght not se all that longed at ỹ begynnynge to the beaute of ỹ office / but dyuerse thynges for there hath ben thre begynnynges / for it began somtyme at ỹ lesson as it is done on ỹ holy saterday on eester euen. Celestyne ỹ poope ordeyned to synge a psalme at ỹ introyte of ỹ masse. And saynt Gregory ordeyned the introite of ỹ masse to be songen and a verse of ỹ psalme that was sengen. And somtyme they songe psalmes aboute ỹ awter and was enuyronned with clerkes in maner of a crowne & sange by accorde togyder / & therof is sayd Chorus a quere or a companye. But Flauianus & Theodorus establysshed ỹ there sholde be songen on one syde one verse & another on ỹ other syde / & this helde they of Ignacye whiche was dyuynely taught. Sayt Jherome ordeyned psalmes / epystles & gospelles / and for the more parte ỹ dayly seruyce and office / and nyghtly saufe the songe. Galasyus & Gregorye added therto collectes / and sange to ỹ lesons and gospelles / graylles / tracte & alleluya. Ambrose / Gelace and Gregorye establysshed songe at ỹ masse. Hylarius added to Gloria in excelsis deo. Laudamus te / & so forthe as foloweth Notharius abbot of sayt gallamade ỹ sequens / psalmes in stede pneuma of alleluya. And pope Nycholle ordeyned ỹ they sholde be songe at masse. Hermanus of almayne made Sancti spiritꝰ assit nobis gratia. Aue maria / & Alma redemptoris mater. And Symon baryona Peter bysshoppe of compostell made Salue regina. And as Sygeberte sayth ỹ Robert kynge of Fraunce made ỹ sequens of Sancti spiritus nobis assit gratia. And as Turpyn reherceth Charles was fayre of body / cruell of syght eyght fote longe of his stature / his face a palme and an halfe longe / his berde a palme longe / his forhede a fote large / he smote with one stroke a mã armed on horsbacke fro ỹ toppe of his heed vnto ỹ lengeles or gyrthes of ỹ horse / he drewe & stretched oute of length lyghtly foure horse shone of yron / he wolde lyft vp fro ỹ erthe with his one hande an armed man ryght vp to his heed / he wolde ete an hare all hole / or two hennes / or an hole goose / he dranke lytell or nothynge / & ỹ was wyne wt water / he dranke so lytell ath isd yner ỹ he wolde drynke but thre tymes / he foũded many abbays and monasteryes / and at the last he made Jhesu cryst hayer of all his goodes / & fynysshed his lyfe laudably. And lowys his sone succeded hym in ỹ empyre / whiche was a man ryght debonayre / about ỹ yeres of our lorde. viij. C. and. xv. In whose tyme ỹ bysshoppes & the clerkes left theyr gyrdelles tyssued wt golde / & theyr outragyous and dysguysed clothynge & arayе they put of & layde it aparte / & Theodulphe bysshop of Orlyaunce was falsely accused to the emperour & was send to Angyero to pryson. And as it is cõteyned in a cronycle on palme sondaye as ỹ procession passed tofore ỹ hous where he was in prysõ he opened ỹ wyndowe and whan he herde that they were in peas & sange not / he began to synge the verses that he had made that is to wete. Gloria laus & honor sit tibi rex criste And the emperour was present & it pleased somoche to the emperour that he toke hym out of prysson and restablysshed hym into his see. The messangers of Mychell ỹ Emperour of Constantynoble brought gyftes to Lowys ỹ sone of Charles / and ymonge all other they brought ỹ boke of saynt Denys of ỹ Jerarchye of aungeles translated out of greke into latyn / & he receyued them with great ioye. And thã were there about a twenty seke mẽ of dyuerse maladyes / whiche all were heled that nyght in ỹ chyrche of saynt Denys. And whã Lowys was deed Lothayre helde ỹ empyre / & Lowys & Charles his bredren made a batayl agaynst him / where there was so great occysyon of one & other / that there hadde neuer tofore bẽ suche in no ty-

me in Fraunce/ & at ỹ laſt it was accorded that Charles ſholde reygne in Fraunce/ & Lewys in almayne/ & Lothayr in ytalye/ & in ỹ parte of Fraunce whiche is named Lorayne/ & after that he lefte ỹ empyre to Lowis his ſone whiche was emperour after hym/ & he toke the habyte of a monke And as it is ſayd in a Cronycle ỹ Serge was thã pope/ whiche tofore was named os porci/ ỹ is to ſay ỹ mouthe of a ſwyne/ but his name was chaunged & was called Sergeus/ & fro than forthon it was ordeyned that all ỹ popes ſholde chaunge theyr names/ bycauſe our lorde chaunged ỹ name of hym ỹ he chaſe to be pryce of ỹ apoſtles/ for as they bẽ chaũged in name ſo ſholde they be chaunged in perfeccyon of lyfe/ & bycauſe this mã was choſen into a noble offyce/ he ſholde not be defouled by a dyſhoneſt name. In the tyme of this Lowis in ỹ yere of our lorde. viij. C. & xvi as it is ſayd in a Cronycle in ỹ paroche of Magonce a wycked ſpyryte ſmote on the walles of ỹ houſes as it had be wt̃ hamers and ſpake openly in ſownynge dyſcordes & tormẽted ſo ỹ people ỹ in what hous he entred anone ỹ houſe brenned/ & whan ỹ preeſtes ſayde the letanyes/ he caſt at thẽ ſtones & greued thẽ cruelly/ & at laſt he cõfeſſed ỹ whan holy water was caſt he dyd hym vnder ỹ cope of a certayn preeſt as his kamplyer accuſynge hym ỹ he had ſynned wt̃ ỹ doughter of ỹ procurour. In ỹ tyme ỹ kynge of Bulgarys was conuerted vnto ỹ kayth/ & was of ſo great perfeccyon ỹ he made his oldeſt ſone kynge/ & he hymſelfe toke the habyte of a monke/ but his ſone gouerned hym ſo yongely ỹ he toke agayne ỹ ryte & lawe of ỹ paynyms/ and than his fader reprꝛyled his knyghthode/ purſuewed his ſone & toke hym & put hym in pryſon/ & than he ordeyned his other ſone to be kynge & reprꝛyled his habyte agayne. It was ſayd ỹ in ytalye ỹ tyme in ỹ cytee of Bryxe it rayned blode thꝛe dayes. And ỹ ſame tyme came into Fraunce brezes or locuſtes Innumerable whiche had. vi. wynges. vi. longe fete/ & .ii. tethe harder than ony ſtone/ & fledde by cõpanyes as armed men by ỹ ſpace of a daye iourneye ſtretchyng a foure myle or fyue myle brode/ & they deuoured all thynge ỹ was grene in trees & in herbes & came vnto ỹ ſee of Brytayne but in the ende they were drowned in ỹ ſee by force of ỹ wynde/ but the hete of ỹ occyan ſee thꝛewe them in ỹ tyuage/ & ỹ ayre was corrumped of theyr rotynge/ and therof enſewed a great famyne & great mortalite/ ỹ almoſt ỹ thyrde parte of ỹ people perylſhed & dyed. And after this ỹ fyrſt Otto was Emperoure/ in the yere of our lorde. ix. C. & xxxviij. And as this Otto on eeſter daye had ordeyned a great feeſt to his prynces/ tofore they were ſette a ſone of one of the prynces in ỹ maner of a chylde toke one of the melles of meet fro ỹ borde/ & the keruer ſmote the chylde wt̃ his fyſte & ſlewe hym/ & he ỹ had the chylde in keppynge ſawe that & ſlewe hym anone that hadde ſlayne the chylde and whan the emperour wolde haue damned hym without audyence/ he toke the emperoure and thꝛewe hym to ỹ grounde and wolde haue ſtrangled hym/ and with great peyne he was taken frome his handes. And after the emperoure made hym to be kepte/ & ſayd that he hymſelfe was culpable and to blame/ and for ỹ honour of the feeſt he lete the mã go freely his way And after this fyrſte Otto ỹ ſeconde Otto ſucceded. And whan the ytalyens had oftentymes broken the peas betwene them & the romayns/ he came & made a great comune feeſt of all the barons by ſhoppes and great lordes/ & whan they were all ſet at dyner/ he enuyrõned them all with men of armes. And than he made his complaynte & dyd do name thẽ that were culpable by wrytynge/ & anone dyd do ſmyte of theyr heedes there/ & vnto all the other he made good chere and moche honoured thẽ. And Otto ỹ thyrde came after hym ỹ

yere of our lorde. ix. C. lxxxx. & he hadde to surname ỹ merueyle of the worlde. And as it is sayd in a Cronycle he had a wyfe/ whiche wolde haue be loue or lemman vn to an erle/ & he wolde not consente to her wherfore she had so great malyce vnto hỹ ỹ she dyffamed hym in suche wyse vnto her husbande the Emperoure ỹ he cõmaũ ded to smyte of his heed woute haupnge ony audyence/ but tofore he was byheded he prayed his good wyfe ỹ she shold shewe hym innocent & not gylty by the preue of hote yron. And than after came a day that the emperour sholde do ryght to wydowes & to orphanes/ & this wydowe came & brought ỹ heed of her husbande bytwene her armes/ & demaunded what dethe he ought to haue that had slayne a mã wrõg fully/ & he sayd that he ought to haue his heed smyten of. And than she sayde/ thou arte he that hath slayne my husbande/ by the falle entysement of thy wyfe Innocẽt ly/ & that I shall preue ỹ I saye trouth by berỹge of this brennynge yron. And whã the emperoure sawe that he was all abasshed & gaue hymselfe to be punysshed into the handes of the woman. Neuertheselle by the prayer of ỹ bysshoppes and of the barons ỹ Emperour toke terme of. x. dayes/ & after of. viij.. & after of. vij./ & after of. vi. tyll the cause was examyned & the trouthe knowen dyde do brenne his wyfe all quycke/ and gaue to the wydowe foure castelles for his redempcyon/ whiche castelles ben in ỹ bysshoprycke of Lymences/ & ben called ỹ termes of ỹ dayes. And after this emperour reygned Henry whiche was duke of Bauyer/ in ỹ yere a. M. & ij. & gaue his syster named Geylyg to ỹ kynge of Hungarye in maryage. And ỹ same kynge & all his people she conuerted to ỹ fayth/ and the kynge was named Stephen/ whiche was of so great holynesse ỹ god ennobylshed hym by manye myracles/ & this Henry ỹ emperour & his wyfe Kunygũdys were bothe clene vyrgyns & lyued an holy lyfe/ & rested after in peas. And hym succeded Conrade a duke of Fraũce whiche had wedded ỹ nece of saynt Henry. In ỹ tyme was sene a beme in heuen full of fyre brennynge & was mo the great & was aboue the sonne/ whiche was sene fallynge to the erthe. This Emperoure put some of ỹ bysshoppes in pryson/ & brẽt ỹ subarbes of melane/ bycause the archebysshop of Melane fledde out of pryson. And on whytsondaye as the Emperoure was crowned in a lytell chyrche/ there was so great thonder & so horryble ỹ some yssued out of theyr wytte/ & other deyed for fere/ & brẽned ỹ bysshop ỹ sange the masse. And the secretary of the Emperoure sayd ỹ they had sene saynt Ambrose ryght in ỹ secrete of the masse whiche menaced & thretened the emperoure. In the tyme of this Conrade/ ỹ were a thousande xxv. as it is sayde in a Cronycle ỹ the erle Lympolde & his wyfe fledde into a forest bredynge the yre of the kynge/ & there hyd them in a lytell hous/ & as the emperoure went for to hunte in the same forest the nyght came vpon hỹ & must nedes abyde there in a lytell hous al ỹ nyght/ and that lady beynge great with chylde as wel as she myght admynystred suche thynge as was necessary the beest wyse ỹ she myght And that nyghte she was delyuered of a sone. And a voyce came to the emperoure whiche sayd to hym. Conrade the chylde is now borne ỹ shalbe thyne heyre & gendre ỹ is sonne in lawe. And whan he arose in the mornynge he called to hym two of his squyers & sayd to them. Go ye & take a waye this chylde fro the moder by force & hewe it in pyeces and bryngе them to me. And anone they wente hastly and toke awaye ỹ chylde fro the moders lappe. And whan they sawe the chylde of so fayre a fourme/ they hadde pyte & were moeued with mercy & layde hym vpon a tree ỹ he sholde not be deuoured of wylde beestes/ and they toke an hare & slytte hym/ & toke

out his herte & brought it to ỹ emperour/ & ỹ same daye a duke passed by ỹ forest & herde ỹ chylde crye & dyd it to be brought to hym/ & bycause he had no sone/ he made it to be borne to his wyfe & made it to be nourysshed & fayned ỹ he had engendred it/ & named hym Henry / and after whan he was nourysshed/ he grewe and was of eyght fayre fourme & well bespokē/ gracyous & curtoys to euery body. And whan ỹ emperour sawe hym that he was so fayre and wyse/ he requyred hym of his fader/ & made hym to dwel in his court. And whā he sawe that this chylde was so gracious and curtoys that he was prayed of euery man/ he doubted ỹ he sholde reygne after hym. And ỹ it were he whome he had cōmaunded to haue be slayne/ and wrote letters to his wyfe wt his owne hāde / & they conteyned these wordes folowynge / almoche as thou louest thy lyfe as soone as thou hast receyued this lettre ỹ thou slee this chylde / & as he went he was lodged in a chyrche / & he beynge wery rested hȳ vpon a benche/ & his purse hāged downe in whiche his letters were. Than there was a preest the whiche desyred moche to se what was in his purse & opened it/ and sawe the letters sealed with ỹ kynges seale/ and without brekynge of the seale he opened them / and redynge the felony he abhorred it/ and subtylly he rased it. And where as it sayde thou shalt slee hym/ he wrote ỹ shalt gyue oure doughter to this chylde for to be his wyfe/ & whan ỹ quene sawe these letters sealed with the kynges seale / & that they were wryten with his owne hande / she called the pryncesse and solemnysed ỹ matrymony / and gaue her doughter to hym to be his wyfe. And the maryage thus done at Acon/ and whan it was tolde to ỹ emperoure ỹ the maryage of his doughter had be solempnely made he was moche abasshed. And whan he knewe ỹ trouth of the two esquyers / and of the duke that founde the chylde and of the preest ỹ had set in letter ỹ thynges aboue sayde/ he appercyued well ỹ the ordynaunce of god ought not to be contrarye & send for ỹ chylde & reteyned hȳ as his sone/ & establysshed hȳ for to be his heyre & to reygne after hym / & in ỹ place where this chylde was borne he fōūded a noble monasteri/ whiche is at this daye named Vrsyne. This Henry put out of his countre all the iougleres and gaue to poore people all ỹ was wonte to be gyuen to mynystrelles. In that tyme was great dyscorde in holy chyrche ỹ there were. iij. chosen to be pope / & a preest named Gracyen gaue to the other moche moneye / & they lefte ỹ see to hym and he was pope. And as Hēry the emperour came to Rome for to appese the stryues Gracyen came agaynst hym/ and offered to hym a crowne of golde for to be to hym debonayr / & he passed forthe by and fayned all these thynges and dyd do holde a sene / in whiche he cōdempned gracyen of symonye / & set another in his place / how be it for it is sayde in another place in a letter that he sende to Mathilde the countesse that the sayd preest was moche symple / & that he had by monye gotē to hym ỹ papacye / & ỹ after he knewe his errour / & by ỹ meane of the Emperour he deposed hymselfe / & after this Henry was emperoure ỹ thyrde Henry & in his tyme Bruno was chosen to be pope / & was called Leo / & as he went to Rome for to take the see/ he herde a voyce of angelles synge. Our lorde sayd I am he ỹ knoweth the thoughtes of peas. This pope made the lyfe of many sayntes. In ỹ tyme the chyrche was troubled by Berenger/ whiche affyrmed ỹ body & blode of oure lorde not to be veraply in the awter / but hyguratyuely / agaynst whome wrote Lanfrāke pryour of Bercēse / & Anselme came to hym out of Bourgoyne for his doctryne/ whiche was moche aourned wt vertue & wysedome / & was theyr priour after hym In this tyme was Jherusalem take of ỹ

Sarrazyns/& after was recouered bi cry
sten mē/& ỹ bones of saynt Nycholas we
re brought into baar/therof is sayd that
whā there sholde be songe a newe hystory
of saynt Nycholas in a chyrche whiche
was of ỹ holy crosse & was subiecte to to ỹ
chyrche of our lady of tarentyne/ỹ bredrē
prayed moche Instauntly theyr pryour ỹ
they myght synge this newe hystori/whi
che in no wyse wolde graunt to to them/
& sayde they ought not to chaunge theyr
olde for no newe. And yet ỹ bredren pray
ed hȳ more instaūtly/& he in despyte sayd
Go your way for in no maner shall ye ne
uer haue lycence of me ỹ this newe songe
shalbe songe. And whā ỹ feest of saynt Ny
cholas came ỹ bredrē sayd theyr matyns
all in heuynesse & theyr vygylles/& whan
they were all in theyr beddes/saynt Ny
cholas appered bysybly & moche terefully
to ỹ pryour/& drewe hym out by ỹ heere/
& smote hym downe to ỹ pauement of the
dortour/& began to synge ỹ hystory. O pa
stor eterne. & at euery note he smote hym
wȳ a rodde ỹ he held in his hāde right gre
uously on his backe/& sange melodyously
this antheme vnto ỹ ende/& thā ỹ pryour
cryed so loude ỹ he awoke all his bredren/
& was borne to his bedde as halfe deed/&
whan he came to hymselfe he sayd. Go ye
& synge ỹ newe hystory of saynt Nycho
las frome henforth. In ỹ same tyme the
abbot of ỹ couent of melosyne. & .xxi. mō
kes wȳ hym went for to dwell in deserte/
for to kepe more straytly the prokessyon of
theyr pale & there estably sshed a newe or
dre out of ỹ ordre. Hyldebande pryour of
clugny was made pope & was called Gre
gory/& whan he was in ỹ lesse ordres and
was sende as a legate/he conuaynquy sshed
merueylously at Lyons ỹ archeby sshoppe of Ebronycē of symony/for this
archeby sshop had corrumped all his accu
sers so ỹ he myght not be cōuaynquy sshed
And than the legate cōmaūded hym ỹ he
sholde saye. In nompne patris & filij/and
he myght not say & spiritussancti. bycau
se he had synned in ỹ holy ghost/& than he
confessed his synne/& was deposed/& na
med thā ỹ holy ghostwȳ clere voyce & /this
myracle reherceth bruno i ỹ boke ỹ he ma
de to mathew ỹ emperour. And whā this
Henry was deed/it was wryten on his
tombe where as he was buryed wȳ other
kynges. Here lyeth Henry ỹ sone of Henry
ỹ kader/Hēry ỹ belfader/Henry ỹ olde bel
fader/& after this Hēry reygned Henry ỹ
fyfte/in the yere of our lorde a thousande
an hondred and one/whiche toke ỹ pope
with the Cardynalles and lefte hym in ỹ
habyte of bysshoppes and of abbottes &
toke the rynge of the staffe passorall. In ỹ
tyme Bernarde and his bredren toke the
relygyon of Cysteaulx. In the paroche of
Lyege a sowe bare a pygge haupnge the
vysage of a man/& a henne had a chekyn
with foure fete. And after this Henry suc
ceded Lethayre in whole tyme a woman
in spayne chylded a monstre whiche had
double body/& that one ioyned by that o
ther by the backes/& tofore had the sem
blaunce of a man hole of body & membres
ordynately/& behynde was the semblaūce
of a woman hole in all propertes. After lo
thayre reygned Conrade/the yere a thou
sande an hondred .xxx. viij. That tyme
dyed Hughe of saynt victor/whiche was
a ryght excellente doctour in all scyence &
deuoute in relygyon/of whome it is sayd/
ỹ whan he was in his last infyrmyte/and
that he myght reteyne no meet/yet he re
quyred alway to haue ỹ body of our lorde
wȳ great deuocyon. And than his bredren
wolde please hȳ/& brought to hym a sym
ple hoste vnsacred in maner of the body of
our lorde/& he knewe it well in spyryte &
sayd. God forgyue you bredren/wherfore
wolde ye decepue me. This is not my lor
de ỹ ye bryngе to me. And anone they we
re abasshed & ranne & fette to hym ỹ body
of our lorde/& than he sawe hym whome
he myght not receyue/& lyfte vp his han/

des to heuen/ & sayd. Now I se ỹ sone ascẽde to ỹ fader/ & ỹ spyryte to god ỹ made hym. And with these wordes he gaue vp his spiryte/ & the body of our lorde vanysshed awaye fro thẽ ỹ helde hym. Eugene Abbote of saynt Anastase was establysshed pope/ but he was put out of the cyte bycause the senatours had made an other pope/ & than he came into Fraũce & sende sayt Bernarde to forẽ hȳ/ whiche preched ỹ way of our lorde/ & dyd many myracles & than floured Gylbert ỹ patryarke/ Frederyke neuewe of Cõrade was emperour in ỹ yere of oure lorde. M.a.C.liij. And ỹ tyme floured maister Peter lombarde bysshop of Parys/ whiche cõpyled ỹ boke of sentẽces/ ỹ glose of ỹ sauter & of ỹ epystles of Poule moche profytably. And i ỹ tyme were sene thre mones in heuẽ/ & in ỹ myddes of the thre was the sygne of ỹ crosse. And it was not longe after that thre sones were sene also. And than was Alysaũder chosẽ ryghtfully for to be pope/ & agaynst hym were chosen Octauyen/ Johãnes cremẽses of ỹ tytle of saynt Calyxte/ & Johãnes perscrametencis successyuely to ỹ papacye/ & were ennoblisshed by ỹ fauour of ỹ emperour to ỹ see & this dyscorde & scisme endured. xviij. yere/ wȳ in whiche tyme ỹ almayns whiche dwelled in tuscane for ỹ emperour assayled ỹ Romayns whiche were at moste porte & slewe fro none to euẽ longe somoche people/ ỹ there were neuer so many Romayns slayne/ how be it ỹ in the tyme of Hanyball there were so many slayne ỹ thre bussheles were fylled with golde rynges ỹ were taken of theyr fyngers/ whiche Hanyball dyd sende to Cartage & many of thẽ were burped at saynt Stephens & saynt Laurences/ & it was wryten vpon theyr sepulture/ ỹ they were x. tymes a. M. & x. M. & x. tymes. xvi. C. & an halfe. And whan ỹ emperour Frederyke vysyted ỹ holy lande & wasshed hym in a ryuer & there he perysshed & deyed/ & as other saye he watred his horse/ & his horse fyl downe in the water/ & so he dyed. Henry was emperour after hym. In the yere. M. an. C. & lxxxx. in that tyme were so great raynes/ thondres/ & lyghtynges and tempestes ỹ neuer had ben so great that ony man myght remẽbre/ for stones fyll as great as egges/ and were square whiche were medled with ỹ rayne/ and destroyed ỹ vynes/ trees/ and the corne/ & slewe men/ beestes/ crowes and byrdes/ & some fowles were sene flyenge by ỹ ayre in that tempest/ whiche bare coles brennynge in theyr beckes/ and set fyre on houses. And this Henry was alwaye a tyraũt agaynst ỹ chyrche of Rome/ therfore whã he was deed Innocent the pope opposed agaynst phylyp his sone ỹ he sholde not be emperour & helde wt ỹ party of Otto sone of ỹ duke of Saxone and made hym to be crowned kyng of Almayne at Acon. ¶ In that tyme many barons of Fraũce wente ouer ỹ see for ỹ delyueraunce of the holy lande/ & they toke Constantynople. In ỹ tyme began the order of freres prechers & of mynoures. ¶ Innocent ỹ thyrde send messangers to Phelyp kynge of Fraunce for to assayle the lande of albygeoys for to take fro them the heresyes/ & he toke thẽ all & dyd do brenne thẽ. And after this Innocent the thyrde crowned Otto Emperour/ and toke of hym an othe ỹ he sholde kepte ỹ ryght of holy chyrche/ and anone he dyd agaynst his othe the same daye/ & dyd do robbe and dyspoyle thẽ that came to Rome on pylgrymage/ wherfore ỹ pope curled hym & deposed hym fro ỹ Empyre ¶ In that tyme saynt Elysabeth doughter of the kynge of hongary/ whiche was wyfe of the Lantgraue of Thurynge & Hessen/ whiche ymonge other innumerable myracles/ she reysed. xvi. deed men/ & gaue syght to one that was borne blynde/ out of whose body floweth vnto this day. Whã Otto was deposed/ Frederyke sone of Henry was chosen/ & was crowned of Honorye the pope/ and this man made

ryght noble lawes for the lyberte of the chyrche and agaynst heretykes / and this emperour habounded aboue all other in glory & in rychesses / but he abused them euyll by pryde / and was a tyraũt agaynst the chyrche and set two cardynalles in pryson / and suche prelates as pope Gregory had do be assembled at ỹ coũseyle he toke them / & therfore he was accursed of the same pope. And after Gregory dyed whiche was oppressed with many greuous trybulacyons. And than was Innocent the fourth made pope whiche was of the nacyon of Jene / and he assembled a coũseyle at Lyons / where he deposed ỹ emperour / & than was ỹ empyre voyde.

Here folowyth the lyfe of saynt Symyon.

Saynt Symyon was borne i Antyoche / and was moche vertuous / & fro ỹ tyme ỹ he was in his moders bely he was chosen of god / & whan he was .xij. yere olde he kepte his faders shepe / & on a tyme he beheelde ỹ chyrche / & anone as he ỹ was replenysshed wt the holy ghost / lefte his shepe & went to ỹ chyrche / & he accompanyed hym wt a good auncyent mã / and sayde to hym in this maner / kayre fader what thynge is ỹ / ỹ is here redde / I pray you & enlynge & teche it me / for I am symple & ygnorañte. Than this good auncyent man began to speke of the vertues of ỹ soule / and how this poore present lyfe ought to be despysed / & not wtstandynge ỹ the vertues ben accomplysshed of many truely & laudably / & by the helpe of god in relygyon they ben accomplysshed more lyghtly. Than saynt Symyon fell to the fete of this good olde man & sayd to hym. Verayly frome hens forthon ỹ shalte be my fader & my moder. For thou arte mayster of good werkes / & after this good coũseyle I shall go into the chyrche / where as god shall ordeyne for me. And than he exposed to hym the rule and the order of relygyon / and tolde hym howe he muste haue moche peyne & aduersyte / & hym behoueth to haue moche pacyence & persseueraunce. Than anone he toke leue of hỹ & went to the chyche of saynt Thymothe & layd hym tofore the gate & abode there thre dayes & thre nyghtes wõute mete or drynke. Than ỹ abbot came & lyfte vp & demaũded wherfore he was come thyder Than saynt Symyon answered to hym & sayd. I desyre moche to be seruaunte of our lorde. I praye ỹ that ỹ receyue me into thy monastery / & that ỹ cõmaũde me to serue all thy bredren. He was receyued of ỹ abbot / & was there .vi. monethes obeyenge to ỹ brederne humbly whan ỹ other fasted fro morowe to euensonge tyme / he after .vij. dayes toke his refeccyon / and ỹ other dayes he gaue his prouẽde to poore people. On a tyme he came to the pytte of the place & founde there a corde wiche he toke & bounde faste about his body fro his raynes to his sholders / he strayned so sore & fast ỹ his flesshe roted vnder ỹ corde / so moche ỹ the corde wente to ỹ bones & vneth myght ỹ corde be sene. ¶ On a daye one of ỹ bredrẽ apperceyued that he gaue his meet to ỹ poore people / & he & ỹ other tolde it to ỹ abbot / & also they sayd that so great stynke yssued out of his body ỹ none myght abyde by hym & ỹ the vermyne ỹ came out of it hadde fylled all his bedde. The abbot was moche angry and badde spoyle hym naked / & whã he sawe ỹ corde he escryed sayenge. O man fro whens comest ỹ / me semeth ỹ thou wylte destroye ỹ rule of relygyon / whã ỹ wylt not serue god by discrecyon / as other do. I praye ỹ departe hens & go were ỹ wylte / wt great peyne they toke of ỹ corde with whiche he was boũden & heled hym. After he departed fro ỹ place wout wytyge of ony of thẽ & entred into a pytte in deserte wout water / where as wycked spyrytes dwelled. That myght ỹ abbot had reuelacyon that

a great multytude of men of armes had enuyronned ỹ abbey & sayde w an hyghe voyce. Gyue to vs ỹ man of god or eles we shall brenne ỹ & all ỹ abbey for ỹ hast dryuen awaye ỹ man iuste & debonayre. The abbot tolde this to his bredren / & ỹ nexte nyght came ỹ semblable vysyon he was all abashed & send his monkes for to serche & fetche hym / & they foũde hym not / thã ỹ abbot went w̃ them & they came to the pytte & there made theyr prayers & descẽded therein / & brought hym agayne by force to ỹ abbey. The bredren of ỹ abbey kneled tofore hym & asked hym forgyuenes & after he abode an hole yere & after secretely he departed agayne & went vnto a moũtayne fast by a cloyster of stones & dwelled .iij. yere. Than his neyghbours came thyder by deuocyon & enhaũced his celle foure cubytes of heyghte / & there he dwelled .vii. yere after. And after they made to hym another of .xij. cubytes of heyght in whiche he dwelled & after they made another of .xx. cubytes / & after ỹ another of .xxx. And there he abode .iiij. yere & belyde hym he dyd do make .ij. chapelles & many seke men were heled by his vertue / & he cõuerted many sarazyns to the fayth. After this his thye roted an hole yere & all ỹ yere he helde hym on ỹ other fote / but ỹ vermyne fell to ỹ groũde frõ his thye / he had a felawe whiche was called anthony / whiche wrote his lyfe & helde hym cõpanye whiche gadred vp ỹ vermyne & delyuered thẽ to hym & he toke thẽ & layed thẽ vpon his sore sayenge / ete ye this ỹ god hath gyuẽ you. ¶ There was a kynge a sarazyne named balysyke ỹ herde the fame & renome of hym & came to hym ī very fayth & whyles the holy man prayed one of ỹ vermyne fell out of his thye / and than the kynge toke it vp / and whã he loked on it / it was a precyous stone. Than sayd to hym this holy man. O man / this is not happed ne made by my meryte / but it is made by thy fayth / & than he thanked god & departed. ¶ Seuẽ yere after his moder came & wolde vysyte hym / but it was forbodẽ her / for no woman myght entre into that place. Than the holy man sayd to his moder abyde a lytell & we shall se you yf it please god / and she weppynge thre dayes & foure nyghtes receyued her sone / & than it happed that she slepte / and the holy man prayed for her and she deyed. After this there was made vnto hym another cell of .xl. cubytes / wherin he dwelled seuẽ yere after / ỹ is to wete vnto his deth ī whiche tyme there was a dragõ ryght venemus / whiche was in a caue nyghe to hym / whiche infected so ỹ place ỹ nothynge grewe about hym / in whose ryght eye it happed ỹ a stake entred / and he came all blynde to ỹ dore of ỹ monasterye & laye there as to aske helpe / he set his ryght eye by a pyler / and was there thre dayes w̃oute doynge ony harme to ony body. Thã cõmaũded saynt Symeon ỹ they sholde take erth and lay water on it / and laye it there vpõ / & whã they had so done / anone yssued out of his eye a stake of a cubyte longe. And whan ỹ people sawe this myracle / they glorysyed god / but not withstandynge they fled for drede that they had of the dragon / and ỹ dragon abode there styll tyll al the people were gone. Than he arose & adoured at ỹ gate of ỹ monasterye almost two houres and after went into his caue without doynge harme to ony body. ¶ Another tyme a womã drãke out of a cruse by nyght wherin was a lytell serpent / & it auayled downe in to her body / wherfore she wente to dyuerse medycyns & physycyens / but it auayled to her nothynge / many yeres after she was brought to this holy man / ỹ whiche cõmaũded to take of the erthe & water and laye it on the mouthe of ỹ woman / and anone the serpente yssued out / whiche was thre cubytes longe / & anone cleft a sonder / whiche was hãged vp there ỹ space of .vij. dayes many men seynge

¶ On another tyme many folke & beestes

dyed for defaute of water/ & at his prayer sodaynly the erth opened/ and there was founde a pytte of ryght good water for to drynke/ whiche endureth vnto this daye

¶ Another tyme other people abode longe whyle he was in his prayer/ & went a lytell abacke vnder the shadowe of a tree. And they sawe an harte passe by to whom they commaũded thus sayenge. We coniure the by ỹ prayers of laynt Symeon that thou tarye a whyle and soo he dyd/ & they toke hym & slewe hym & as they ete of hỹ they became lepers & meselles. Thã they went with the skynne vnto laynt Symeon/ & were there. ij. yere & vnneth myghte they be heled/ & for wytnesse therof they hanged vp ỹ skyne of ỹ harte. There was a leoparte there aboute/ whiche destroyed ỹ people of ỹ coũtre/ than this holy man cõmaunded to take water of that monastery/ and to sprynge it on ỹ ground all about where as he went. And whã they had soo done/ anone after they founde ỹ leoparte deed/ he exorted al men that he knewe ỹ they sholde not swere by hym humble synner. And neuertheless al they of ỹ ozyent/ & barbaryns of ỹ countre swere by hym.

¶ There was theke named Jonathas whiche was chaced of many knyghtes/ & he entred into ỹ monastery & enbraced a pyler & began to wepe. Than laynt Symeon demaũded what he was & he answered. I am Jonathas ỹ thefe ỹ am come hyther to do my penaunce/ and anone came thyder the officers of antyoche and sayde to this holy man/ gyue vs this euyll man/ for the beestes bẽ redy to deuoure hym. Than laynt Symeon answered. I may not/ for I doubte ỹ he that send hym to me/ whiche is greater thã ye wyll be wroth/ & seuen dayes longe he enbraced ỹ pyler/ and after sayd to the holy man/ yf thou wylte I wyll go my waye. Thã he sayd to hym. Wylt thou go yet for to do harme. He answered nay syr/ but my tyme is accomplysshed/ and so sayenge he gaue vp his soule and deyed. And laynt symeon enclyned downe to make his prayer lyke as he had be accustomed/ and the people abode hym thre dayes for to haue his blessynge. Thã Anthonye came to hỹ sayenge. Aryse vp syr & gyue vs thy blessynge. And he wente and herde hym not drawynge his brethe/ but as an odour of a precyous oyntemẽt yssued out of his body. Than he began to wepe strongely wyth synge his eyen & his berde & sayd. Alas syr why hast thou forsakẽ me. I neuer herde thy doctryne angelyke/ what ãswere shal I gyue to ỹ seke people/ what shall I requyre than of what couerynge shall I couer thy body/ & there by force of heuynesse he fell a slepe. Than appered to hym this holy man sayenge. I shall not leue this house ne this holy mountayne/ in whiche I haue enlumyned/ but go downe & sanctyfye & appease ỹ people/ & shewe in antyoche that I am in rest/ & cease not thou to serue god in this place here/ & god shal rendre and gyue too the a good rewarde. Thã he awoke & began strõgely to wepe agayne in sayenge what relyques shal I take of the syr in remembrauce of ỹ. Thã he remoeued ỹ body moche strõgely. And than hadde Anthony moche more drede and durst not touche hym/ but went downe anone and went vnto Antyoche to the bysshop and tolde hym of ỹ dethe of this holy man. And anone he came with thre other bysshoppes & ỹ mayster of ỹ knyghtes of ỹ towne/ & henge courteyns aboute ỹ celle/ and bare his body by the awter to fore a pyler. And anone the byrdes assembled about ỹ celle and slewe lyke as they wolde haue asked theyr meet and cryed so strongely ỹ men & beestes enforced them to crye and wepe at ỹ voyce of the byrdes The mountaynes and the feldes shewed sygne of heuynesse/ so that the complaynte was herde seuen myle. And there came there aboute a clowde blacke & derke and Anthonye sawe an angell come frome he-

uen for to bysyte/whiche had his face clere as fyre/and his vestymētes whyte as snowe/and about ten of the cloke he sawe seuen auncyente men ꝑ spake to hym but he knewe not ꝑ mysterye that they sayd. The prelate of Antyoche wolde haue had his berde to put in his relyques/& assone as he put his hande for to take it/anone his hande was drye/but they made there so many prayers for hym that he was healed. Than bare they ꝑ body into Antyoche/and ꝑ bysshop sware that neuer persone shold haue nothyge of his body whā they were come into a strete that was called merce fyue myle fro antyoche. The body abode there so ꝑ no man myght moeue it/and a man that had ben deef and dombe ꝑ space of fourty yere/bycause he had defowled a woman in his hous whiche woman loued hym not/he came & fel downe to fore ꝑ bere sodaynly & began to crye and sayd. A man and seruaūte of almyghty god/thou art welcome to poynt for me For thy comynge hathe guarysshed me & gyuen to me helth. Than he arose & toke one of the staues that bare the bere/and anone was all hole/and serued hym all ꝑ dayes of his lyfe/anone yssued out of the towne all the people of Antyoche/and receyued the body bothe solempnely in syngynge/psalmonysynge/and glorysyenge god almyghty/and with great plente of lyghtes brēnynge bare the body into the great chyrche/whiche is called the chyrche of penaunce. Many other myracles hath our lorde Jhesu cryst cryste shewed at his sepulture/and mo were shewed after than to fore by his lyfe. Than lette vs praye too this holy saynt Symeon that by ꝑ merytes of his goodnesse be medyatour and intercessour for vs at ꝑ dredefull houre of our deth and by his blessed intercessyons be our aduocate & helper to bryng vs to euerlastynge blysse/and that he praye for vs vnto our lorde ꝑ he haue mercy on vs. Amen.

¶ Here folowe th the lyfe of saynt Polycarpe bysshop & martyr.

Saynt Polycarpe was disciple of saint Jogan the euangelyst and saint Johan ordayned hy bisshop of Smuere/& there were at Rome two heretikes/that one was called Marcyon/& ꝑ other Valētyn/ꝑ whiche had deceyued moch people by theyr falle doctryne. Thā saynt polycarpe went to rome on eester day/there by his predycacyō he brought agayne to the faythe them that they had deceyued. He wrote to ꝑ phylippenses a moche fayre epystle and moche profytable/ꝑ whiche is it redde in Asye vnto this day. It happened that in ꝑ tyme that Marcus antonyus & Lucyus aurelyus reygned/whiche was the yere of grace an hondred. iiij. score and two was made the fourth persecucyon of crystē people after ꝑ emperour Nero thrugh all Asye. Saynt Polycarpe herde how the people cryed and was moeued/he therfore was neuer moeued/but abode without drede/& he was gracyous and corteys in maners & pleasaunt in regarde/and taryed alwaye in ꝑ cyte as an hardy champyō of almyghy god/he was somoche requyred of ꝑ people that he departed fro the cyte wt theyr kamplyer frendes that he wente to ꝑ felde nyghe vnto ꝑ cyte/and there he prayed al the nyght for the peas of the holy chyrche/& therof had he a custome all ꝑ dayes of his lyfe. ¶ It happed that thre dayes before ꝑ he was taken/as he prayed in a nyghte he had a bysyon/that hym semed that al his heere was brent/and whā he awoke he tolde to them that were with hym ꝑ bysyon and

erpowned it theym sayenge / that for certayne he sholde bene for ỹ loue of almyghty god whā he sawe that they approched hym that wolde haue take hym / he went to meet with theym / and ryght gladdely receyued them / wherof they were moche abasshed that they were commaunded to take so good a man / and he anone layde ỹ tables of his enemyes / and made to them as good chere as they had bē his frendes and gaue to theym largely wyne & meet / and gate of them leue to praye an houre. And al ỹ houre he prayed moche deuoutely for the state of holy chyrche / whā ỹ houre was passed he moūted vpon an asse / & was brought to ỹ cyte. And as they ledde hym Herodes came / whiche was prouost of ỹ countre and his fader with hym and they toke hym into a charyotte w̄ them & sayd to hym moche swetely / wherfore doye no sacrifyce as the other do / what harme is it to call Ceser his lorde / and doo sacrifyce to the ydolles / for to lyue surely. And whan they sawe that it auayled not And that alwaye he was fyrme and constaunte in ỹ lawe of almyghty god / they were moche wrothe with hym and dyd to hym moche harme in charyotte. And as he aproched ỹ cyte great multitude of people began to murmure agaynst hym / anone a voyce descended from heuen sayenge to hym. Polycarpe be stronge & constaūte That voyce was herde of many / but none sawe it. Than anone it was tolde the prouost all openly / that Polycarpe had thre tymes confessed to be crysten / whan these tydynges were herde / all the people of ỹ cyte of sure paynyms & Jewes began to crye in great yre. This is ỹ mayster and doctour of all crysten people ỹ ben in Asya and hath destroyed all our goddes. Were quyre that he be brent all quycke. ¶ And than the people assembled moche wood & brought hym to a stake they wolde haue bounden hym to the stake and nayled the handes with great nayles. Than he sayd to them. Let me alone for he that hath ordeyned me to suffer this tormente of fyre shall gyue to me vertue of pacyens / without moeuynge me frome this place for to endure and suffer the flamme of the fyre. And than the tyrauntes lefte the naylles and bounde hym with cordes to the stake & his handes boūden behynde hym. And as in his passyon he prayed & blessed our lorde / and the fyre was brennynge and a great flāme shynynge / a moche notable myracle was shewed right there vnto moche people / whiche god shewed to the ende that it sholde be shewed vnto all other. And the myracle was this / that the flamme departed all about hym in manere of a chambre by vertue of a swete wynde ỹ came from heuen / and ỹ body of the martyr was not as flesshe brent in ỹ flamme but as fayre as it hadde be purifyed in a fourneys. And they that were about him felte an odour so swete as it hadde ben encence or precyous oyntement. Whan ỹ tyrauntes sawe that the fyre myght not cōsume ỹ body of ỹ glorious martyr / they made the mynystres too approche / & dyd them to smyte hym through ỹ body with a spere / & than yssued out of his glorious body so great habōdaūce of blode that it quenched the fyre. And whan the people sawe ỹ myracle / they departed haynge moche merueyll that they dydde so moche cruelte to ỹ frende of god. And with this glorious martyr were twelue other martyrs martyred for to gette ỹ ioye of heuen The whiche graūte vs ỹ fader / the sone / and the holy ghost. Amen.

¶ Here foloweth the passyon of Iaynt Quyryace.

IN the tyme that Julyan the apostate went for to fyght agaynst thē of Perse / he came into Jherusalem & dyd do seche Iaynt Quyryace the bysshoppe whiche of his frendes was called Judas

But ỹ quene saynt Helayne after he was baptysed dyd do call hỹ Quyryace. And whan he was brought tofore Julyan he promysed to hym many rychesses & honours so ỹ he wolde do sacrifyce vnto the ydoll of Jupyter. And bycause Quyryace wold not do it/ Julian cõmaũded to straine hym on a banke & wt a forke of yron he made to opene his mouth / & put in molten lede brẽynge for to brẽne his entrayles. Quyryace suffered it moche pacyently wout makynge of ony crye lokynge alwaye vp towarde heuen/ & about .ij. houres after whã they ỹ were there supposed he had be deed/ he lyfte vp his voyce sayenge. Jhesus fader eternall/ resplendaũt syght whiche neuer maye be extyncte I blesse ỹ/ for thou hast made me worthy to haue partycypacyon wt thy frendes. Therfore I requyre ỹ that ỹ pryde & elacyon of this euyll tyraũt may not ouercome me. But ỹ thy puyssaũce alway confyrme me in stedfast cõstaunce of fayth. And whã he had accõplysshed his orayson Julian sayd to hym. Quyryace lo how I lete the Jangle/ I haue herde of ỹ suche wordes/ do sacrifyce to our Jupyter / & than ỹ shalt do wysely. Than Quyryace answered to hỹ I byleue & haue byleued hym ỹ is veray god ỹ shall destroye the & thy pryde. Thã Julyan dyd do bryngе a crabat of coper/ and dyd do ly & stratche out the body theron/ and put vnder it brẽynge coles/ and dyd do strawe salte on ỹ body / and aboue that dyd do bete hym with roddes/ to the ende that his bely & entrayles sholde haue the more peyne and trauayle. And after they tourned his bely towarde the fyre/ & bete his backe with roddes. And than he wt an hyghe voyce began to praye in Hebrewe ỹ tyraũt was admerueyled of the great pacyẽce ỹ he had & dyd do shytte hỹ in a lytell hous vnto ỹ tyme that he had deuysed of what dethe he myght make hym to dye. And about two yere after saynt Anne the moder of saynt Quyryace came to hym & exhorted hym to suffer pacyently for the loue of god. Anone the mynysters of the deuyll went & tolde to the tyraunt/ the whiche commaunded that she sholde be brought to hym. And whan he sawe ỹ she wolde in no wyse do sacrifyce to the ydolles/ he cõmaunded that she sholde be hanged by the heyres/ & as she hanged he made to teere all her nayles or vngles / and in this torment she was foure houres without spekynge. Thanne Julyan sayde to her. What is this that they do to thyne vngles ? And than she answered to hỹ. O hounde out of thy wytte werker of all inyquyte/ yf thou haue ony greater tormẽtes gyue thẽ to me/ for I am all redy to fyght agaynst thy fader the deuyl ouer whome I haue hope to haue victory moyenaunt on hym the name of Jhesu cryst. Than the tyraunte commaunded to take great lampes brennynge & settynge to her sydes/ the holy woman cryed vnto god & makynge her prayers she rendred vp her spyryte to our lorde. The cristen people ỹ were there buryed her. After this Julyan commaũded ỹ Quyryace sholde be brought tofore hym and sayde to hym. Quyryace say to me of what enchaũtemẽtes & what euyll crafte that ỹ vsed by whiche it semeth that thou kelest no torment/ and therfore thou wylte not sacrifyce to the ydolles ? Thã Quyryace answered to hym. O cursed felone/ and indynge hounde that peruertest the myght of god to enchauntementes and euyll werkes. Wherfore thou shalte be bete by wounde celestyall. Than cõmaunded Julyane to make a great pytte / & by enchaũtmẽtes dyd do assemble al maner of serpentes & venemous beestes / and dyd do put them into the pytte. And after he made to caste the holy man in the myddes of them / and as they threwe hỹ therin he began to saye. Ryght swete Jhesus I yelde to the graces & thãkynges/ for not onely in the woldest ỹ verely & apply the prophecy of Dauyd / but

in vs ꝑ ben thy lytell creatures whiche ꝑ haste created haste wylled to haue thy grace. Forto here it pleaseth ꝑ / that we go vpon ꝑ serpentes / & ꝑ we marche and trede on ꝑ lyon & on ꝑ dragon. And as he sayd so Julyan cõmaũded to brenne all ꝑ beestes. Thã a knyght called Amon sayd to ꝑ emperour Julyan. O kynge oute of thy wytte & wode hast ꝑ the wyll to putte this man to dethe / thyne enchauntours & thy goddes whiche ben decepuable maye not take ꝑ merueyles ꝑ he dothe in trouth Now forthon I am certayne ꝑ the god of crysten men is moche myghty. For whiche wordes Julyan cõmaunded to smyte of his heed. And as he was ledde vnto ꝑ place for to be byheded / he began to saye. Jhesu cryst whiche arte the god of Quyryace receyue my soule in peas / and so sayenge he stratched forthe his necke & was byheded / and thus fynysshed his martyrdome. Julyane called quyryace & prayed ed hym and exhorted that he sholde renye ꝑ crucyfyxe. Than Quyryace answered hym. O herte peruerted / euyll & without pyte that seest nothynge ꝑ woldest that I sholde leue my god whiche gyueth to me & to other creatures so mani goodes / & ꝑ I sholde become myschaũte and semblable to the. Thã Julyan was moche angry & cõmaunded to hange a great cawdron of oyle vpon the fyre whiche oyle was so hote that they that were there aboute vnneth myght endure the fume that yssued. And he commaunded to sette saynt Quyryace therin / whiche entred therin in makynge ꝑ sygne of the crosse and sayd. Lorde Jhesu cryst whiche haste sanctyfyed the Flome Jordayn / and hast gyuen to me the holy sacrament of baptysme by water / se now where I shalbe yet baptysed in oyle. Yet haue I the thyrde martyrdome to do by the wasshynge of effusyon of blode / whiche I haue taryed longe for. Than the tyraunt replenysshed of wrathe and of yre more thã tofore cõmaũded that he sholde be smyten with a sharpe darte in ꝑ breest. And as he so was smyten / he prayed god that he myght departe out of this worlde & thã he gaue vp his soule vnto our lorde whiche was the fourthe nonas of Maye. This saynt Quyryace of whome we speke was the same Judas propicely by whome saynt Helayne founde the very holy crosse. And after that he was baptysed saynt Helayne recommaunded hym vnto the bysshop of Jherusalem whiche was at that tyme whan the sayd bysshop was deed / Helayne that than was in Jherusalem went to Rome to the pope Eusebyus whiche ordeyned Judas to be bysshop of Jherusalem in chaũgynge his name and called hym Quyryace. To whome god gaue somoche grace that he enchaced away the fendes by his prayer. Saynt Helayne delyuered to hym mani fayre gyftes for to dystribute & to departe to the poore / & at the prayer & requeste also of her was made a fayre feest of the Jnueneyon of the holy crosse. And ye ought to knowe ꝑ whan the very crosse was founden / and by the vertue therof a deed mã was reysed. The deuyll whiche is of al good enuyous was herde cryenge in the ayre. O Judas by ꝑ I am chased oute & dempnysshed / but I knowe well ꝑ I shalbe auenged agaynst the. I shall reyse another kynge that shal reny the crucyfyxe / the whiche by my cosseyll and by myne exhortemẽt shall make the to suffre many tormentes / that thou thy selfe shall reny thy crucyfyxe. Than sayd Judas to hym. He ꝑ propicely hathe power to reyse deed men / put ꝑ in ꝑ depe bottom of hell in fyre perdurable. Saynt Quyryace suffered martyrdome as sayde is for the loue of oure lorde / by whiche he hathe goten the glory perdurable / ꝑ whiche graũte to vs / that for vs suffered dethe and passyon. Amen.

Here folowe th the lyfe of saynt Thomas Dalquyno.

SAynt Thomas dalquyne of the ordre of the freres prechours was a ryght souerayne doctour hygh and of noble lygnage/whiche was borne in ỹ realme of Scylye. And tofore he was borne he was shewed by dyuyne purueaūce/ for in tho partyes there was an holy mā in werke & in renome/whiche wt many other hermytes ladde a ryght holy lyfe & all the people hadde hym in great reuerence this holy man replenysshed of the holy ghoste came to the lady and moder of this holy chylde not yet borne. And with great ioy sayd to her ỹ she had conceyued a sone/ & she supposed ỹ she had not cōceyued. Thā the holy man sayd to her. Lady be ỹ glad for ỹ shalt brynge forthe a chylde whiche shalbe called Thomas/ & shall haue a grete name & renome thrughe all the worlde in scyence & in holy lyfe/ & he shalbe of the order of frere prechers/all whiche thynges lyke as the holy heremyte had sayde were accomplysshed in the name of ỹ sauyoure of the worlde & to ỹ gloryous saynt. Whā the chylde was borne he was called Thomas by his ryght name/he had ỹ worlde and the vanyte therof in despyte/ & for to lyue in the more holy and clene lyfe entred into the ordre of the frere prechers. And after he was drawen oute by his bredren/ and was closed vp in a chambre i a toure ij. yeres/ & bycause ỹ by menaces ne fayre wordes they myght not chaūge his good purpose ne reuoke it i no maner they put in his chambre a yonge damoysell to the innocent chylde for to subuerte his good courage/and anone he toke a brōde of fyre & droue ỹ damoysselle out of the chambre whiche was come for to deceyue hym/ & after that he put hym in humble prayers deuoutely/beseechynge our lorde ỹ by his benynge grace he wolde alwaye mayntayne his chastyte. Anone as he hadde made his prayers. ij. angelles i merueylous habyte appered to hym sayenge that his prayer was herde of god/and they dystrayned hym by the raynes sayenge. Thomas we ben sende to the by commaundement of god/and in his name we gyrde the with the gyrdle of chastyte whiche shall neuer departe frome the ne shalbe broken. The whiche gyfte was gyuen to hym of specyall grace/and was in hym so faste and fyrme that he neuer after felte prycknynge of his flesshe. And so kepte hym as longe as he lyued/as it appereth here after in his lyfe/whan he surmounted one of his aduersaryes wt his mynystres. His good moder consyderynge and haūsge mynde of that whiche the good man hadde tolde to her/and shewed how he sholde be of the ordre of the frere prechers. And lete hym to be ledde to them peasybly. Not withstandynge that tofore his bredren wolde haue empesshed hym of entrynge into the ordre and of his study. For whan he was retourned into the ordre by consent of his good moder he begā to study whiche was as swete to hym as is to the bee to make the hony. And lyke as of the bee the hony is multyplyed/ryght so in lyke wyse was by this gloryous doctour/the hony of holy scrypture/whereof he made merueylous bokes in Theology/logyke/philosophy naturall and morall vpon the euāgelyes. In somoche that the holy chyrche thrugh out all the worlde of his holy scyence is replenysshed. And as he thus prokyted he was sende to Parys. Than his brederne herde that he sholde departe as none came after his tyme and made ỹ lecture and office of the precyous sacrament of the aulter/ & for almoche as on a tyme a questyon was moeued ymonge the scolers of Parys/how the accydens myghte by ryght be without subgecte. And therof made they doubte and determyned all holy vnto the whiche the gloryous doctour sholde saye/whiche thynge he clerely shewed to them. And for somoche as sayd is that the demaunde or questyon was moeued of our lorde/it was gyuen to vn-

derstãde of ỹ ende of his lyfe whiche was nyghe. And as he was sende for of ỹ pope Gregory the tenth / he went by chãpayne in ỹ realme of Cezylle / he began to be seke in suche wyse ỹ he loste entyrely his appetyte. And in passynge by ỹ abbaye called Fosse neuue of ỹ order of the cysteaulx / he was prayed greatly of the monkes that it wolde please hym to come into theyr abbay His sekenesse began to encreace from day to daye / & not withstandynge his malady he cessed not to sowe & sprede his holy doctryne of dyuyne scrypture and sapyence. And than he was prayed of the monkes for to expowne to thẽ the cantycles. And ỹ tyme it happed that in ỹ monastery was sene a sterre thre dayes tofore his dethe in maner of a sonne / wherof they were abasshed what it myght sygnify. But certayn it sygnyfyed that the holy man sholde departe out of this worlde within thre dayes / & that appered well. For whan ỹ holy man was deed ỹ sterre was no more sene And it was in the yere of our lorde a thousande. CC. & .liiij. And anone broder Raynolde his felawe wytnessed i trouth parte sayenge & openly prechynge in this wyse. I frere raynolde haue herde manytymes and now the confessyon of this glorypous doctoure / and haue alwaye founde hym clene and nette as a chylde of fyue yere of aege / for he neuer consented ne had wyll in mortall ne deedly synne. And it is not to be forgoten what merueylous tokens were shewed / whan this blessed doctoure sholde departe out of this worlde and of ỹ entre of the perdurable felycyte whiche was graunted to hym. For a frere moche deuoute sawe in ỹ houre of his dethe the holy doctour redynge in the scole / & saynt Poule entrynge into hym. And saynt Thomas demaunded of hym yf he had good and true vnderstandynge in his epystles Than saynt Poule answered to hym ye / as good as ony creature lyuynge myght haue. And aboue that saynt Poule sayde to hym. I wyll ỹ thou come wt me and I shall lede the to a place where thou shalte haue of all thynges more clere vnderstandynge. And it semed to ỹ frere that saynt Poule drewe saynt Thomas out of ỹ scole by his cope. Than this frere began to cry sayenge. Helpe brederne / for frere Thomas is taken frome vs. And by the voyce of this frere the other freres awoke / and demaũded ỹ frere what he had sene. Thã he tolde to thẽ & expowned this sayd vysyon / and the freres made inquysycyon of ỹ trouth / & founde that it was so as ỹ frere had sayd / for in ỹ same houre ỹ the frere had so cryed / ỹ holy doctour departed out of this worlde. And lyke as he had had in dyuyne sapyence & scyence a doctour & techer / right so in his passynge he had a leder vnto ỹ glory perdurable. And longe after that he was put in his sepulture / ỹ monkes doubted that the holy corps sholde haue ben taken awaye agaynste theyr wyll. For the glorypous doctour he cõmaũded ỹ his holy body sholde be borne to Naples for to almoche as he was of the place wherfore the monkes translated his body frome one place to another / wherfore the pryour of the abbaye was in the nyght greuously repreued in a vysyon of saynt Thomas. The pryour whiche doubted ỹ iudgement & sentence dyuyne / cõmaũded that the body of the saynt sholde be remysed in ỹ place that they hadde taken it fro. alsoone as ỹ sepulture was opened / there yssued so great and swete an odour / that all ỹ cloyster was replenysshed therwith. And it semed not that ony body hadde be buryed there / but it semed that there had be all maner of spyces / whiche body they founde all hole in his membres. The habyte of his order / his cope his scapulayre and cote were all without ony infeccyon or corrumpcyon. And the odour or smell of his precyous body and his habyte were swete smellynge by euydent wytnesse seuen yere after that he was translated and

the body was trāſlated all hole. Our bleſ ſyd lorde hath honoured his bleſſed ſaynt with many merueylous ſygnes and my-racles beneſaytes and merytes he hathe reyſed ſome fro dethe / & ſome fro wycked ſpyrytes and fro the puyſſaūce of ỹ fende And many fro dyuerſe maladyes haue bē brought to heithe by the grace of god and the merytes of the gloryous ſaynt. ¶ We rede alſo that there was a frere moche de uoute called broder Alberte / whiche on a daye was moche deuoutely in prayers to fore the aulter of the byrgyne Mary and two reuerent perſones merueylouſly ſhy-nynge appyered to hym. That one of the tweyne was in the habyte of a byſſhoppe / and the other in habyte of frere prechours whiche had a crowne on his herd rounde by ſette with prerpous ſtones / and aboute his necke two colers / one of ſyluer / ỹ other of golde. And on his breſte he had a great ſtone / whiche of his bryghtnes caſte oute many rayes of clerenes / & enlumyned all the chyrche. His cote that he had on was full of prerpous ſtones / his cote and ſcapu layre were all ſhynyge of whytneſſe / whā ỹ frere ſawe this ſyght he merueyled mo-che. Tahn he that was in the habyte of a byſſhop ſayde to hym. I am Auſtyn that am ſende to the / to the ende that I ſhewe the glory of broder Thomas of Malquyne whiche is in heuen in glory lyke vnto me. But he procedeth me in ỹ order of byrgini te / and am in dygnyte pontyficall. Many other ſygnes & myracles hathe oure lorde ſhewed vnto the honour and glory of his glorpous ſaynt / ſaynt Thomas. Whoſe merytes ben vnto vs aydaunte and hel-pynge. Amen.

¶ Here foloweth the lyfe of ſaynt Gayus.

IN that tyme whā Dyocleſyan and Maxymyen reygned Emperours / Gayus that was pope of Rome called / and made to aſſemble all the cryſten people to gyder / and ſayd to them. Oure lorde hath ordeyned two degrees or ſtates to theym that byleue on hym / that is to wyte confeſ ſours and martyrs. And therfore yf ſome of you be fereſull and in doubte that they ſhall not mowe ſuffre martyrdome / lette them haue euer true and very confeſſyon and ſtedfaſt in the faythe. And go muſte they with cromacien and Tyburcyen for to ſaue themſelfe. And they that are wyl-lynge for to abyde with me within this cy te / in the name of god let them abyde. For the ſeparacyon of ỹ perſones in ferre cōn-trees / may not ſepare that the dyuyne cha ryte hathe aſſembled. Than eſcryed vnto hym Tyburcyen ſayenge. Holy fader I beſeche ỹ that thou leue not to tourne my backe feryngethe perſecutours / for to me it ſhalbe great ioye and confort to ſuffer bodyly dethe for to gette and enioye lyfe eternall. Whan ſaynt Gayus ſawe the faythe of Tyburcyen and his conſtaunte courage / he began to wepe for ioye. Ther abode wt hȳ marcellin Marke theyr fader Tranſquyllyn / Sebaſtyen / Tyburcyen / and ſaynt Nycoſtrate with hym / his bro-der Caſtore & his wyfe zoe / alſo Claudyn and Cyrcorpn his broder with them / his ſone Symphorpen. The byſſhop ordeined vnto deacones ſaynt Marcelle and Mar-cellyen / and made preeſt Tranquyllyn. He dyd ordeyne ſaynt Sebaſtyen deffenſour of the chyrche. And the other he ordeyned and made ſubdeacones / nyght and daye they were in great deuocion / faſtynge / we pynge / and ſayenge theyr prayers and o-rayſons. And deuoutely prayed our lorde ỹ of his benȳge grace he wolde made thē able and worthy to be accompanyed with the martyrs by very pacyence / and there by theyr prayers many one were heled of of theyr ſekeneſſe / many a blynde perſone was reſtored of ſyght / and many enemies or deuylles were put out by myracle from many a man. So as Tyburcyen yede tho

rowde the towne/he sawe a man that was fallen from hyghe vnto lowe/in somoche that he was all the burſten and broken of all his membres/and men wolde haue made his graue for to bury hym/soone Tyburtyen approched and began to say Pater noſter/ouer hym sokte/and incontynent after he was hole/& rendred hym into good helth to his parētes. And soone after he hadde hym alyde fro the people/ and conuertyled and baptyſed hym. So as zoe was deuoutely in orayſon and at her prayers she was taken and ledde by ꝑ paynymes vnto a ſtatue of Mars for to haue conſtrayned her to ſacryfye to the ydolles. She than anſwered. Ye wyll conſtrayne a woman for to ſacryfyce vnto ꝑ ſtatue of Mars/for to ſhewe that youre Mars delyteth and taketh his pleaſaūce in women/and how be it that he may do his wyll of the ſhamefull Venus. Neuer ꝑ later he ſhall not haue the byctory of me. For I bere the byctory of me at my forehed. Than she was taken & ledde into a pryſon ryght derke and moche obſcure. And ther she was fyue dayes wout ſyght of ony lyght/without drynke & withoute meet & without the ſyght & herynge of ony body/but onely of hym that had cloſed or ſhytte her therin/who often ſayd to her by famyne or by faute & lacke of meet ꝑ ſhalte dye here in tenebres or derkenes yf thou ſacryfy not to oure myghty goddes. The fyrte day she was had out of pryſon and hanged she was by her heeres to an hygh tree/& vnder her they made a ſmoke of donge and ordure or kylthe/whiche rendred an horryble ſtynke. And by this torment of martyrdome she expyred and rendred her ſoule vnto our lorde/confeſſynge euer his ryght holy name. After the tyrauntes toke the holy corps/& at ꝑ necke of it they hanged a great ſtone and caſte it within ꝑ ryuer of Tybre/to the ende that the cryſtens ſholde not take it to make of it a goddeſſe. And after ꝑ she had thus receyued her martyrdom she appered before ſaynt Sebaſtyan & recoũted to hym how she hadde ſuffered martyrdome for ꝑ loue of our lorde. The whiche thynge as ſaynt Sebaſtyane reherced it to his felawes/ Tranſquylyn eſcryed and ſayd. The women proceden vs to the crowne of glorye/ why lyue we ſo longe. On the ſeuenth day after this Traſquyllyn alone hyghe and publyke began to denounce the name of god. And anone he was taken & caſte wt ſtones/and whan he had rendred his ſoule to god/he was caſt into the water of Tybre. And as Nycoſtrate and Claudyn wt them Caſtory Victoryn & Symphoryen were aboute to haue oute of the ryuer of Tybre the bodyes of the martyrs/they were taken and ledde vnto the prefecte or Judge Fabyen whiche inuyted them to ſacryfye vnto the ydolles by ꝑ ſpace of ten dayes. One tyme by menaces/ꝑ other tyme by fayre wordes/wenynge to haue brought thē to this ydollatrye/but euer they were ſtedfaſte and conſtaunte in the faythe/whiche Fabyen whan he ſawe thē ſo conſtaunte he yede and tolde it to ꝑ emperoure/and the emperoure commaūded that they ſholde forthwith be tormented by dyuerſe tormētes. But whan he ſawe they ſtedfaſt byleue/he cōmaunded that without delaye they ſholde be caſte into ꝑ myddes of ꝑ ſee. Anone Fabyen for to accomplyſſhe the cōmaundement of ꝑ Emperour made to be hanged at the necke of eche one of them a great ſtone/& throwen they were to the bottome of the ſee. There were conſommed or ended they martyrdomes flouryſſhyge as lyues before god In ſempiterna ſecula/where we all may haue parte. Amen.

Here foloweth the lyfe of ſaynt Arnolde byſſhop.

SAnt Arnolde was fader of Pepyn & graunt fader of Charles ꝑ great

as a doctour recoũteth named Peter Damyen & helde a duchye in Lorayne / whiche dyd put fro hȳ al worldely affeccyons as rechelles / wyfe / and chyldren and hauĩted the deserte for to lede a solytary lyfe. ¶ On a daye so as he passed ouer ỹ ryuer of Meuse / and that he was aboue ỹ mydes of the brydge where ỹ water was more depper thã in ony other place he toke a rynge that he hadde and cast it within ỹ water sayenge. whan someuer I shall receyue and haue agayne this rynge / than shall I byleue ỹ I shall be assoyled of all my synnes / & after from thens he departed and went into a deserte where he was longe tyme as deed to ỹ worlde & lyuynge with god. In that tyme deyed ỹ bysshop of metes and happed that saynt Arnolde was chosen for to be bysshoppe there. So than on a tyme as he abstayned hym fro etynge of ony flesshe as he euer dyd whyle that he was in ỹ deserte or wode / was prepãted vnto hym a fysshe / & as his coke dressed and slytted it / he foũde within his bely the sayd rynge / and yede & shewed it to the holy bysshop / wherof he was ryght ioyefull & glad / and ye oughte to wete that fro the place where the holy man had cast ỹ sayde rynge into the water vnto ỹ place where ỹ sayd fysshe was presented to him was. xxiiij. myle by water. And whã ỹ holy man aduysed him & that wel he knewe for certayn ỹ sayd rynge / he thanked god of it that he gaue to hym knowlege of the remyssyon of his synnes. From thens forthon euer fro better to better deuoutely & by holy perseueraũce he entended to serue our lorde / & yet as now is the sayd rynge within ỹ palays of mets / mẽ may be merueyled and merueylynge to magnyfye & prayse god / how in this present lyfe they may not lyue without perylles / but he is borne in a good houre ỹ acquyreth graces of god / and ỹ maketh iustyce on his owne flesshe as longe as he is lyuyng ẽ it. I say this bycause of this holy man that was at soo good an houre borne / ỹ somoche of graces he gate & acquyred towarde oure lorde / that he was certyfyed & enlured of ỹ remyssyon & pardon of all his synnes as tofore ye herde saye. Soone whã he was possyssynge his bysshoppryche / he dyd dystrybue and departed to the poore somoche and largely of his owne goodes that the poore folke came thyder fro ferre countrees and cytees / for to be counseyled and helped by almese. He was also besely tendynge to all good werkes / and in especyal to receyue relygyous folkes / monkes & poore pylgrymes. He washed theyr fete / he clothed them of newe / and to them gaue syluer ynoughe to passe on theyr way assoone as other newe came he was redy for to helpe them as he before was / for ỹ honour & reuerẽce of god. In whatchyrge in fastynge / in deuoute prayers & in orayssons he enployed euer ỹ tyme none myght not well reherce ne tell ỹ great abstynences that he made. For whan he had fasted the space of thre dayes he was content to haue a lytel breed made of barley & a lytel water / and euer moost secretely ỹ he coude he ware vnder his clothes the hayre / in so moche that by force of abstynẽce he ryght greatly had made leue his flesshe. ¶ On a tyme durynge ỹ thre dayes whiche he fasted he dyd do make a processyon wherat many creatures were / whiche moche deuoutly prayed / & so as ỹ processyõ was in doynge / there was a woman tormented and sore vexed of ỹ deuyll that began to crye lowde and hyghe. Whan the holy man sawe this woman he made ỹ sygne of the crosse ouer her / and soone after she was delyuered fro the enemye that so tormented her. ¶ In the tyme of Dagobert kynge of fraunce so as he was within his palays a lepre came there ỹ began to crye after the holy man / and demaũded meet and clothynge. Soone cõmaũded the holy man that he sholde be ledde home / & so as he mynystred & toke to hym that was

nedefull and neceſſarye to hym/he dyd de
maunde of him yf he were baptyſed for he
was of Barbarye. Than anſwered the le
pre to the holy man alas ſyr naye. For I
that am a poore creature haue not founde
none that hath gyuen to me the precyous
gyfte of baptyſme. And anone ỹ holy mã
baptyſed hym/and incontinent after that
his ſekenes left hym and departed fro his
body/and ſo he that before hadde be a ſyn
ner and ſore ſeke/by the meryte of ỹ holy
man was left and made hole bothe of bo-
dy & of ſoule. ¶ On another tyme a man
named Noddo/whiche was dronke & full
of wyne began to mocke and dyſprayſed
the holy man ſayenge that he was not ỹ
man of god/but that he was full luſty and
redy to all delyces. Wherfore it happed ỹ
ſoo as he and his ſone wente to bedde ſo-
daynly by the wyll of god theyr clothynge
was all about on a fyre & began to brenne
Thã they cryed and called for water/but
the water dyd nought to it/ſo that ỹ fyre
toke on theyr ſhertes towarde the genyto
ryes/& from theym they myght not haue
of theyr clothes. And whan they ſawe as
no remedye they myght put to it they yede
out of theyr chambre & began to lay them
ſelfe as ſwynes downe into the ordure or
fylthe and into foule & ſtynkynge waters
but al this auayled thẽ nought/for fro mo
re into more theyr genytorpes dyd brenne
And ſo as I byleue at ỹ ſame houre was
verifyed that/that our lorde ſayd by the
mouth of Dauyd ỹ prophete ſayenge. De
trahentem ſecrete proximo ſuo/hunc per-
ſequebar/that is to ſay in engliſſhe. Tho
that ſecretely blamen and deſpryſen their
neyghbours/thẽ ſhall I perſecute. That
ſame Noddo deyed in this eſtate & know-
leched his ſynne/& ſo dyd his ſone by the
ſayd ſentence. Soo as the holy man was
perſeuerynge in vertues for to kepe & eſ-
chewe the vayne glorye of this worlde. He
departed fro the cyte and went to a place
not ferre fro it/where he dydde make a ly-
tell houſe & made hymſelfe to be clothed &
ſhytte therin/& there he was cõtynually
in prayers & orayſons lyftynge his han-
des towarde heuen. ¶ It happed by ad-
uenture ỹ the fyre toke ỹ hous of ỹ kynge
& ſomoche it grewe that the houſes there
about began to brenne faſt. Sodaynly ỹ
people were moeued whã they ſawe that
all the cyte was eſpryſed on a fyre & flam-
me/and they yede forthwith to the celle of
the ſayd holy man/where he was deuout
ly in his orayſons & prayers thus as he
was accuſtomed to be. Another one ỹ was
called Romancius toke him by the hande
and ſayd. Ryſe thou fro hens man of god
to ỹ ende that this fyre conſume ne dom-
mage the not wt the Cyte. Than the ho-
ly man anſwered. I wyll not departe but
lede me nyghe ỹ fyre/& yf god wyll that
I ſhall brenne I am in his handes here
as I am. ¶ Than they of ỹ cyte came wt
hym hande in hande vnto the fyre. And af
ter cõmaunded that eche one of them ſhol
de fall in prayers/and whã the holy man
had made his prayers they aroſe vp all/
and than he lyfte vp his handes & made
the ſygne of the croſſe. And than anone ỹ
fyre quenched and made after no manere
of dommage. And after that houre one of
his brethren ſawe in a viſyon towarde hes
uen the ſygne of ỹ very croſſe in a manere
as flamme/and at ỹ other ſyde he herde a
voyce that ſayde. Seeſt thou this croſſe/
by ỹ hath the byſſhop Arnolde delyuered
the cyte fro fyre this nyght. After this the
holy ſaynt Arnolde relynquyſſhed & lefte
the worlde all entyerly and wente into a
deſerte ymonge the wylde beeſtes/where
he made a lytell hous wtth ſome monkes
that were dwellynge there where he hel-
de hym euer in holy medytacyon & diuyne
prayſynges. And whã ony poore people ca
me thyder/he frendly receyued and ſerued
them/theyr hoſen he pulled of/theyr fete
he waſſhed/& made clene their ſhone/and
alſo moche benygnely he made theyr bed-

des and made theyr meet redy / and so he was bothe coke & bysshop togyder / hõgre and thyrst suffred he many tymes / so that he myght of his owne meet fede his felawes / and set a parte all precyous raymentes and moche dere he helde the hayr that was rough & harde. In these two good dedes doynge ỹ good mã rendred his soule to god / and after his obsequye done / ỹ bysshop his successour that had to name Goerrycus assembled togyder great cõpanye of people / two bysshoppes and many clerkes also / & all togyder they came into the deserte. And whan they came vnto ỹ place there as ỹ holy corps was sayenge bygyles moche solempnely / & after they toke the corps and bare it awaye w̃ great honour & reuerence vnto the cyte. And as they came to a ruysell or chanell & wolde haue passed it / it happed ỹ they whiche bare ỹ corps behynde fel downe / but as I suppose the angelles susteyned the corps in ỹ ayre / for they that bare it before yede ouer and letted not and they that were fallen had no harme / but stode vp anone & bare the corps agayne as they dyd before

¶ In the tyme ỹ this holy mau was on lyue / there was a mã ỹ lyued moche lecherously / the holy man reprcued hym many tymes therof / and prayed hym ỹ he wolde leue that lyfe / and do penytence or that he sholde dye in that estate. It happed so that as ỹ holy corps was borne to the cyte / & as they passed thrugh ỹ sayd mãnes groũde / the same holy corps at the entre of the sayd mannes grounde stode styll / in somoche ỹ they that bare it coude not moue it from thens / wherfore ỹ bysshop / the preestes / the clerkes / & all the people ỹ were there were moche meruelled & sore troubled. Also bycause ỹ ỹ nyght was nyghe & they wyst not where they myght be lodged. Than a duke that was in the companye named Noddo sayd thus to them / yf se how he refuseth to entre within ỹ groũde of this symer / my towne is here nye. I counsayll that we retourne thyder for to abyde & reste vs there all ỹ nyght. For also we ne haue here what to fede this people withal / for of all prouysyons or store I ne haue but a lytell beer wîn a lytel vessel and a lytell breed / yf it pleased to god & to ỹ holy corps that we myght be there or ỹ nyght come. And how be it ỹ ferre awaye it was thens / neuertheles by the wyll of god they were there ryght sone / & they mẽ semed that ỹ holy corps bare hymselfe / & namely ỹ they were borne thyder where they came by daye lyght. And than sayde Noddo to them. I praye to saynt Arnolde ỹ by his grace he wyll fede vs of all this nyght. For wel I wote that at his prayer we shal haue al that to vs nedeth / & soone with that lytell drynke & breed that they had by the grace of god and of the saynt they were all fedde & satisfyed that nyght & yet moche remayned of it bothe of drynke and of breed. On ỹ morowe nexte with great Ioye they walked and bare ỹ holy corps into the cyte / they of the cyte also came to mete ỹ corps in procession w̃ great reuerence as he ỹ had ben theyr pastour or gyde of their soules / whiche of longe tyme they had not sene and moche reuerently they buryed ỹ holy corps in the chyrche of ỹ apostles. ¶ A woman that Iule had to name whiche of lõge tyme had lost her syght / came to the sepulture of saynt Arnolde / & feruently her prayer there made by hym recouered her syght. ¶ Another woman on a sõdaye wrought / god punysshed her. For her two handes were stycke & cõterfayte / she came into ỹ chyrche where ỹ holy corps laye & besought ỹ saynt w̃ faythful of herte sore weppnge & anone recouered helth. The solẽpnyte of this gloryous saynt is celebred ỹ .xvij. day of the kalendas of Auguste in the honour of god that lyueth / & without ende reygneth in seculorum secula. Amen.

¶ Here foloweth ỹ lyfe of saynt Turyen.

Saynt Turyen was archebysshop of Doll in lytell bretayne / & was borne in a towne nyghe to ỹ sayd cyte / where was a chirche of. His fader and his moder were yssued of noble lygnage. In ỹ tyme a man of holy lyfe / cõfessour & frẽde of god was archebysshop of the sayde cyte & was named Samson. So than as ỹ vessel of holynesse / ỹ is to wete Turyen ỹ yet was but a chylde of aege / but he was by vertue of ỹ holy ghost fylled wt grace / & relynquysshed & lefte for the loue of our lord all his parẽtes whiche were of great estate / & ỹ fayre lyuelode also ỹ he sholde haue and came in ỹ cyte of Doll toward saynt Samson / whã saynt Sampson sawe hỹ he ordeyned & set hym to kepe his kyen & other beestes. This prefygured he to hỹ gladly / sygnyfyenge ỹ he sholde be in tyme to come pastour or gyde of the shepe of our lorde / whã he sholde receyue ỹ dygnyte of Archebysshop. And in this estate kepynge ỹ beestes elyrysed of the loue of god & not of nothynge humayne / he dyd calle euery clerke ỹ passed before hym & prayed hym ỹ he wolde wryte some letters with a lytell payre of tables that he had for to lerne and knowe them / whan he began to knowe well ynough his letters it pleased our lorde that he sholde lerne & knowe the arte of gramayr / & somoche of grace gaue god to hym ỹ he had a melodyous & fayre voyce at chyrche more than ony of his other felawes / & so by many tyme his voyce pleased moche to ỹ archebysshop / he receyued & toke hym styll wt hym / & of hym he made as of his owne adopted sone / & moche endeuoyred hym to make hỹ to lerne ỹ dyuyne scrypture / & swetely gouerned hym. Somoche grewe & fructifyed ỹ chylde in resplendour or lyght of all good vertues by god doctrynes & examples / ỹ ỹ sayd archebisshop ordeyned hỹ mayster of ỹ clerkes of his chapel / the wele of this chylde Turyen multyplyed euer fro better to better in ỹ loue & grace of our lorde / ỹ archebysshop saynt Samson ỹ as than was olde / cõsyderynge the holy lyfe ỹ Turyen ledde / ỹ good vertues of whiche he was fylled / and ỹ he was in aege parfyte ordeyned hym archebysshop in his place. And namely he yet lyuynge wolde se him to be possessour of ỹ dygnyte of ỹ archebysshop / & so whan by ỹ cõsecracyon dyuyne he was chosen to the sayd dygnyte / al the people made ioye therof / for well they perceyued that he was full of ỹ grace of god.

¶ On a tyme as he lyft vp his eyen toward heuen / he sawe a wyndowe wyde open & the angelles in paradyse ỹ bare ỹ arche of ỹ testamente of god / & than he sayde to all the people I se heuẽ open & the angelles berynge ỹ arche of god / & yet I se our lorde Jhesu cryst syttynge on his trybunall. And whan ỹ people had herde hym they all togyder bothe more & lasse began of one voyce / of one herte / & of one mouth to prayse / to glorifye / & to magnefye ỹ name of our lorde / & fro ỹ tyme forthon they honoured more ỹ holy man thã they had done before. The holy man than cõmaũded ỹ a crosse sholde be made of wode / dressed & set in ỹ same place where he sawe ỹ forsayd vysyon. ¶ On another tyme as he preched nygh to a chyrche called carny frut before a crosse made of stone / where asmoche people was assẽbled to here his predycacyon ỹ whiche crosse had be somtyme made in ỹ honour & reuerence of our lorde Jhesu cryst / & of ỹ glorious archaũgell saynt Mychael. On whiche crosse sõtyme he descended fro ỹ sholders of ỹ said archebysshoppe. ¶ It happed ỹ a yonge mayde deed was brought thyder for to be buryed / ỹ whiche by his prayer at ỹ requeste of ỹ people was reysed to lyfe. Of thystorye of this glorious saynt Jne may fynde more of it. But we all shall pray vnto him ỹ toward our lorde he wyll be our good intercessour & frende. Amen.

¶ Here foloweth the lyfe of saynt Fyacre.

Saynt Fyacre ỹ glorious heremyte made many vertuous dedes in the terytorye or countre of meaulx in the prouincyō of saynt Pharon that tyme bysshop of ỹ cyte of Meaulx/ many myracles nedefull and necessarye as than/ he made in this worlde as the legende of ỹ sellons of his laytes shewen clerely ynoughe/ & to ỹ ende that this present narracyon ỹ maketh of it mencyon be not to moche prolonged/ and that the lyfe of saynt Fyacre & of saynt pharon assembled togyder may appere to them that shall rede it. It is good as to me semeth ỹ at this begynnynge I make mencyon of ỹ excellence of saynt Fyacre/ how for the loue of our lorde he lefte his countree/ bothe fader and moder & all his goodes/ and came into the partyes of fraūce. ¶ On that tyme that ỹ glorious saynt Pharon lefte and relynquysshed ỹ worldely knyghthode/ and that he was ordeyned and made bysshop of Meaulx/ the same monke named Fyacre of the nacyon of Scottes beynge in his countre & moeued by deuocyon to serue our lorde streytely/ departed with suche felawshyp as fortune gaue to hym and came to Meaulx in fraunce/ where he prayed ỹ holy bysshop there that he myght dwell vnder his protectyon. Whan Pharon had herde his demaunde ryght gladly he accorded to it/ & as a pyteous pastour graunted that Fyacre sholde dwelle w̄ hym/ after his owne pleasur as longe as he wolde. Whan ỹ he rempyte Fyacre had impetred his petycyō or demaūde/ he yede and caste his syghte lowe towarde ỹ erthe. And onely with all his herte & thought/ and wout spekynge made his prayer to god/ that of his grace he wolde haue pyte on him/ & so feruently he be sought & prayed ỹ his face rendred great droppes of water/ & was ouer reed & sore chaufed. And whan ỹ blessed saynt Pharon sawe hȳ in suche estate/ he begā to be meruey led and wende that he was a greued of some thynge/ & anone he called to hym one of his seruaūtes and sayde to hym/ go to yonder man and make him come secretely to speke with me. The messāger dyd as to hym was cōmaūded and ledde saynt Fyacre to ỹ bysshop/ whan he was before his presence ỹ holy man pharon full of vertuous thoughtes to ỹ ende ỹ better he myght declare his intencyon sayd to saynt Fyacre in this maner. My broder I requyre the that thou wylte put fro ỹ this sorowe and heuynes whiche is in thyn herte/ to ỹ ende that ỹ mayst better receyue my wordes. Than sayd saynt Fyacre to hym. Fayre fader reuerende/ yf thou wylt haue pyte & compassyon on me thou shalte now make me to/ ceasse this heuynesse at thy cōmaūdement. But to ỹ ende ỹ thou mayst be better vnderstande myn answere procede forth on thy demaūde. Than ỹ ryght reuerende bysshop pharon beholdynge on Fyacre sayd vnto him Fyrst my ryght dere broder I requyre of ỹ to tell me in what lande thou were borne/ and the cause why ỹ departest fro thy countree. Also where thou arte boūde for to go & what they name is/ furthermore yf thou haue nede of counsayll of wordes/ or of other thynge that I may do/ I calle god to my recorde ỹ ryght gladly I shall endeuoyre me to fulfyll it. Saynt Fyacre thā knelynge rendred to hym thankes & merytes/ & after sayd to hym/ my fader & my moder engendred or begate me in ayle of scotlande named Hyrlande/ & for as moche ỹ I desyre to lede my lyfe solytaryely/ I haue relynqued & lefte my lande & my parentes/ and so I do seke a place for to lede my lyfe heremytyke and solytaryly/ & by my ryght name I am called Fyacre/ & therfore meekly I beseche thyn high and ineffable paternyte that yf there be i some parte of thy bysshoprythe a dyete place within a wode where I myght lyue & employe my lyfe i prayers & in orysons & thou wylt not dyfferre to me ỹ graunt of it. Whā saynt Pharon herde this he was

therof Joyfull & glad and sayde to saynt Fyacre. I haue a wode ferre ynough fro hens whiche is myn our owne heritage and it is called by the folke of ỹ countree brodely / ỹ whiche wode as I suppose as conuenable for to lede lyfe solytarye / & yf it be so that thyy desyre is to se it / let vs two go thyder togyder for to beholde and se ỹ place. Than answered saynt Fyacre. So as thy paternyte commaũdeth I desyre ỹ it be done anone. Than ỹ pyteous & holy bysshop assoone as he myght leded fyacre vnto the ryght desyred place & whan they were come thyder / saynt Pharon sayd to saynt Fyacre. My broder this place is belongyge to me by myn owne heritage comynge fro myn aunce strye / & yf it seme to the good and pleasaũt for to dwelle & abyde in / almoche of it as behoueth to the de deuoutly & with good herte I present it to the / and full gladly I gyue it to the for to do wt all thy good pleasure / & whan thus he had graunted & sayd. Fyacre fyl to his fret / & for great Joye weppynge rendred to hym graces & thankes sayenge. O ryght blessed fader the same place onely of ryght plealeth me & delyteth ryght greatly / for it is an holy place & ferre fro abydynge of ony folke. After these wordes they toke there refectyõ or fode of norryture dyuyne / & soone after retourned togyder vnto ỹ cyte of Maulx / & on the morowe next e saynt Fyacre toke his leue of sayt Pharon / whiche gaue hym his blessynge. And whan saint Fyacre had receyued it / he departed & went to the place before sayd / where he foũded a chirche in ỹ honour & reuerẽce of our blessed lady / & beyonde it a lytell way thens he bulded a lytell hous wherein he dwelled. And there herbergowed the poore that passed for by. Whan thã he had done and accomplysshed all ỹ to hym semed necessarye for the tyme / this very frende of god Fyacre contynually without ceasle laboured and watched into ỹ seruyce of our lorde Jhesu cryst / & euer in good vertues fro better to better multyplyed / & moche byctoryously agaynst his aduersarye the enemye resysted agaynst his flesshe / and that that he had ryght hertely to ỹ poore gaue & dystrybued / yf some were that tyme that hadde lost theyr strength or that were dombe / deef / counterfeted / blynde or vexed with the enemye / or of what someuer sekenes that it had be / they all came or made theym to be borne vnto this holy man. And anone after ỹ he had layed his hande on them / by the grace of oure lorde and by his prayers they retourned home warde as hole as euer they were / & in suche wyse floured ỹ odoure of the renome of ỹ myracles ỹ our lorde shewed by hym thrugh all ỹ bysshoprych of meaulx / that they began all to haue great hope in his suffragyes & prayers. ¶ Ymonge al other thynges it happed ỹ an holy man named Chyllenus borne in Scotlande ỹ was come fro rome as a pylgryme & was aryued whithin ỹ terrytorye or countree of Meaulx / whan he herde speke of the good renõmee of the holy man Fyacre / he anone went towarde hym and saynt Fyacre moche benygnely receyued hym. And whan he vnderstode ỹ they were bothe of one lãde & by affynyte of blode nyghe parentes instaũtely prayed hym ỹ he wolde abyde wt hym certayn dayes whiche ỹ Chyllenꝰ accorded to it / and as they were togyder / & that they had reherced ỹ extraccyon of theyr parentes / & spake of ỹ swete sentences of ỹ holy scryptures / wherwith they nourysshed & fedde themselfe by the great ioye that they toke whan they spake of it They recõmaũded eche other to our lorde & toke leue to departe one fro ỹ other / and for certayn ỹ renome of hym grewe somoche & shewe so ferre / that frome ferre countrees moche people came dayly to him for to recouer theyr helth / in somoche that ỹ holy man sawe that of nedes he must make his habytacyon or houlynge more spacyous & greater thã it was. And thought

to hym good & necessarye to make a great gardyne wherin he sholde haue al maner of herbes good for to make potage with/ for to fede the poore whan they sholde re-tourne to warde hym/ & so he dyd. And how be it ỹ saynt Pharon before that tyme gaue to hym leue to take as moche of his wode as vnto hym neded. Neuertheles he durst not take on hym ỹ hardynesse for to make his hous greater ne more thãne it was tofore/ tyll ỹ he had spokẽ agayne w̃ saynt pharon for to demaũde leue of hym to throwe downe ỹ trees & other thynges growynge about his hous. To whome ỹ venerable & curteys bysshop gaue of his wode as moche as he myght pyke & delue & throwe downe w̃ his owne handes to do w̃ al as of his owne ryuelode. Saynt Fyacre than enclyned his heed & rendred thãkes to saynt Pharon and toke his leue of hym & retourned into his hermytage. And whã he had made his prayers/ he drewe his staffe ouer the erthe/ now may ye vnderstande a thynge moche merueylous & of great myracle/ for by ỹ wyll of oure lorde where someuer ỹ holy heremyte Fyacre dyede his staffe ỹ trees fel downe both on one syde & on other/ & roũde about where he dyewe his staffe was a dyche sodeynly made/ & in ỹ meane whyle ỹ he dyewe so his staffe there came a woman whiche merueyled moche how ỹ erthe claue & dyched by hymselfe onely by ỹ touchynge of ỹ holy mannes staffe/ & with great haste she rãne toward meaulx & denoũced this thynge to ỹ bysshop Pharon testyfyenge & enstirynge ỹ the holy man Fyacre was full of wycked & euell arte & not seruaũt of ỹ souerayn god/ & whã she thus had sayd she retourned forthwith toward ỹ holy man/ and w̃ an euyll presumpcyon yede & sayd many iniuryes & bylonyes to Fyacre cõtumelyenge & blasphemynge hym & commaũded hym to ỹ bysshop that he sholde ceasse of his werke/ & ỹ he were not so hardy to be ony more aboute it. And ỹ for the same cause the bysshop sholde come there whan ỹ holy man sawe ỹ he was thus accused to ỹ bysshop by a woman he ceased his werke ỹ he had began & made no more of it/ & sate on a stone moche thoughtfull & wrothe. Wherfore yf oure lorde had before shewed great myracles by him yet greater and more merueylous myracles was made for hym/ for ỹ stone wheron he sat by ỹ wyll of god wexed & became softe as a pyllowe to ỹ ende ỹ it sholde be more able and ease for hym to sytte on/ & it was caued somwhat as a pytte there as he sat on/ and for testyfycacyon and preue of this myracle/ the sayd stone is as yet kepte w̃in his chyrche/ & many seke folke haue bẽ and are dayly heled there of dyuers sekenesses onely to touche & to haue touched the sayde stone. The bysshop than by the prouocacyon of the sayd womans wordes came toward ỹ holy man saynt Fyacre. And whan he sawe ỹ merueyles that god shewed by hym as well of ỹ trees that by themselfe were throwen downe to the erthe of eyther parte/ and also how ỹ erthe onely by frayẽge of his staffe was dyched aboute. As of the stone that was thus caued & made softe lyke a pyllowe/ he knewe well that he was a mã of great meryte toward our lorde. And fro than forthon he loued ỹ heremyte saynt Fyacre more thã before & honoured hym moche. The dyches before sayde ben yet as now shewed to thẽ to bylyte his chyrche. Whan than Fyacre as is aboue sayd/ satte on the stone ful sory & wrothe ỹ the woman had so accused & blasphemed hym to ỹ bysshop/ also for the Iniures & bylonyes that she had sayd to hym/ he made his prayer to oure lorde/ ỹ no womã sholde neuer entre into his chyrche without she be punysshed by same maner of sekenesse/ wherof it happed on a tyme ỹ a woman of moche noble & ryche estate desyred to knowe what therfore sholde befall yf a woman had entred into his chyrche/ the whiche woman toke her mayden

oꝛ ſeruaunt & ſhoued her ſodaynly within the chapell . And anone ſeynge all they ꝑ were there / ꝑ ſayd woman loſt one of her eyen / and the mayde Innocente as to the dede / came out agayne wᵗ her playne helthe. ¶ On another tyme another womā of Latynynake put one of her fete within ꝑ ſayd chapel oꝛ chirche / but her fote ſwelled by ſuche maner that all ꝑ legge / knee and thye of it was greued with ſekeneſſe and many other myꝛacles hath bē therof ſhewed wherfoꝛe ꝑ woman ſhall ne ought not entre into it. The good and holy laynt Fyacre in his lyfe tyme reſplendyſſhed by myꝛacles and vertues / and after rendꝛed ryght gloꝛyouſly his ſoule vnto our loꝛde and ſythe after his tempoꝛall deth at his owne graue by his merytes & pꝛaiers our loꝛde ſhewed / and yet now ſheweth many myꝛacles. As to reſtoꝛe in good helthe the pooꝛe ſeke folke lāguyſſhyge of theyꝛ mēbꝛes of what ſomeuer ſekenes oꝛ langure that it be. Who with good & contryted hertte cometh to ꝑ chyꝛche where ꝑ ſayd graue oꝛ tombe is / & deuoutly beſecheth & pꝛayeth god and the good holy laynt Fyacre / ꝑ whiche by his gloꝛyous merytes maye be vnto vs good frende towarde our ſayd loꝛde and god. Amen.

¶ Here foloweth the lyfe of laynt Juſtyn.

SAynt Juſtyn was boꝛne in ꝑ cyte of Naples. And his fader was called cryſpobachye / and was a ryght great philoſophꝛe whiche laboured ſtrongely foꝛ ꝑ cryſten relygyon / in ſomoche ꝑ he cōpoſed many fayꝛe bokes moche pꝛofytable / as recoūteth laynt Jherome & Hugo He betoke ꝑ emperour Anthonyn a boke whiche he cōpoſed of ꝑ cryſten relygyon. And ſomoche he laboured towarde ꝑ ſayd Emperour that he had pyte & cōpaſſyon of ꝑ cryſten people. And not onely ꝑ Emperour hymſelfe / but alſo of his chyldꝛen & all the ſenatours of Rome. And the ſayd emperour made ſyth a cōmaundement ꝑ no paynym ſholde not be ſo hardy to haue in deſpyte ꝑ ſygne of the bery croſſe. Alſo Pompee ꝑ troyen whiche was of ꝑ ſpaynyſſhe nacyon compoſed into. xliiij. bokes all ꝑ hyſtoꝛyes ꝑ were thꝛugh all ꝑ woꝛlde from the tyme and reygne of mynym / that was kynge of aſſyꝛye vnto ꝑ tyme & reygne of the Emperour ceſar / and wꝛote thē in latyn / ꝑ whiche hyſtoꝛye laynt Juſtyn abbꝛeued oꝛ ſhoꝛted & alſo compoſed many other bokes whiche were to longe to reherce / to hym was dyuynly reueled oꝛ tolde ꝑ moche he ſhold ſuffer beſoꝛe his deth foꝛ to mayntayne trouth / as it appereth by a wꝛyte oꝛ letter whiche he ſend to the emperour Anthonyn where he ſayde thus I ſhall haue ynoughe of perſecucyons of ſtaues of yꝛons by thē agaꝑſt whō I batayl oꝛ fyght foꝛ to maynteyn ꝑ eſtate of trouth / but whan ꝑ ſhall be I thā ſhall haue knowlege that they be not philoſophꝛes / ꝑ is to wete louynge arte & ſcyēce / but ꝑ they bē louers of all vanytes / foꝛ he is not woꝛthy to be called a philoſophꝛe / whiche publykely affyꝛmeth & teſtifyeth ꝑ whiche he knoweth not / & ꝑ ſayth ꝑ the cryſten men are woute a god & putten in great errour / to ꝑ all redy are in errour al ꝑ whiche thynge was thus accōpliſſhed ſo as laynt Jherome recounteth & Euſebius alſo / foꝛ whā ꝑ ſayd emperour was paſſed to god from this woꝛlde after hym reygned two other emperours ꝑ whiche were named Antonyn & Aurelyen ꝑ were great perſecutours of cryſten people / & ſo as Juſtyn perſeuered in holy lyuynge & in holy doctryne he compoſed the ſeconde boke foꝛ to defende wᵗ the relygyon cryſten It happed ſo ꝑ many philoſophers were that great enuye had at Juſtyn as moche foꝛ his holy lyfe & honeſte cōdycyons wherof he was fylled / as foꝛ his great ſcyence / accuſed him to ꝑ emperour ſayenge he was cryſtē and that he wolde deſtroye theyꝛ lawe. Than was Juſtyn taken / &

made hym to suffer many tormētes and dyuerse paynes / in whiche bycause ꝑ he cōstauntly reclamed euer ꝑ name of god they spryncled and sheddē his blode by suche maner ꝑ he rendred & gaue his soule to our lorde Jhesu cryst with whom he reseth in peas & shal rest without ende. In secula seculorum. Amen.

¶ Here folowethe the lyfe of saynt Demetryen.

Whyle ꝑ the Emperour maxymyen had ꝑ lordshyp of thessalonycense he made all ꝑ audytours of the crysten sayth to be put to deth. Ymonge whiche was Demetryen that made hymselfe to be manyfested & knowen withall without ony fere or drede for syth ꝑ tyme of his youthe he had euer ben stedfaste & constaunte in good operacyons or werkes / & euer doctryned & taught ꝑ other how the dyuyne sappence was descended in ꝑ erth who by his owne blood had quenched or reysed fro dethe the man / whiche by his synne was put to deth / & as he preched some of ꝑ mynystres & sergeauntes of ꝑ emperour that were ordeyned for to take the crysten men / toke saynt Demetryen & wolde haue presented hym vnto ꝑ emperour Maximyen / but it happed so ꝑ the emperour was gone to se a batayll that sholde be done / for moche he delyted him to se shedynge of blode humayn / in ꝑ same batayl was a man named Lyen⁹ / whiche bycause of ꝑ byctorye ꝑ he in his dayes hadde had / was moche loued of the Emperour / but as fortune chaungeth ofte / it happed that this Lyenus was there wounded to deth / & whan ꝑ emperour was retorned into his palays sorowfull and angry of ꝑ deth of the sayd Lenyus mencyon of Demetryen was made vnto hym. Thā was ꝑ emperour sore moeued agaynst hym in somoche ꝑ in ꝑ same pryson where he was sore fetered & harde holden he made hym to be stycked thrugh & thrugh his body w̄ sharpe speres ꝑ which saynt Demetryen thus euer witnessynge ꝑ name of Jhesu cōsumed there his martyrdom / many myracles were made by his merytes and by his vertues / on all them ꝑ w̄ good sayth deuoutly reclamed him. A man that was called Lempcius who hertely loued & serued god / gaue moche of his goodes to the hous where ꝑ holy corps of saynt Demetryen was buryed & made the place more greater thā it was tofore & buylded there an oratorye or a chapell in ꝑ honour of the sayd martyr saynt Demetryen. ¶ One of ꝑ profectes or Judges of thessalonycense that named was Manam was moche agreable to god & to the worlde / on whiche the enemye had great enuye for his good werkes and began to tempe him sore and strongely / & fyrst he tempted hym of ꝑ. vii deedly synnes / but god wolde ꝑ he neuer sholde ouercome hym / whan ꝑ deuyll sawe ꝑ he myght not deceyue hym he toke from hym all his temporall goodes & fynally smote hym w̄ suche a sekenes / ꝑ he had no mēbre wherw̄ he myght helpe hym̄ sauf onely his tonge / with the whche he prayed and thāked euer our lorde. After this the enemye appered to one of his seruaūtes in lykenesse of a man and shewed to hym a cedule / sayenge thus to hym. yf thy mayster dyd put ones this cedule or scrowe on hym / he sholde be anone al hole of his sekenes / for it conteyneth w̄in wryten the names bothe of the goddes and of of ꝑ angelles / anone yede forth ꝑ seruaūt and tolde it to his mayster whiche answered to hym. God ꝑ made me may saue me yf it please hym & withoute his pleasure nothynge may be done / all is his / and all thynge lyeth i his hāde he may well take that is his / therfore let his wyll be done. Soone after these wordes he fel in a slepe and as he wolde slepe he herde ꝑ voyce of saynt Demetryen ꝑ cōmaūded hym that he sholde make hymselfe to be borne with-

in his chyrche / & that he sholde there recouer his helth / & whan he was borne thyder he fell yet agayne on slepe & yerde sayd Demetryen ꝑ sayd. God that created the and that restoreth to ꝑ folke theyr helthe whan he wyll sende to ꝑ confort & helpe. Whan he was awaked fro slepe / he reherced how Saynt Demetryen tolde to hym i his slepe / god ꝑ heleth seke folke sende to the confort of helpe. And how at tho wordes of our lorde sende to hym heith / & rendre to hym ꝑ force and strength of all his membres & stode vpon his fete / and forth with kneled & thanked our lorde & the glorious martyr also. The solẽpnyte of this glorious martyr Saynt Demetryen ꝑ many vertues hath made is celebred ꝑ dus of ꝑ moneth of tOctobre / and his lyfe was trãslated out of greke into latyn by Saynt Anastasye / & send it to Charles ꝑ emperour to ꝑ praysynge and reuerence of god whom by the merytes of ꝑ sayd glorious martyr Saynt Demetryen hele vs of all our synnes. Amen.

Here foloweth the lyfe of Saynt Rygoberte.

SAynt Rygobert was archebysshop of Raynes euer fylled w̃ holynesse and reygned in that tyme in whiche .ii. noble kynges dyd reygne in fraunce / that is to wete Chyldebert & Daugobert / & was extract or come out of the mooste excellent lygnage ꝑ was i all his regyon / his fader had to name Cõstãtyn / & his mader was called Francygene / whiche was of ꝑ coũtree of Norcyen. Saynt Rygobert fro the tyme of his youth gaue & hadãdoned hys selfe to heuenly & celestyall dilygyne / he loued chastyte / he was redy in watchynges prayers / true both in worde & in dede charytable / full of abstynẽce foũden in humilyte / adourned of sapiẽce. In iustyce true & iuste / prudent & wyse in counsayll & honeste in all cõdycyons / all in good vertues he proceded / this as he grewe & persteuered euer fro better to better in spyrytual dedes & that he was of aege parfyte / by electyon celestyall he was chosen & enhaũced into the dygnyte of archebysshop of Raynes. In whiche dignyte by ꝑ grace of our lorde he mayntayned & gouerned hym so that he was bothe loued & dradde of al folke. It was noo merueyll yf the good people loued hym / for moche they delyred to here his good doctrynes and monycyons spyrytuall / & humbly to serue hym / ne no meruayll it was yf ꝑ euyll folke doubted hym whiche for theyr synnes doubted noche to be preued of hym. Saynt Remy wryteth ꝑ by hym was as it was by Saynt peter / ꝑ dyd appere to theym that thought to do well moche debonayrly. And as sayt poule ꝑ to ꝑ synnes shewed hym inreprayble / for he promysed mysericorde to thẽ that were in synne to ꝑ ende ꝑ they sholde amende themselfe / & to ꝑ ende yf they fyll from theyr good werkes. He fered ꝑ good folke to the ende that they sholde take no vayn glorye wtin themselfe for theyr good dedes & the synners he reconforted to the ende ꝑ for theyr synnes & malyce they sholde not be dyspayred / but ꝑ they sholde be dylygent for to put fro thẽ theyr synnes & to falle in penaũce / therfore by his good & dylygent predycacyon he inuyted many one to do good werkes. By ꝑ multyplycacyon also of his good doctrynes many one ledde a lyfe of holy conuersacyon / by his good ensamples many one he wõne vnto his holy cõpanye / thus he gaue hymselfe too all folke trauaylynge alwaye for theyr saluacyon. He was archebysshop of raynes after a man ꝑ was of great vertues ꝑ men called Reole whiche was nyghe colin to hys as some folke say / whã ꝑ forsaid Reole wasdeed ꝑ syege of raynes was vacaũte & voyde by many yeres for cause of many thynges ꝑ were destroyed whiche by longe procesle of tyme had be gotẽ and with great deuocyon & dylygence foũded /

all ỹ whiche thynges the same glo:yous saynt Rygoberte repayred & restored into theyr fyrst estate. For he ordeyned a relygyon of chanonnes & clerkes after ỹ nombre that they had be in tyme before passed & suffysauntly ordeyned for theyr lyuynge to ỹ ende that they sholde tende & wayte besyly & dylygently in ỹ dyuyne seruyce. They toke not ỹ canonyke breed / for the chanonnes that were at ỹ tyme were not of suche rule as the chanonnes be in tyme presente / but they gouerned themselfe after the rule of saynt Austyn. Neuertheles he gaue to them many thynges / whiche they kepte as theyr owne good to ỹ ende ỹ perpetually they myght helpe them wt at theyr nede. He was also the fyrst arche bysshop of Raynes / ỹ fyrste ordeyned a comyn tresour in theyr chyrche & general to all theyr vsages necessarye in tyme to come / these werkes he made & many mo innumerable vertues & myracles / & he fylled wt benewred auncyent of dayes by holy perseueracyō rēdred his soule vnto our lorde. Cui honor & imperium. &c.

Here foloweth the lyfe of saynt Landry.

SAynt Landry of whom here after we ioyefull shall make memorye & solepnyte was ryght glorious bysshop of Parys. We rede in the cathologe ỹ is made & wryten of the succession & of the nombre of bysshoppes in parays / how saynt Denys was receyued by saynt Clement / ỹ whiche saynt denys wayted euer for to go there as he wyste ỹ errour of ỹ payuymes reygned moost god that guyded hȳ brought hym to Parys & there he was ỹ fyrst bysshop / & there he ordeyned clerkes and offycers for to serue ỹ chyrche. After saynt denys was ỹ. ix. bysshop saynt marcell. After saynt marcell the. ix. was Germayn / & saynt landry was the. ix. bysshop after Germayn / & thus it appereth ỹ he was ỹ. xxbij. bysshop after saynt Denys. He sat in ỹ chayr of the chyrche cathedrall of Parys in ỹ tyme that the noble clouys reygned kynge of Fraūce / whiche by the great & feruent loue ỹ he had to ỹ chyrche of saynt Denys gaue to ỹ same many gyftes & made ỹ sayd chirche moche ryche as ỹ preuyleges of ỹ relygyous there testyfyenge to this day. xxbij. bysshoppes in ỹ chayre of ỹ chyrche of Parys before saynt Landry as aboue is is sayd. Of whom ỹ names ben wryten in ỹ preuyleges of the sayd chyrche / & neuertheles none of them all bysshop / all ỹ intencyon of saynt Landry whyles ỹ he lyued in this worlde was to accomplysshe myserycorde / and he himselfe departed or daite ỹ almosnes to the poore at all tymes / we haue sene & knowē that a man whiche men called Raoulgracarde was smyten sodaynly & had ỹ heed moche great & swollen & was so reed in ỹ face of hym ỹ all folke that sawe hym demed & helde hym for a lepre / whiche man wt great haste came to ỹ presence of saynt Landre / & there he cōfessed hym moche deuoutely receyuynge benygnely his penaūce / and after he came to the sudayce of the saynt & with great deuocyon kyssed it / & whā he had done his offrynge and bowe wt moche fayth & hope he retourned & vnnethe he was comen to his hous / whā he became all hole as euer he was / he therfore the name of god prayed / who for his good frēde saynt Landry heled so prōptely the forsayd pacyente. ¶ Upon another tyme a squyer full of pallye somoche that he coude not helpe hymselfe with fote / ne with handes. His frendes seynge hym so oppressed of his sekenes made a bargeyn wt a physycyen for to helpe hȳ. ¶ It happed so ỹ on a daye as this poore sawe him selfe so appressed with the sayd sekenes & no remedy myght be founden to it / he began for to wepe & to reclame saynt Landry sayenge. O blessed saynt Landry vouchesauffe to beholde on my mysery e. And thā

he prayed to his fredes ꝑ they wolde bere hym vnto the sepulture of saynt Landry whiche dyd as he prayes them. Than ꝑ bysshop of parys named Maurice ꝑ was there / seynge ꝑ deuocyon of the sayd leke man prayed to saynt Landry that he lithe he wolde impetre vnto god for him by his glorious merytes / & with one of ꝑ teeth of the saynt touched the places on his body that moost greued hym makynge ꝑ sygne of the crosse / and anone he became all hole. ¶ Item it is redde of a knyght named gylbert that had a thorne within his knee / wherto he founde no remedy by no manere of medycyne & was as dysperate / not onely for ꝑ dolour & peyne that he suffred / but also for faute of hope to be heled. The whiche knyght made hym to be borne vnto ꝑ chyrche of saynt Landry & with his fidarye dyd to be made ouer hym the sygne of the crosse / & anone after the thorne yssued out fro his knee / & was all hole heled by the merytes of the saynt / whom we beseche to praye god for vs. Amen.

¶ Here foloweth the lyfe of saynt. Melonyn.

IN the tyme of the emperour Valeryan saynt Melonyn / whiche was borne in great Bretayne came to rome to paye ꝑ trybute of his lande and for to serue ꝑ Emperour whan he came thyder so as custome was / he went into the temple of mars for to sacrefyce with his felawes he than herde that pope Stephen with a fewe crystē folke / to whom he preched ꝑ fayth of cryst & ꝑ euangyelle / he tended & opened his eeres to vnderstande his wordes / & anone he byleued on god & required to be baptysed. This melonyn was baptysed by ꝑ pope Stephen and also taught in ꝑ catholyke fayth. And anone he solde awaye all suche good as he had and gaue all to the poore for the loue of god. The pope promoted hym into all ꝑ degrees of ꝑ ordre of prestehode in somoche that he hym selfe made saynt Melonyn prest / & so as in prayers / in watchynge / and in fastynges he persteuered. On a tyme he sayd his masse / bothe ꝑ pope & he togyder sawe at the ryght syde of ꝑ autre an angell that toke to hym a staffe pastoral sayenge it this maner. Melonyn take this staffe vnder ꝑ whiche thou shalt rule & gouerne the cyte of Roen. For all the people there is of god & all redy to thy seruyse & cōmaundement And not wtstādynge ꝑ it is ferre fro hens and that the waye is to ꝑ ryght greuable bycause that thou knowest not ꝑ countre Neuertheles thou oughtest not to doubt nothynge / for Jhesu cryst shall euer kepe ꝑ vnder ꝑ shadowe of his wynges. And than after these wordes he toke and receyued the popes blessynge and went on his waye. And whan ꝑ euen came and he felde ꝑ sayd staffe in his hande / he mette with a man ꝑ was hurte i his fote whiche was flyt a sonder / this holy mā made his prayer & anone he heled hym. Fro thēs he came to Roen where he accomplysshed well & holyly his offyce / and made there many vertues & myracles / ꝑ whiche glorious saynt rested in peas ꝑ .xi. day of the kalendes of the moneth of Nouembre to the honour of god that lyueth and reygneth in infinita secula. Amen.

¶ Here foloweth the lyfe of saynt yues.

SAynt yues was borne in lytell bretayne in ꝑ dyocese of Tryguyer engendred or begotē of parentes noble & catholyke / & was reueled to his moder i her slepe ꝑ he sholde be sanctefyed in his fyrst aege. He was of ryght good cōdycyons & ryght humbly & deuoutely frequented ꝑ chyrche / herynge ententyuely the masse & the sermons. Moche of his tyme he employed to studye besely the holy letters / & redde moche curyously ꝑ lyfe of the saynctes & payned hym lyke moche withall his

powerto enlewe the that whiche by pro-
cesse of tyme was aourned of ryght great
wysedome & renomed full of great scyence
bothe in ryght cyuylle & in cannon. And al
so in theologe well lettered/as it appered
syth/as well in cotemplacyons Jugemet
as gyuynge counsayll to ỹ soules vpon ỹ
fayth of theyr coscyence. For after that he
had occuppyed & exercyd moche holyly & de
uoutely the fayte of aduocacye in the byl-
shoppes courte of Tryguyer euer pletyn-
ge woute takynge ony salayre ỹ causes of
ỹ mylerable & poore persones/exposynge
hymselfe to it wt his good gree & not requy-
red by them for to defende theyr questyons
and dyfferences/he was chosen into ỹ of-
fyce of ỹ offycyall/fyrste in ỹ courte of the
archedeaken of Renes/and afterwarde in
the sayd courte of ỹ bysshop of Tryguyer
whiche lawfully/iustely & dylygently ac-
complysshed al suche thynges ỹ ben partey
nynge to ỹ sayd offyce. He socoured them
that were oppressed & that had wronge/&
to euerychone rendred his owne/by ryght
without ony accepcyon or takynge of mo-
neye nor none other good/the whiche thã
called to ỹ gouernement & gydynge of sou
les/bare euer with hym ỹ byble & his bre
uearye or portes. And so he made & ordey
ned in ỹ ordre of prestbode/celebred as e-
uery day & herde moche humbly/deuout-
ly & dylygently ỹ cõfessyons of his paryl-
shens/he vysyted ỹ seke folke wout dyffe-
rence & reconforted them wysely & taught
to them the waye of theyr saluacyon/and
deuoutly admynystred vnto them the pre
cyous & the blessed body of our lorde Jhe-
su cryst. And for certeyn in all thynges ap
perteynynge to ỹ cure of the people of our
lorde Jhesu cryst cõmytted to hym/he in
all & ouer al accomplysshed duely & ryght
worthely his mysterye. He profyted euer
goynge besyly fro vertues into vertue &
was playsaunt bothe to god & to ỹ worl-
de/in somoche that ỹ folke were full lothe
to departe fro his wordes & fro his felaw-
shyp/& moche abasshed were they ỹ sawe
him for cause of his frendly maner and for
wonderfull holynesse/what meruey̆l he
was of admyrable or wonderfull humily-
te/whiche he shewed ouer all/in habyte
or clothynge/in stede/in wordes/goynge/
comynge & beynge in diuerse companyes
he spake euer to ỹ folke bothe more & lesse
swetely & full meekely lokynge on the erth
his hode before his face/that he shold not
be prayesed of ỹ folke/& to eschewe all va-
nytees by the space of. xv. yere before his
deth he ne ware but cours clothe russet or
whyte/suche as poore folke of ỹ countree
ben accustomed to were. He helde ỹ ewer
& also the towelle whyle ỹ poore washed
theyr handes & after wt his owne hande
admynystred to them ỹ meet ỹ they shol-
de ete. And settynge hymselfe on ỹ groun
de ete with theym of the sayd meet ỹ is to
wete browne breed & somtyme a lytell po-
tage/& ymonge them ỹ ete wt hym he had
no prerogatyue/but ỹ moost dyfformed
& moost mylerable/he satte nyghe hy̆/he
laye all nyght on the groũde & had for his
beddynge/for shetes/for couerlet/& for hã-
gynge onely a lytell strawe. Euer before ỹ
celebracyõ of his masse or he reuested hym
he kneled downe before ỹ aulter & deuout-
ly made his prayer weppynge & pyteously
syghynge. And ofte tymes as he celebred
his masse plente of teeres fell fro his eyen
alonge his face/ỹ humilyte of whom plea
sed moche vnto our lorde/as ones it appe
red by a colũbe or doue of meruey̆lous re-
splẽdour whiche openly was sene flee̊ge
wtin the chyrche of Trygure abqut ỹ aul-
ter where this holy sayt yues sayd masse
& certaynly full pacyently he suffred al in
iurye̊s & blasphemyes/for whã men dyd
mocke hym or sayd euyl to hym/he answe
red nothynge. But haupnge his thought
on god sustey̆ned theyr euyll wordes pacy
ently and wt great Joye. A man he was of
trãsquilite/for he loued peas & neuer was
moeued to no stryfe/indygnacyon/or yre/

for nothynge ꝑ euer was done to hym. He
sayd no wordes rumelyous/ne other dys-
ordynate wordes. He was defensour with
oute drede of the lybertes of the chyrche.
Wherof it happed ꝑ as a sergeaũte of the
kynges hadde takē & ledde w̄ hym ꝑ bys-
shoppes horle of Tryguyer for ꝑ enchelō
of ꝑ centysme of ꝑ goodes of ꝑ forsayd bys-
shop. Saynt yues than beynge in ꝑ offy-
ce of offycyal/vertuously toke ꝑ sayd horse
fro ꝑ sayd sergaunte & ledde hym agayne
vnto the bysshoppes place/ & how be it ꝑ
men demed & wende ꝑ great euyll or dom-
mage sholde fall therfore as well to saynt
yues as to ꝑ chyrche seynge that the ser-
geaũt was about to haue procured it. Ne
uertheles no manere of dōmage came ne-
uer therof/neyther to the saynt nor to the
chyrche. Whiche thynge was holden & re-
puted for a myracle / not withoute cause
attrybued to the merytes of ꝑ sayd saynt
yues. For it is bileued & testifyed ꝑ he was
chaste bothe of flesshe & in thought al the
tyme of his lyfe/ & also chaste bothe in wor
des & of eyen. And lyued alwaye so hone-
stely that neuer no tokens of wordely ma-
ners appered on hym/but certaynly euer
he abhorred & cursed the synne of lechery
And he accustomed to preche agaynst the
sayd syñe made many a persone to flee fro
it. He was neuer foũde slowefull ne negly
gent/but euer redy to orayson or prydyca
cyon/orels he was studyenge in holy scry
ptures/or doynge werkes of charyte & py
te. Euer he occupyed hymselfe in wele af-
ter the doctryne of the apostles. He profe-
red to god in all thynges pryuables & wi
out cōfusyon of his werkes. He created to
ryght ꝑ worde of vertue & of trouthe. And
euer eschewynge al vayne wordes/spake
but lytell & with peyne/sauf the wordes
of god & of saluacyon perdurable. And he
prechynge the worde of god ryght well &
boldely brought ofte thē that herde hym
to compunccyon of herte & euermore vnto
teeres. And he exercysyge & occupyenge
hym in this holy operacyon or werke the-
re as he myght be herde by ꝑ leue of ꝑ bys-
shoppes & dyocesyens euer goynge on fo-
te/preched somtyme vpon a daye in foure
chyrches moche ferre one frome another.
And to ꝑ ende ꝑ he shold not leue his custo
me of his abstynence he after this great
labours retourned fastyge vnto his hous
& wolde neuer accorde with no man to dy-
ne with hym. He had ꝑ spyryte of prophe-
cye / for he prophetysed ꝑ a recluse sholde
be sene ymonge men by ꝑ vyce of couetyse
The whiche thynge happed not longe af-
ter. For ꝑ myschaunt recluse leuynge the
waye of saluacyon & of penytēce/yede out
fro his celle & toke a wordely & damnable
waye. This holy sayt yues laboured euer
to peasle all dyscordaũce & stryfe after his
power/ & the folke whiche myghte not ac-
corde by his persuacyō & admonestynges
called some to concorde after his orayson
by hym made to god. ¶ It may not be re-
coũted ne neuer it was sene in oure tyme/
ꝑ great charyte/pyte/ & mysercorde ꝑ he
had towrade the poore indygent & suffre
tous/and towarde the wydowes & to the
poore chyldrē bothe fader and moderlesse
all ꝑ tyme of his lyfe/all that he receyued
or myght haue/as well of ꝑ chyrche as of
his patrymonye he gaue vnto thē before
sayd woute ony dyfference whan he was
dwellynge at Reines & promoted to ꝑ of
fyce of offycyall there at the court of ꝑ ar-
chedeakē / also or he chaũged his manere
of lyuynge/he made vpon ꝑ great and so-
lempne holy dayes/plēte of meet to be dres
sed & redy for to ete. And at dyner tyme he
called and made to be called ꝑ poore folke
to dyner. And to them admynystred meet
with his owne hādes/ & after he ete with
two poore chyldren/whiche for the loue of
our lorde Jhesu cryste/he susteyned at sco
le. For euer he was right corteys to helpe
chyldren/bothe fader & mederles/and as
theyr fader send thē to scole/ & w̄ his owne
susteyned them payed also the salarye to

theyr maisters. He reuested ryght curteysly the poore naked of our lorde. ¶ It happed ones that a gowne and an hode both of lyke clothe whiche he had do make for hymselfe to were & so he takynge greater cure to the poore naked than of his owne body gaue ỹ sayd gowne & hode to a poore man. He helde holy pytalyte indifferẽtly for ỹ poore pylgrymes in an hous whiche he dyd make for ỹ nonnes / to the whiche he admmistred bothe meet & drynke / bedde & fyre for to warme them in wynter. ¶ In where someuer a place ỹ he went the sufretours and poore that came to hym fro all sydes folowed hym. For al that he had was redy co theyr behoue as theyr owne. He gaue sudaryes for to burye w̃ the deed bodyes / and with his owne handes helpe to burye them. A poore man ones came a gaynst hym / and he hauynge as than no thynge redy to gyue him / toke his hode & gaue it to ỹ sayde poore man & yede home bare heed. He chastysed his flesshe moche sharpely / for he was soo accustomed to be in orysons & in prayers and to studye that the mooste parte of ỹ tyme he passed without slepe bothe daye & nyght / yf he ne were lore trauayled by studye orysons or goynge / ỹ he as cõstrayned must slepe. And whan he must slepe he slepte on ỹ erthe / and in stede of pylowe he layed vnder his heed somtyme his boke & somtyme a stone He ware euer the hayre vnder his sherte / whyles that yet he was in ỹ offyce of the offycyall in the cyte of Tryguyer. He bled broune breed & potage suche as cõmunely vsen poore labourers / & none other meet he ne had to his drynke bled colde water. And there lyued with suche meet & drynke by the space of .xi. yere tyll he came to his dethe. He fasted .xi. lentes / and all ỹ aduẽtes of our lorde. And fro ỹ Ascencyon vnto pentecoste al ymbre dayes / all vygyles of our lady and of the apostles / & all other dayes stablysshed by holy chyrche for the fast he fasted w̃ breed & water. And aboue all this durynge ỹ .xi. yere afore sayde / he fasted thre dayes in ỹ weke with breed & water / that is to wete wenesdaye / fryday & saterdaye / and on the other dayes he ete also but ones a daye / and bled breed & potage suche as foloweth excepte sondayes / Crystemasday / Esterdaye & whytsonday & all halowen daye / on whiche dayes he ete twyes breed was rustycall broune made of barleye or ootes. His potage was of great cooles or other herbes of beenes or of radysshe rote sauered onely w̃ salt without ony other lycour / sauf ỹ ỹ tymyne he put ỹ it a lytell floure & a lytel butter. And on esterdaye aboue his customed pytaũce he ete two egges. He neuer withun ỹ space of fourten yere before his deth tasted of no wyne sauf onely at masse / after that he had taken ỹ body and blode of our lorde / or els somtyme whan he dyned with ỹ bysshop / for than w̃ his water he put a lytell wyne onely for to chaunge ỹ colour He fasted ones by ỹ space of seuen dayes without ony meet or drynke euer beynge in good helth. The forsayd saynt yues lyued fyfty yere or there about / & in his last sekenesse he ceased not to teche them that were about hym and preched vnto them of theyr salute & he comynge benewrely vnto his last dayes / toke humbly ỹ sacramentes of the body of oure lorde and laste vncyon lyenge on his noble bedde before sayd / adiousted alwaye to the same with great instaũce of his frẽdes a lytel strawe thre dayes before his deth / & his hood in stede of a couerchyef about his heed / had on his gowne / and refusynge of all other thynge / he was couered with a lytell and badde couerlet sayenge ỹ he was not wor thy to haue ony other parement on hym. The pure and clene than hauynge ỹ hayre on his flesshe couered w̃ his sherte / and yssuenge out of this worlde / in the yere of grace a thousande thre hondred and thre / the .xix. daye of maye that was on ỹ sondaye after ỹ ascencyon of oure lorde Jhe-

su cryst went vp vnto heuen / and lyke as he had ben a sleepe without ony sygne or token of what someuer doloure he toke ȳ ryght benewrous rest of dethe. And who that coude recounte all the myracles done by hȳ / how be it that to none is possyble / but allonely to hym whiche can nōbre or tell the multytude of stertes / and Impo-sed to eche theyr names. But bycause ȳ to one ryght great inconuenyence and dyl-honour were / yf by slouthe refrayned hȳ-selfe from vtterynge and kepte styll suche thynges ȳ are apperteynynge to ȳ pray-synge and laude of our lorde / and namely there as plente & haboūdaūce of his pray synge is or sholde be / and how be it that ȳ sayd myracles are infynyte or without en de. Neuertheless we shall reherce some of them. Than as it is accorded in the boke longe sythe made & accomplysshed of his lyfe and of his vertues / that at his inuo-cacyon by vowes and prayers / by some deuoutly made vnto god and to the saynt in dyuerse places / were fourten deed rey-sed rekened allwaye in ȳ sayd nombre two chyldren lyuynge wtin theyr moders wom be & deyed before theyr baptysynge / whi-che tyme receyued lyfe / and at ȳ Inuoca-cyon of ȳ same saynt yues ten demonya-kes madde folke or fylled w̄ wycked spyry tes were delyuered frome theyr frenesye or madnesse / and fro all wycked spyrytes. xiij. contractes or fylled with paralysye were by the same restored in good heithe. Thre other blynde were by hym enlumy ned. Dyuerse folke in ten places with all theyr godoes were kept & saued fro drow-nynge in ȳ see. One partytely ydroppcke or fylled with dropsye was entyrely cured ¶ Another that had ȳ stone great as an egge / & ȳ geneytoures as great as a man nes heed was restytued vnto heith. One condempned to be hanged fell thre tymes fro the galowes & all hole was delyuered & let go. ¶ A woman to whome the mylke wanted wtin her pappes were fylled full of it. Thynges lost dyuerse persones & in dyuerse places were foūde & recouered by myracle. Two dombe chyldren & dyuerse other ȳ had loste ȳ vse of the tongue were restitued of theyr spekynge. Thre or foure women with all theyr byrth were delyue-red fro ȳ peryll of dethe. The fyre roken & quenched in thre dyuerse places / was put out and bothe men & women chyldren & good kepte fro brēynge wout to be hurte in nomaner of wyse dommaged. ¶ A wo-man sore agreued with an axes toke a ly-tell breed that before had ben wete in wa-ter by ȳ handes of the saynt / ete it & reco-uered heith. The saynt hymselfe gyuȳge foysō of almesses ȳ corne multiplyed i his garette / & the breed i his hande somtyme many seke folke were heled of diuerse seke nes & doloures onely for to haue touched his hood. ¶ A man dressynge ȳ whele of his water mylle / on whome sodaynly he came fro hyghe erupcyonynge / & he beso-ghte ȳ holy saynt yues / & anone he was saued fro drowmynge. ¶ On a tyme as ȳ sayd saynt sayd masse whyle he celebred & helde vp ȳ holy body of our lorde / a great resplendour appered about it / whyle soo-ne after ȳ leuacyon was done dysappered & vanysshed away. ¶ A poste ordeyned to ȳ werkes or makynge of a brydge / not co-uenable to ȳ sayd werke for faute of halfe a fote of lengthe / after ȳ prayer of the car-penters done vnto ȳ saynt was the sayde poste foūde longe ynoughe & couenable to ȳ forsayd werke. ¶ In tyme of a great in undacyon or flowynge / whiche couered ȳ wayes & places / the sygne of ȳ crosse ma-de with ȳ sayde holy mannes hande on ȳ water ceased and ebbed away. The hood whiche he gaue to a poore man as aboue is sayd / & went bareheed homewade / god that had hymself in forme or lykenes of a poore mā receyued ȳ sayd hood as it may be byleued / send to hym agayne the sayd hood / wherfore it was greate & merue-lous myracle. ¶ On a tyme whan he had

gyuen all his breed to poore folkes/ loues
of breed were brought to hym ynough to
fulfyse hym & ȳ poore people in his fela-
shyp wt all by a woman vnknowen/ ȳ whi
whiche after her present delyuered vanyſ
shed away & neuer was sene after. ¶ On
another tyme as he had receyued a poore
man apperyng ryght foule dyſfourmed
& ouer foule in clothyng & had made hym
& set hande at his owne dyſshe with hym
this poore mā departynge & sayenge god
be wt you & at your helpe/ his gowne ȳ be-
fore was wonder foule as it is sayd/ became
so whyte and soo great resplendour &
shynynge/ and his face soo fayre appered
and so bryght ȳ all ȳ house was replenyſ
shed & fylled with great lyght. ¶ The ar-
chebyſshop of Narbone was vexed with a
stronge axes/ & by the feblesse of his natu-
re was reputed & holden as for deed of all
the whiche about hym were. For his eyen
were shytte in maner of a deedman at ȳ
inuocacyō or callynge to saynt Vincens. Pa-
de for the salut of ȳ sayd archebyſshop by
his parentes & frendes/ with weppynges/
vowes & deuocyons was ȳ forsayd arche-
byſshop thrugh ȳ merytes of ȳ saynt re-
storyed vnto lyfe syght & good helth by ȳ
grace & vertue of hym of whom is wryt-
ten that he enlumyneth ȳ eyen/ gyueth lyfe
helthe and blessynge/ lyght sayēge. The
whiche god creature/ enlumynatour/ & ſa-
uyour/ be thāked/ prayſed & worshypped
by all the worlde of worldes. Amen.

¶ Here folowyth the lyfe of saynt.
Morante.

¶ Kynge Theodoryke cōmaūde
to saynt Morant of dowey which
was in parysshe of Aldrebeke a no-
ble gentylhe man/ & of saynt Rotrude of ma-
rydynes ȳ whiche had thre doughters
Aygrana & Sydides/ that is to sayē Cle-
tene Eldeut & Elyſente. Thayr moder tru-
dyelled at tymes by gennes in a nonnerye

Clotens and Elyſente her doughter/ by ȳ
ordynaunce of saynt Amande & with ma-
ny other/ & there she passed fro this world
and Eusebe her other doughter dwelled i
an abbaye of nonnes in haynygowe/ with
the graūt moder of saynt Aldebaulde her
fader the whyche was called Gertrude/ &
the abbaye Nyuelle of ȳ gyfte & founda-
cyon of saynt Amande/ & in the same coun
tree were many abbayes of mōkes. Wher
of as to come to oure purpoſe/ saynt Mo-
ronte & Rotrude his moder dyd buylde &
make an abbaye on theyr owne groūde &
put monkes therin & gaue to them rentes
and possessyons for to lyue on & called the
place Bruell. The kynge Theodoryke ȳ
well wyst of it/ commaūded to saynt Mo-
rante ȳ he sholde make saynt Amer to be
ledde as pryſoner fro peronne to the sayd
newe abbay/ & to do hym to be kepte that
he sholde not scape fro thens and go ſom-
where in other place. Saynt Morant ca-
me to peroñe & fro thens brought wt hym
saynt Amer whyles that they made ȳ ay-
ner redy there/ he went to our lady of cam
bray & made there his prayers kneelynge
he toke of bothe his gloues & his habyte
and cast them nyghe to a glasse wyndowe
but ȳ rayes or beamys of the sonne ſuſtey
ned them fro ȳ grounde as they had hang-
ged vpon a staffe. And ȳ holy man whyche
euer liked humbly downwarde perceyued
it not. Saynt Morante folowed hym soone
after to ȳ chyrche/ & whā he came thyder
and sawe the myracle he was al abaſshed
& prayed hym of mercy of ȳ he had brought
hym thyder lyke as a pryſoner/ & beſought
hym ȳ fro thens forthonhe wolde become
his fader in god and ȳ to his commaunde
mētes he wolde obeye. Saynt Amer thā
wolde not tarye but lyfte hymſelf
vp & reuersshed on hym his habyte & gloues/
and thanked moche saynt Morant & sayd
to him that he sholde obeye the kynge/ for
therto he was holden and ȳ as for hym he
shulde obeye to oure lorde & sholde bere in

all pacyence his aduersytees / & ꝑ gladly he wolde go with him there as he was ordeyned for to goo. Saynt Mozante than ledde sayntAmer at bruell in hayne gowe where many holy mynystres or abbayes were separed & gouerned by ꝑ dysciples of sayntAmande / whiche were all sayntes There was sayntAmer lyke as he were in paradyse terrestre / all ꝑ coũtre there re splendyssshed with sayntes bothe men & women in great penaũces / seruaũtes / & frendes of god euerychone forced hymself to passe his felawe in wele without euyll and wycked enuye / and with great charyte one gaue enlample to another for to do well. Whan sayntMozant and sayntRotrude his moder knewe & ynough wyst ꝑ deuocyon / humylyte / pacyẽce / & doctryne of sayntAmer / they prayed hym ꝑ he wolde empryse or vndertake ꝑ cure or gouernement of ꝑ abbaye of bruell whiche they had fouded on theyr patrymonye they gaue theyr owne selfe & their abbaye & all theyr good to hym. And sayntAmer receyued them mekely and dwelled there togyder peasybly. All ꝑ other holy men there desyred moche to here his doctryne. ¶ Saynt Amer enorted and taught somoche sayntMozante that he made hym clerke and ordeyned hym vnto deaken / and made hym abbot of his owne hous founded in ꝑ honour of god our lorde and of sayntPeter. Saynt Amer dyd do make a chambre coynynge to ꝑ chirche for his oratorye where in he rested hym w̃ our lorde not sleppynge but watchynge / fastynge / and cõtynually prayẽge. There made ꝑ holy man his holy penytence as longe as he lyued / & whã our lorde wolde call hym vnto his compayne / he receyued his ryghtes & tolde fyue of sayntMozante and of the other fretes & so deyed there. And was buryed within the chyrche of sayntPeter of dowayre ordened and gaue his soule to our lorde about ꝑ yere of grace. vii. hondred. I haue sayd before that whiche I now say / the lyfe of the sayntes were nygheloste all theyr legendes by the Normas whiche wasted & spylte the lande w̃ two hondred & two and fyfty shyppes of men of armes / whiche arryued & came in that same lande & walked thrugh fraũce vnto Romayne / goynge & comynge by ꝑ space of fourty yere / and he gaue about the yere. viii. hondred & one & fyfty / of one scaped there were tweyne lost And yet ouer al other dyuerse warres were ꝑ merueyll it is how we knowe of none. Therfore we shall prayer vnto oure lorde Jhesu cryst.

¶ Here foloweth the lyfe of sayntLowys kynge of Fraunce.

Saynt Lowes some tyme the noble kynge of Fraunce hadde to his fader a kynge tyght crysten named Lowys This Lowys fader baptysed and fought agaynst the heretykes & alsygoys & of ꝑ coũtree of Tholose & extyrped theyr heresye & as he retourned into Fraũce he passed vnto our lorde. Than ꝑ chylde of holy chyldehode fadersselle / bode and dwelled vnder the kepynge of ꝑ quene Blaunche his moder somtyme doughter of ꝑ kynge of castylle / & as she that loued hym tenderly / betoke hym for to be lerned & taught vnder ꝑ cure & gouernaunce of a specyall mayster in cõdycyons & lettres. And he also as the ponge Salomon / chylde wyse & dysposed to haue a good soule profyted ryghte greatly in all thynges more thã ony chylde of his aege / of whiche good lyfe & childhode his debonayr moder enioysynge her selfe sayd oft tymes to hym in this manere. Ryghte dere sone rather I wolde ꝑ dethe comynge on ẽ than to se the fall in a deedly synne agaynst thy creature / ꝑ whiche wordes ꝑ deuoute chylde toke and shytte it so within his corage / that by the grace of god whiche defended & kepte hym it is not founden that euer he fulle ony actouchynge / tache / or spotte of mortal eryll

me. In ỹ ende by ỹ purueaūce of his moder & of the barons of the lande to ỹ ende that so noble a royalme ne sholde not fayle of successyon royalle/ the holy man toke a wyfe of ỹ whiche he receyued and gate on her fayre chyldrē/ whiche by souerayn cure he made to be nourysshed/ endoctryned & taught to ỹ loue of god and despyte of the worlde/ and to knowe themselfe by holy admonēstynge and ensamples. And whan he myght tende secretely to thē bysytynge them & requyrynge of theyr prosyte/ as ỹ aūcyent Thobye gaue to them admonestynge of salute/ techynge theym ouer all thynges to drede god & to kepe & absteyne them allyduelly from all synne. Garlandes made of roses & of other flowres he forbade & defēded them to were on the frydaye/ for the crowne of thorne that was on suche a daye put on ỹ heed of oure lorde. And bycause that he wyste well and knewe ỹ chastyte i delyces/ pyte i rychesse & humylyte in honour/ often perysshē. He toke and gaue his corage to lobryete and good dyete/ to humylyte & mysterycorde kepynge hȳselfe ryght curyously fro ỹ pryckynge lawtes & watche of the worlde/ the flesshe & the deuyl chastysed his body and brought it to seruytude by ỹ ensample of the apostles/ he forced hȳselfe to serue his spyryte by dyuerse castygacyon or chastysynge/ he vsed ỹ hayre many tymes next his flesshe/ and whā he felte it for cause of ouer feblenesse of his body at ỹ instaunce of his owne cōfessour/ he ordeyned ỹ sayd cōfessour to gyue to the poore folke/ as for recōpensacyō of euery daye ỹ he fayled of it/ fourty shellynges/ he fasted alway the frydaye/ & namely in tyme of lent and aduentes he absteyned hym i tho dayes frō all maner of fyssshe & fro fruytes & cōtynually trauayled & payned his body by watchynges/ oraysons/ & other secretes abstynēces & dysciplynes/ humylyte/ beaute of all vertues resplendyssshed so stonge in hȳ ỹ the more better he wexed so as Dauyd the more he shewed hymselfe meke & humble/ and more foule he reputed him before god/ for he was accustomed on euery sater daye to wasshe with his owne handes in a secrete place/ ỹ fete of some poore folke/ and after dryed them with a fayre towell & kyssed moche humbly & semblably their handes distrybuynge or delynge to euery one of them a certayn of syluer/ also of. vij. score poore men whiche dayly came to his courte/ he admynystred meet & drynke wt his owne hādes/ & were fedde haboūdaūtly on the bygyles solempne. And on some certayn dayes in ỹ yere. ij. CC. poore before ỹ he ete or dranke wt his owne hādes admynystred and serued theym both of meet & of drynke. He euer had both at his dyner & souper thre auncyent poore whiche ete nyghe to hȳ/ to whom he charytably send of suche meetes as were brought before hym. And somtyme ỹ dysshes and meetes that ỹ poore of our lorde had touched wt theyr handes/ & specyally the soppes of whiche he fayne ete/ made theyr remenaūte or relyef to be brought before hȳ to the ende that he sholde ete it. And yet agayne to ỹ honoure & worshyp of ỹ name of oure lorde on ỹ poore folke/ he was not ashamed to ete theyr relyef. Also he wolde not vse scarlate ne gownes of ryche cloth ne also furrynge of ouer great pryse & cost And namely syth he came fro the partyes of beyonde see ỹ fyrst tyme agayne. He coueyted by great desyre ỹ growynge vp of the fayth. Wherfore he as very louer of ỹ fayth & couetous for to enhaūce it/ as he yet that of late contaynyssshed & yssued oute of a greuous sekenes/ yeth at pōtoyse toke ỹ croſſe wt great deuocyon fro the hande of the bysshop of Parys/ ledde wt hym thre of his bredren with ỹ greatest lordes & barons in his realme & many a knyght & other people with hym applyed on his waye and with a ryghte great hoost aryued into egypte/ the whiche settynge fote on grounde occupyed and toke by force of

men of armes that same cyte renommed whiche is called Damete / & all ỹ regyon about. Than after the crysten hoost espyed and bete wt a moche great & wonderful sekenes by ỹ iust Judgement of god many crysten men deyed there / in soomoche that of the nombre of two & thyrty thousande fyghtyng men ne was there left on lyue but .vi. thousãde men / & god fader of mysericorde wyllynge hymselfe shewed wonderfull & merueylable on his faythe gaue & betoke ỹ sayd kynge champyon or defensour of ỹ fayth into the handes of ỹ euyllpaynyms to the ende that he sholde appere more merueylable / and as the debonayr kynge myght haue scaped by the next shyp nyghe thens. Alwayes he yelded hymselfe with his good gree to ỹ ende ỹ he myght delyuer his people thrugh the encholen of hym. He was put to great raunson whiche he payed / yet wolde he abyde pryssonner for that payement or raũson of other his lordes and barons. ¶ And than after he putte and lefte so as Joseph out of ỹ chartre or pryson of Egypte / not as fleynge or dredefull retourned anone vnto the propre or owne partyes / but fyrst abode contynually by the space of .v. yere in Syrye where he conuerted many paynymes to the faythe. And he beynge there / the crysten oute of the paynymes handes / dytched & fortyfyed many townes & castilles wt stronge walles. He foũde than about Sydoyne many deed bodyes of crysten men of whiche many one was dyscẽbred & eten wt beestes and stanke ouer moche / the whiche he gadred & assembled wt his owne handes wt ỹ ayde & helpe of his whiche vnneth myght endure ne suffer ỹ stenche of thẽ / humbly & deuoutly betoke them to the buryenge of the holy chyrche And after this vnderstãdynge ỹ sekenes of the quene his moder by the counseyl of his barons assented to retourne into fraũce. And as he was vpon the see on ỹ thyrde nyght after nyghe the ryssynge of aurora / the shyppe where ỹ kynge was in hurted & smote twyes agaynst ỹ roche so strõgely that ỹ maryners & other there wende that ỹ shyppe sholde haue broken & be plonged in the see. And than the preestes clerkes / & ỹ other folke there abasshed wt so great hurtynge of ỹ sayd shyppe founde ỹ holy kynge deuoutly prayẽge before ỹ body of our lorde / wherfore they fyrmely byleued that god almyghty by ỹ merytes & prayers of this holy kynge had sauued thẽ frome the forsayd peryll of deth. Than ỹ sayd saynt so retourned into fraũce was receyued of all there wt great ioye / & the more ardaũtly or brennyngely profytynge from vertue to vertue became to all maner perfeccyõ of lyfe. And how be it that myseracyon & pyte was growynge in hym frõ his youth / neuertheles he shewed thã more euedently his charytable dedes on the poore folke socourynge theym profytably so as he myghte at theyr nede. He began than to buylde & founde hospytalles or houses for poore people too lye in / & edyfyed mynistres of relygyõ & gaue yerely to other poore suffretours in dyuerse places in ỹ realme moche moneye pecunyes or syluer. He foũded many couẽtes of ỹ ordre of frere prechours / & to many poore relygeous buylded chyrches / cloysters / dortours / & other edyfyces couenable gaue to god largely almoines to ỹ blynde / begynes doughters of god & releued the mynister of many a poore nõnerye. He enryched many a chyrche foũded by hym wt great reuenues & rentes in whiche he many tymes excercyted ỹ offyce of charyte & of merueylous humylyte / humbly & deuoutly seruynge to the poore wt his owne hãdes by great myserycorde whã he came in Parys or in other cytees vysyted ỹ hospytalles & other small houses where people lay in. And wout abhomynacyõ of dyrt formyte ne of ordure of fylthe of lome pacyente / or seke adminystred many tymes knelynge gruynge meet to ỹ poore with

his owne handes. In the abbaye of royal monte whiche he foũded and dowed with great reuenues & rentes is shewed notoryly ỹ suche & semblable almosnes he made there many tymes. And yet greater merueyll a monke of the sayde abbaye a lepre & abhomynable / & as than proued bothe of nose & eyen by corrupcyon of the sayd sekenesse / the blessed saynt Lowys adminystred humbly puttynge kneelynge wt his owne handes both meet & drynke within the mouthe of the sayd lepre / without ony abhomynacyon. The abbot there present whiche vneth myght se that wepte and syghed pyteously / & how beit that to al indygence he opened ỹ bosom of myserycorde. Neuertheles to them that watched indyuyne seruyces and that prayed for soules / he made great almosnes & ofter / and by ỹ great almosne ỹ he dalte euery yere to ỹ couentes in parys bothe of freres predycatours & mynours sayde somtyme to his famylyers. O god how this almosne is well set or bestowed on somoche & so grete nombre of freres assuynge & comynge to parys out fro al landes for to lerne ỹ diuyne scryptures / & to ỹ ende they myght shewe & vtter them thrugh all the worlde to ỹ cure & saluacyon of soules. ¶ Other almosnes than he dyd thrugh the yere / no tongue sholde suffyse for to reherse it. He worshypped ỹ holy relyques with moche great deuocyon & assyduelly grewe ỹ cultyuynge of god and the honour of ỹ saynctes. He buylded in Parys a fayre chapell within ỹ palays royall in whiche he purposed and put ryght dylygentely the holy crowne of thorne of our lorde with a great parte of the holy crosse / also ỹ yron or heed of the spere wherwith ỹ syde of oure lorde was opened / wt many other relyques whiche he receyued of ỹ emperour of constantynoble. He wolde speke to no body whyle that he was at chyrche heerynge ỹ diuyne seruyce / without it were for great nede or great vtylyte of the comyn wele. And thã wt shorte & substancyous wordes vttered that he wolde sayeto ỹ ende that this deuocyon sholde not be letted. He myght not here ne forbere ỹ reproches or blasphemyes done to ỹ crystẽ fayth / but he enamoured of ỹ loue of god as phynees punysshed them ryght greuously / wherof it befell ỹ a cytezeyn of parys who lothely swerynge had blasphemed Jhesu cryst agaynst the acte or statue royal / whiche saynt Lowys by ỹ coũsayll of the prelates and prynces had ordeyned & made for ỹ swereres and blasphematours at the cõmaũdement of the sayde sayut / he was marked or tokened at ỹ lyppes of hym with an hote and brénynge yron in sygne of punycyõ of his syñe & terrour & drede fulnesse to all other and how for cause of that he herynge some saye & caste on hym many cursynges sayd I wolde fayne susteyne on my lyppes suche ladure or shame as longe I shall lyue so that all ỹ euyll vyce of swerynge were lefte & caste out frome all oure realme. He had the sygnacle or sygure of ỹ holy crosse in so ryght great reuerence that he eschewed to trede on it / & requyred of many religyous ỹ within theyr chyrcheyerde and tombes they ne sholde fro thens forthon pourtraye nor put ỹ fourme or sygure of ỹ crosse / & ỹ the crosses pourtrayed & sygured they sholde make to be planed. O how great reuerence he had / he also went euery yere on ỹ good frydaye to ỹ chapell wt in ỹ palays royall for to worshyp there ỹ holy crosse knelynge bothe fete & hyed bare O dylygent dyscutynge of causes & materes / he rendred or yelded iuste Jugement O very dylecyõ or loue. He doubtynge ỹ ỹ scripture / accyons / & pletynges of ỹ poore sholde come onely to the presence & knowlege of his coũsaylours he went & prayed ymonge them at the lest twyes in a weke for to here ỹ plantes whiche lyghtely he made to be dyscuted / and soone after iuste ly Juged. He stablysshed also for to haue awaye ỹ brennynge coueptyse of the vlu-

ters/ þ no Iustycer sholde compelle ne cõ
strayne them that were bounden to þ Je
wes or to other publyke vsurers/ by let
ters ne by ony other maner to pray or yel
de to them theyr vsure or growynge/ in þ
ende/ after þ cours/ or remynge of many
yeres vnderstandynge & by true reporte
knowynge þ desolacyon & perplexite & the
perylles of þ holy lande as an other Ma
chabeus with his sones not wyllynge þ
the crysten folke & holy persones sholde su
steyne ne bere ony lenger cuyll or peyne/
enspyred with þ holy ghost passed & sayl
led agayne ouer the hyghe see vnto þ ho
ly lande accõpanyed with þ nobles & mo
che comynalete of his realme. And whã þ
shyppes were redy for to sayle sayd lowys
beholdyge his thre sones & specyally dres
synge his wordes to warde the eldest said
Sone consyder þ muste how as now I
am ferforthe in aege/ & that ones I haue
passed ouer þ see. Also how the quene thy
moder is of great aege procedynge nygh
her last dayes/ how now blessed be god we
possessen peasybly our realme woute ony
warre/ in delyces/ rychelles & honours as
moche as pleaseth to vs or apperteyneth
loke than that for the loue of Jhesu cryste
& his chyrche I ne spare myn olde aege/
and haue no pyte of thy dyscõforted & wo
full moder/ but I leue bothe delyces & ho
nours/ & expose myn owne selfe to perylle
for Jhesu cryst/ whiche thynges I wyl þ
here & knowe too þ ende þ whan þ cometh
to the succesyon of þ realme þ do so. The
shyppes than redy sayled on þ see so longe
that þ hoost arryued at the hauen of car
tage in Affryke/ where by force of armes
þ crysten men toke þ castell & enioyed the
lãde there about/ & byt wyrt thunes & car
tage they dressed theyr tentes for to dwell
there a lyteil tyme. And i this meane whyle
saynt Lowys after soo many vertuers
werkes/ after so many paynes & labours
whiche he had suffered for þ sayth of Jhe
su cryst/ god that wolde beneurely consu
me this lyfe for to yelde to hym fruyte gi
ryous for his labours & benefaytes/ send
to hym an axes cõtynuall. And than þ ho
ly ensygnemẽtes or techynges whiche by
fore he had wryten in frenshe exposed dy
lygently to Philyppe his oldest sone. And
cõmaũded that soone they sholde be accõ
plysshed. And than he beynge of thought
syght & herynge hole/ sayẽge his. vij. psal
mes & callynge all þ sayntes deuoutly to
ke all the sacramentes of þ chyrche. And
at the laste he compynge to the laste houre
stratchynge his armes in maner of a cros
se and proferynge the last wordes. I com
maunde my soule into thyn handes/ dyed
and passed vnto our lorde/ the yere a thou
sande. CC. lxx. The corps of the glorious
saynt Lowys was transported vnto þ se
pulcres of his faders & predecessours at
saynt Denys in fraũce there to be buryed
In whiche place also i dyuers other this
glorious sayt resplẽdissheth of many my
racles. ¶ On a daye þ saynt Lowys was
buryed a woman of þ dyocese of Sees re
couered her syght whiche she had loste &
sawe nothynge/ by þ meryte & prayers
of the sayd debonayre and medeful kynge
¶ Not lõge after a ponge chylde of bour
goyne/ bothe dombe and deef of kynde/ co
mynge w̃ other to the sepulture or graue
of the saynt/ besechynge him of helpe kne
lynge as he sawe that the other dyd/ & af
ter a lytel whyle that he thus knelyd were
his eeres opened & hered/ & his tongue re
dressed & spake wel. ¶ In the same yere a
woman blynde was ledde to þ sayd sepul
ture. And by the merytes of þ saynt reco
uered her syght. ¶ Also that same yere. ij.
men and fyue women besechynge saynt
Lowys of helpe/ recouered þ vse of goyn
ge whiche they had loste by dyuerse sick
nesse & lãgours. ¶ In þ yere þ saynt Lo
wys was put or wryten in þ cathologue
of þ holy cõfessours many myracles wor
thy to be prayed besel in dyuerse partyes
of þ worlde at þ inuocacyõ of hym by his

merytes & by his prayers. Another tyme at Eureux a chylde fell vnder ỹ whele of a water mylle / great multytude of people came thyder & supposynge to haue kepte hȳ fro drowynge inuoked god / our lady / & his sayntes to helpe the sayd chylde but our lorde wyllynge his sayntes to be enhaũced ymonge so great multytude of people was there herde a voyce sayenge ỹ ỹ sayd chylde named Johan shulde be vowed to sayntLowys. He than taken out of ỹ water was by his moder borne to ỹ graue of ỹ sayntAnd after her prayer done to sayt Lowys / her sone began to syghe & was reysed on lyue. ¶ It befell the same tyme in the dyocese of Beauuays / that ten men were broken wȳ a quarrye there as they dyd fetche oute great stones for to buylde withall. For on them fell a great quãtyte of erthe / in somoche that they were couered with it. A clerke thã that passed there forby / herde theyr syghynge & hauynge pyte on them ỹ were nyghe deed / kneled downe to ỹ erthe. And remembrynge the newe canonyzacõn of ỹ blessed sayntLowys sore weppynge made for ỹ forsayd mẽ his prayer to hym / & after his prayer was done he sawe folke compynge that way / he called thẽ / and forthwith holued with suche staues as they had / somoche ỹ by the merytes of ỹ sayntto whom they trusted moche / they had oute of the quarrye ỹ for sayd ten men the whiche were founde vnhurted & as hole as euer they were before how be it that in certayn they were deed. ¶ It happed another tyme that a great walle fel on a chylde whiche was reputed as deed by all the folke / his moder vowed hym to the sayd sayntmade the stones that couered hym to be had away / & founde her chylde lawghynge & hole of all his membres. ¶ A woman agreued wȳ a sekenes whiche men called ỹ fyre of saynt Anthonye came to Poysshy there as saynt Lowys was borne. And before ỹ font wherin the sayd sayntwas baptysed she kneled & sore weppynge made her prayer there to god & to the sayntby ỹ merytes of whom her body was clene delyuered from ỹ forsayd sekenes. ¶ Item. ij. dayes after this a worshypfull man whiche of longe tyme had be oppressed & beten with sekenes of fete / that he coude not go ne stande wout he had two crutches or staues vnder his armes / came vnder ỹ sayd font / made there his prayer / lefte his staues there / & home he retourned all hole as euer he was. And yet syth were there / & are as now done many other thrugh ỹ prayers & merytes of saynt Lowys at ỹ glorye and prayssynge of our redemptour.

¶ Here foloweth the lyfe of saynt Lowys bysshop of Marseyll.

SAynt Lowys of marseyll was borne of royal lygnage & had to his fader charles kynge of ecrye and the moder Marye quene of ecrye / & louynge humylyte / he refused & forsoke the hyghnes or regalyte & his noble lygnage / & how be it ỹ all ỹ worthy faytes of the holy lyfe with fewe worde maye not all be recoũted. Neuertheles some we shall reherse to ỹ profyte & techynge of thẽ ỹ shall rede or here them. This glorious saynt than as testyfyed it is of many dygne of fayth or worthy too be byleued beynge of yonge aege was wȳ his bredren holden & kept vnder ỹ cure and relygyous dylygẽce of his mayster / and how be it that he was tendre and yonge of aege / yet he semed to be auncyẽt in maners / cõdycyons / & corage / & whan he was ledde into cathalogne a prouynce of ỹ realme of Arragon with his two bredren in ostage or pledge for ỹ delyuerauce of ỹ sayd kynge theyr fader / he gaue hȳ selfe so fyrmely to the studye that in seuen yere whyle he was pledge he profyted somoche in the seuen scyences & in holy scrypture that the same goddes man resplendyssynge i wytte myght not onely dispu

te subtylly in publyke & a parte of ỹ sayde sciences / but also durst & coude propose ỹ worde of god solempnely vnto the people & before clerkes. In somoche ỹ men supposed & byleued better that god had sende & espyred with suche science / than it had be goten by him humaynly. He cõfessed him ofte & dylygẽtly / & herde ỹ diuyne seruyce deuoutly. And on ỹ solempne & hyghe holy dayes with great preparacyõ he receyued the body of oure lorde. And whan he was preest he celebred as dayely / & herkened moost ententyuely the worde of god. And for the nourysshynge of his soule / he gladly and ofte studyed the holy & deuout scryptures. Fro ỹ tyme of his chyldehode he loued chastyte. So that for ỹ moost sure keppynge of hymselfe sledde and eschewed the companye of all women / in somoche ỹ he spake to none sauf onely to his moder and wt his systers and yet selde. He chastysed his body by abstynence of meet & drynke / & made it lene & dyscyplyned it / as an other saynt Poule with chaynes of yron ryght ofte wt his owne handes & he purtynge his flesshe vnder ỹ scruytude of ỹ spyryte / ware for a sherte a stamyne or strey nerclothe / & for gyrdel he gyrded him on his bare flesshe wt a corde. This holy man than remembrynge his vowe to entre into the ordre of the frere mynours / by him made beynge the ostage as it is sayd in ỹ prouynce of catheloygne purposed to accõplysshe it. But he seynge ỹ for fere of ỹ sayd kynge his fader. The freres durst not receyue hym / he solẽpnely renewed ỹ sayd vowe / & by no maner of persuacyõ & admonestynge ne for ony promycyon ỹ pope bonyface had made & gyuen to hym he wolde not assente to forsake it. Whiche deuocyon consydered by ỹ assente of ỹ sayde pope / this holy saynt Lowes toke the habyte of relygyõ of ỹ sayd freres mynours and knelynge made expresse profession in ỹ presence of Johan bysshop of portuence / whiche as thã was mynyster generall of the same ordre merueylous and moche wonderfull thynge it is & not accustomed to be sene for the same holy saynt fylled wt vertues renoũced to the ryght of the fyrst borne / & despyted ỹ pompe or worshyp of the syege royall. And for ỹ realme temporall & corruptyble chaunged & gate ỹ realme perdurable & full of all maner delyces He had merueylous compassyon on the poore people / to whom largely he delt his almeses. This holy saynt Lowys as god des pleasure was the pope Bonyface promoted hym to ỹ dygnyte of bysshop / and not withstãdynge he neuer chaunged his habyte / but dylygently exercysed ỹ offyce of bysshop. He celebred deuoutly ỹ orders exampned dylygẽtly in lyfe / in cõdicyons / & in ỹ artycles of the fayth. And he loued feruently ỹ fayth wyllynge & euer redy to enhaunce it / persuaded & admonested ententyuely ỹ Jewes & paynymes to baptysme / & at ỹ last this gloryous saynt tendynge to god / fontayne quycke & lyuynge nyghe ỹ terme of his dayes lyenge on his bedde seke with his last sekenes toke & deuoutly receyued the precyous body of our lorde. And how be it ỹ he was ryght feble he yssued fro his bedde agaynst his creatour / & anone after he passed ryght gloryously out of this worlde to ỹ glorye of paradyce / wherfore it was well behoueful & reasonable thynge that he in whose lyfe duringe god aourned wt so many vertues & good condycyons sholde be enobled & honoured of many myracles after his dethe The whiche myracles are approued & testyfyed by the worthy people of ỹ fayth & are declared herafter to the honour & glorye of the sayd saynt. ¶ A mayden of two yere of aege ỹ whiche was agreued with a stronge axes whiche she had suffered by the space of two yere deyed and passed fro this worlde her fader besought the saynt for her lyfe. And anone by the meryres of the saynt she was reysed & restored on lyfe ¶ A chylde of .v. yere of aege by ouer gre

te forze of an axes deyed / vowe by his fader made for hym to ỹ laynt was restored agayne vnto lyfe. ¶ A mayden of seuẽ yere of aege whiche had suffered an axes cõtynually deyed. And vowe made vnto the same laynt by her parentes / recouered ỹ spiryte of lyfe & lyued longe after. ¶ A woman conceyuynge two doughters / one of ỹ whiche for cause of a falle that her moder receyued agaynst her bely deyed with in the wombe of her moder / tyme came ỹ the moder sholde be delyuered of her byrthe. This chylde deed as than al roten by helpe & mysterye of mydwyues was had out one pyce after another / and vowe made by the fader to the laynt / the chylde so dysmembred was restored to lyfe and lyued after vij. monethes. ¶ Another chylde whiche vnder a beed was founde deed vowe made to the same laynt / was ỹ chylde restored to lyfe. ¶ A womã whyche by great sekenes was palled out of this worlde / vowe made for her by ỹ parentes vnto the laynt recouered the spyryte of lyfe / and sythen lyued longe. With these myracles and many other wold god this laynt to be magnyfyed and rendred honourable to all ỹ worlde. Therfore let vs praye the holy laynt Lowes of Marseylle ỹ he wyl praye god for vs. Amen.

¶ Here folowethe the lyfe of laynt Audegonde virgyn and martyr.

IN the tyme of Dagobert kynge of Fraunce whiche reygned aboute ỹ yere syre hõdred was borde sayt Audegõde of lygnage royall. This holy Audegõde was nourysshed in the serupce of god. And yet I maye saye that our lorde hym selfe nourysshe her in his seruyce & endoctryned her as well hymself present by noble vysyons & wonderful as by his angeles / men & women / relygyons & holy as well by her owne holy syster as by other as it appereth in her legẽde. None ought not than to be merueyled yf she lyued holyly / that was scoler of suche a scole. Whan than ỹ holy Audegonde was of aege competente her fader & moder wold haue maryed her to a noble man ryche & myghty / but in conclusyon she answered that none other she wolde take to her lorde & spouse but oure lorde Jhesu Cryste to whome of boũte / beaute / nobleſſe / puysaũce / rychesse & wytte maye none be cõpared. Saynt Wantrude of mouns whiche after the decesse of her husbãde saynt Uyncent of songnyes made her profession in ỹ abbay of nõnes at mouns whiche she had foũded & wrote & prayed to her moder ỹ she myght haue Audegonde her syster wt her for her dysporte / conforte / and companye in very loue and charyte. Audegonde ỹ holy bygyne was send thyder & was taught and endoctryned by her syster in ỹ maner holdynge of relygyon. Fewe dayes after her moder yet supposyge to haue maryed her went there where bothe her doughters were / & to Audegonde gaue a peyce of lynnen clothe suche as prynces waren & commaũded to her ỹ therwith she sholde make shertes shetys & kerchyers for her paramours. The good bygyn wenynge ỹ her moder had mente her spouse Jhesu cryst toke the sayd clothe & therof she made crysmes / which are put on newe borne chyldrens heedes whã they be borne to ỹ fontes there to be baptysed. To whome ỹ preest sayth. Take ỹ this whyte cloth ỹge whiche thou shalt bere tofore ỹ syege tribunall of our lorde. Wherfore ỹ sayd holy bygyn to the ende that the shyrtes of her owne shappynge & makynge sholde be borne to her spouse Jhesu cryst / she made crysmes with her moders clothe / & whan she had made theym moche fayre & ryche as for kynges sones / she with a mery countenaunce gaue them to her moder sayenge that she had done it in the beste wyse that she coude. Whan her moder sawe the crysmes and her lynnẽ clothe thus employed

she was moche wroth & euyll apayed / & sette a rodde for to bete her doughter with all. But ỹ blessed saynt stedde vnto the forest of maubege ỹ was there nygh / & there she made her penytence w̄ the confort and helpe of oure lorde. ¶ It is sayd that he whiche by the assent and graũte of her moder shold haue had her to his wyfe / came into ỹ sayd forest for to haue rauysshed her by force / but he coude neuer fynde ne se her all went he nyghe her. There she abode vnto ỹ tyme ỹ her moder was deed. and after she wente to mouns where she was sacred vnto a nonne by ỹ handes of saynt Obeyer / and of saint Amande. And anone after she buylded & founded her abbaye of maubẽge. There was ones brought to this holy virgin a great fysshe whiche she put into a foũtayne for to be kepte there. It happed as suche great fysshe bẽ accustomed to do / ỹ he lepe so hyghe fro ỹ water that he fell on the grounde & coude not retourne into ỹ foũtayne. Ou hym came a great rauen whiche wolde haue ete of it / but there came a lambe that kepte ỹ fysshe fro harme & fought agaynst the rauen so longe that ỹ ladyes nonnes of the place perceyued ỹ batayll. Some of them came to ỹ fountayne / and toke the fysshe and brought it with them / ỹ sayd lambe euer folowed theym vnto ỹ tyme ỹ fysshe was before ỹ presence of saynt Audegonde / and neuer wolde departe tyll that holy virgyne sayd to hȳ ye haue do ryght well go to your herde agayne. ¶ On a nyght as saynt Audegonde with her syster togyder spekynge secretely of theyr spouse our lorde Jhesu cryst theyr candell fell fro the candell stycke & was put out / saynt Audegonde toke it and as god wolde it lyghted agayne. ¶ Item as on a tyme they two went togyder towarde ỹ chirche of saynt peter about ỹ houre of syxte / ỹ gates that as than were shytte / sodeynly opened before them at ỹ instaũce of theyr oraysons & prayers. ¶ Also ones as she had thurst was water brought to her whiche was tourned into wyne by ỹ grace of hym ỹ in Galylee dyd tourne the water into wyne Saynt Wandrude sawe in a vysyon fyue dayes before ỹ dethe of ỹ holy Audegõde her syster / ỹ blessed virgyn marye bothe saynt Peter & saynt poule prynces of ỹ apostles accompanyed w̄ many sayntes & a great legyon of angelles / whiche ledde her syster Audegõde into paradyse. She therfore came to ỹ place where her syster laye seke & was present whan she rendred her soule to her spouse oure lorde Jhesu cryste. To whom we shall praye ỹ thrugh the merytes of the blessed virgyn Audegonde of whiche ỹ myracles bothe in her lyfe & after her deth ben without nombre we maye come there as she is in glorye w̄ out ende. Amen.

¶ Here foloweth the lyfe of saynt Aulbyne bysshop.

Saynt Aulbyne was borne of noble lygnage / in the partyes of ytalye. In his chyldehode he loued & serued god ententyuely / & with so great wyll that he lefte bothe his fader & his moder / his parentes and frendes / lande & all worldely rychesses / & became a monke in an abbay called in latyn Tincillacense monasteriũ / where he ne dyd shewe of his noblesse but onely ỹ good cõdycyons. He was humble and seruysable vnto all / & was euer in cõtynuall prayers / & replenysshed with all vertues / redy and appareyled to flee & eschewe all vyces. ¶ Whã saynt Aulbyn came to ỹ aege of thyrty yere he was made abbot of ỹ sayd abbaye whiche he gouerned bothe temporall and spyrytuall by ỹ space of fyue and twenty yere so that oure lorde was at all tymes well & deuoutly serued / & all goodes temporall dayly grewen there. The bysshop of Angyers dyed that tyme / & thã this holy saynt Aulbyn by ỹ grace & wyll of our lorde / & by the co-

myn & concordable assent of all the chappytre was promoted to ỹ dygnyte of bisshop there/where as he was afterwarde knowen so perfyte & so charytable that doubtelesse his prompcyō was cause of ỹ saluacyon of many soules. ¶A woman there was in ỹ cyte of Angyers/whiche hadde her hādes as lame/& coūterfayted for cause of a sekenes ỹ men calle ỹ goute/wherwith she was sore vexed/& she made her prayer & demaūded helpe of ỹ saynt. And soone she was holpen & releued from that sekenes onely by ỹ he handled .iii. tymes her handes. And on a tyme as saynt Aulbyne wente thrugh a towne win his dyocese/he sawe the fader & moder weppynge ouer theyr chylde dede/& toke on them pyte/made his prayer vnto our lorde and so deynly theyr chylde was reysed to lyfe.

¶Also a blynde man demaunded helpe of saynt Aulbyne/& the holy bysshop made the sygne of the crosse ouer hym & anone he mas enlumyned agayne. ¶Item as saynt Aulbyne dyd passe on a tyme before the pryson hous at Angyers/ỹ prysoners cryed & besought hym of helpe/ỹ holy bysshop haupnge on them great compassyon yede vnto ỹ baylye/prayed hȳ for thē but nought auayled there his prayer/wherfore he went to his chyrche/& soone after his prayer made to god kneelynge before ỹ hyghe auter/a great parte of ỹ pryson walle fell downe & loo scaped euery prysoner there. ¶A woman vexed with a wycked spyryte was brought before this holy bysshop/and assone as the ennemye perceyued the holy man he put hymselfe into ỹ womans eye in fourme of a lytell wheelke rede as ony blode. To whom saynt Aulbyne makynge ỹ sygne of the crosse sayd Thou wycked spyryte ỹ shalt not destroye the eye/whiche ỹ madest not nor can make. And anone ỹ same lytell wheelke began to blede as one had slymed it. The ennemye than went from her/whiche in good helthe was left and of her wytte restored.

¶After our englysshe tongue Aulbinus is as moche for to saye as whyte. Primo quia albinus dicitur quasi albus/& thus this holy saynt was all whyte by purete of clene lyuynge. Secūdo/as he ỹ in hym selfe hath boūte or goodnes. Sic albinus dicitur quasi bonus. And erely this holy bysshop was good. Tertio/as he ỹ by vygoure or force slyeth to the spyrytualyte. Sic albinus dicitur alas binas habens/ỹ is to were/hope & fayth. Therwith this holy saynt was replenysshed. ¶It is redde ỹ sayt Aulbyn had two wyues/ỹ is to were two nourysshes whiche dyd nourysshe hym/wherof ỹ proces or tale is suche Saynt Aulbyn lyenge in his cradel was lefte alone doubtynge none incōuenyente in a gardyn/a she wolfe came & rauysshed the chylde and bare it into the feldes/two maydens than passed that waye perceyued ỹ chylde & came thyder as he laye on the erthe/& haupnge pyte on hym one of them two sayd wolde god I had mylke to foulstre ỹ with all/and these wordes thus sayd/she sawe her pappes ỹ grewe/rose vp & were fylled with mylke. She thā toke ỹ chylde & gaue hym souke/semblably sayd & prayed ỹ other mayde & anone she had mylke as her felawe had/and so they two nourysshed the holy chylde Aulbyne.

¶It happed on a tyme as ỹ Normans in great nombre of men of armes came into ỹ countree where ỹ holy corps of saynt Aulbyne rested/& the people there so sore they trauepled that they ne wyst where to become & flee/and a man armed al white came ymonge the sayd people and sayd Why doubte you to sawte and befyghte your enemye so ỹ ye haue saynt Aulbyne to your helpe and defence/and that sayd he vanysshed away/wherfore the people toke corage & armed theym and wente agaynst theyr enemyes & dyscōfyted them

¶Sayt Aulbyn was buryed at angers & whan his successour wolde haue translated hym into a great chapell in the pre-

lence of saynt Germayn & many other me came thyder/foure men counterfeted & lame in all theyr membres/also two blynde men whiche all syr were there by ỹ merytes of Saynt Aulbyne releued into theyr good helth/that is to wete the contrefayted redreſſed of theyr membres/& ỹ blynde enlumyned. This holy saynt Aulbyne was biſſhop of Angyers by ỹ ſpace of.xx. yere & .vi. monethes/whoſe ſoule take his lyege in paradyſe/ỹ yere of his natyuyte foure ſcore/there as by ỹ merytes of hym maye lede vs the fader/the ſone/& ỹ holy ghoſt. Amen.

Here folowe th the lyfe of the holy byſſhop and martyr ſaynt Eraſmus.

The holy man ſaynt Eraſmus was come of noble & of greate kynred & he was not onely gentyll by his byrthe but alſo i dedes & condycyons. In ỹ tyme ỹ Dyocleſyan⁹ ỹ emperour reygned whiche was a great perſecutour of cryſtē people. Tho came this holy man ſaynt Eraſmus in ỹ lande of campanyen whiche was vnder ỹ iuriſdiccyon of ỹ ſayd Dyocleſyan⁹/& there this holy man preched to ỹ people the worde of god & taught vnto thē ỹ cryſten fayth/& he baptyſed thē in ỹ name of ỹ fader/ỹ ſone/& ỹ holy ghoſt. Thā was this holy man choſē & made byſſhop of al ỹ lande of Campanyen/& preched & tanght the people how they ſholde ſerue god & loue hym & auoyde ſynne. Than it came to the knowlege of ỹ emperour ỹ ſaint eraſmus had cōuerted all ỹ lande of campanyen vnto his byleue & to his god ỹ he called Jheſu cryſte ỹ was borne of a poore wyggyn ỹ hyght Maria. Thā was this emperour ſore troubled/& ſend for the his knyghtes for this holy man ſaynt Eraſm⁹ & cōmaūded them ỹ they ſholde cōſtrayne hym to forſake his god ỹ he called Jheſu cryſt/& yf he wolde not ỹ do/ỹ they ſholde tormēte hym vnto ỹ greteſt peyne ỹ they coude ymagyne. So it happened ỹ they founde this holy mā & they boūde hym as though he had bē a therfor a man queller & brought hym before ỹ Judge & with a fell & ſpyteſull mode ỹ Juge to hym ſayd. Thou rude & vnbeleuynge man wherfore dooſt ỹ with thy deuelyſhe werke for to cōuerte al the people from theyr byleue to thy byleue & to thy god/wherfore byleueſt ỹ not vpō ỹ ſame god ỹ Dyocleſyan⁹ & we all byleue vpō. I tell ỹ for trouthe yf ỹ wylte not for ſake and denye thy god ỹ ỹ nameſt Jheſu cryſt & praye to ỹ wyſe god we wyll hange the ſo horybly ỹ all the beynes of thy body ſhal breke. Tho anſwered ỹ good ſaynt Eraſmus mekely and ſoftely and ſay. Almyghty god ỹ all thynge hathe wrought heuē and helle and all that therin is/hym wyll I not for ſake for nothynge that can or may be done to me/for his goodly grace hath gyuē vnto me ſuche grace and to other his choſen frendes that he was made man and hath taſted & ſuffered ỹ byter dethe for me and for all ſynners. Tas ỹ Juge ỹ herde of this holy man he ſwelled vpon hym for angre & made hym for to be beten vpon his heed/and ſpyttynge vpō his bleſſed face & beſyrnked on hym with felonelle ỹ he ſemed as lepros man Whā this tyrannous Juge ſawe that this good ſaint Eraſmus thus pacyently ſuffered/and that alway he thanked our lorde Jheſu cryſt of all/than wexte he in great cruelnes and dyd that holy man de beten ſo cruelly with ledyn malles that al his beynes muſte breke & braſte/of whiche he ſayd nothynge/for he ſuffred it hertely thrughynge for cryſtes ſake. Than cōmaunded the cruell Juge ỹ this holy man ſholde be put into a depe pytte that was full of ſnakes/adders/paddokes & other wormes/and after that he dyd take brym ſtone & oyle & dyd ſethe it & dydde do taſte this holy man therin/& he laye therin as he had layen i colde water thāknynge & lo-

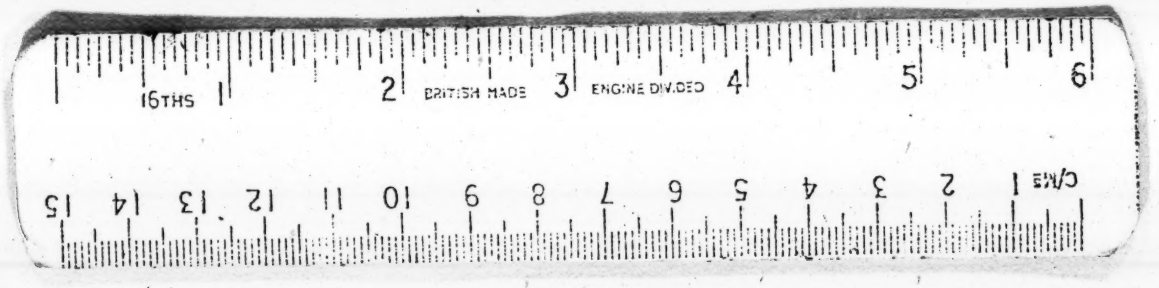
uynge almyghty god. Whan this vnmer cyfull iuge ſawe ỹ thus nothynge him pe ryſſhed / than waxed he moze angry & to ke ſoden pytche & oyle / & dydde put it into his holy mouth ſyttynge alwaye in ỹ pyt oz fornayſe thãkyng & lowynge god. Thã roſe there ſo great tempeſt of thondzynge and lyghtnynge that bzenned ỹ fornayſe that ſaynt Eraſme ſate on & he nothynge greued noz hurte. But all the other cruell people that were therby were bzenned vp with the ſame fell weder. Whan ỹ Empe rour this herde he was ſo angry that foz wzathe he dyd make great chaynes & bol tes of yzon and ſmote it aboute his necke and dyd hym ſo to be caſt into the foꝛſayd pytte that was full of wozmes foz ỹ they ſholde ete this holy man Eraſmus. Thã came there an angell of god & dyd lyghte all that pette and dyd flee all the wozmes And thã was this holy Eraſmus thzugh hole and fulfylled greatly with ỹ grace of god. And agaynſt ỹ wyll of that euyl peo ple he came agayne out of that pytte and wente agayne & pzeched the wozde of god ſo longe / tyll the cruell emperour Dyocle ſyanus deyed. And than another Empe rour that hyght Maxymyan⁹ & he was moche wozſe thã was Dyoclelyan⁹ whoꝫ me this Maxymyan⁹ herde of the lyfe of this holy Eraſmus. Than he dyd hym to be takẽ and wolde haue made hym to foꝛ ſake his god and his byleue. And whã he ſawe that he wold not chaũge his byleue than he dyd do this good man to be putte in a pan lethẽge with roſen pytche bzym ſtone lede and oyle / and dyd poure it into his mouthe / foz whiche he neuer ſhzyked And whã this cruell emperour ſawe this peyne hurte hym nothynge thã made he a clooke of metall as bzaſſe oz coper & ma de it glowynge hote & put it vpon his ho ly body. And aſſoone as that cloke hadde touched his holy body ỹ cloke bzenned all ỹ euyll and wycked people ỹ were by. By whiche myzacle many folkes were tour ned vnto the cryſten fayth. Thã appered to hym the aungell of god / and conforted hym in his trybulacyon and made hym hole and ſtronge / and caryed him thens & ſayd to hym. O ſaynt Eraſme ỹ mooſt cho ſen frẽde of god / be ſtronge in thy trybula cyon. Foz thzugh thy great martyzdome ſhall many come to ỹ etarnall lyfe / therfo re byleue ſtedfaſtely in god & foꝛſake hym not. Whan ſaynt Eraſmus herde this he wente agayne gladly / and pzeched & con uerted moche people vnto ỹ cryſtẽ byleue moze than euer ye dyd befoze. And whan ỹ Emperour vnderſtode this he purſued this holy man ſtylle & oꝛdeyned foz hym a cote of yzon / and he cõmaũded that it ſhol de be made glowynge hoote / and ſo put it vpon ỹ naked body of the holy man. And whan they hadde founde ſaynt Eraſmus pzechynge / they toke him & ſayde yf thou wylt not foꝛſake thy god and thy falſe be leue / and pzaye and woꝛſhyppe oure god / we wyll put on thy naked body this bzen nynge coote. Thanne anſwered the good ſaynt Eraſmus & ſayd. My loꝛde my god hath foz me ſomoche done & ſuffered mo re thã I haue deſeruyd / wherfoze I wyll ſuffer all ỹ I maye ſuffer foz hym / foz he hath deſerued it ſo hyghly agaynſt me & agaynſt all ſynners. Therfoze I tell you foz certayn that I wyll neuer foꝛſake him to ſuffer all that I may ſuffer foz his holy name / & I cõmytte me hole to his holy gra ce / than they with great wzathe put this bzẽnynge cote vpon his bleſſed naked bo dy. And than he kneled downe & called me kely vpõ god & ſayd. O almyghty god ha ue mercy vpon me / & forthwith bzaſt the bzẽnynge harneys from his bleſſed body and bzenned all thẽ ỹ ſo wzathfully wolde haue punyſſhed hym / by the whiche myr racle many men was cõuerted & was cry ſtened of ỹ good ſaynt Eraſmus. Tho ap pered to hym agayne the angell of god & ſayd. O eraſme goddes champyon ỹ ſhalt go agayne into campanyen / & there ſhalt

ſuffer paſſynge great peyne. And god cõmaũdeth ỹ to cõuerte there moche people / & what thynges ỹ deſyreſt of hym to thy ſoule helth it ſhall be graunted. Thã kneled Iaynt Eraſmus mekely downe & ſayd. O almyghty god fader of heuen thy wyll be fulfylled in me. Than wente he agayne gladly into ỹ londe of Campanyen and there preched he agayne the worde of god / & cõuerted many folke to the cryſten fayth. Thã this emperour Maxymyan dyd take this holy man / and lette hym be brought before hym / & he cõmaũded hym to be ledde to the falſe goddes & he ſholde worſhyp them. And whan this holy man came before the falſe goddes than myght they no lenger ſtande / but fyl downe & brake all in peces / & conſumed into aſſhes or duſte. And whã this came to ỹ knowlege of ỹ emperour than was he ſore agreued / and than he ordeyned a tonne ſmyten full of yron nayles / and byd this holy man to be put therin naked & cloſed faſt to / & lette it fall downe frõ an hyghe hyll. And than came the angell of god & cõforted this holy man & holpe hym out of ỹ tonne & made hym hole & ſayd to hym. O Eraſme ỹ very choſen ſeruaunt of god / ceaſe not but go & preche agayne / & take hede of no peyne whiche cõmaundement he mekely obeyed. Than the emperour byd take hym agayne & cõmaũded his teth to be plucked out of his hed wỹ yron pyncers. And after that they bouũde hym to a pyler and ſorated his ſkynne with yron cardes / and thã they roſted hym vpon a gredyren / & as he laye he ſpake to the tormentours merely I lye here better than I am worthy. For I lye vpon a bedde well ſtrewed wỹ ſwete roſes / & I ſe ỹ lyght euerlaſtynge ỹ ſone of god ſytynge on the ryght hande of his fader. Tho ſpake ỹ cruel emperour / a this is a very tarytor of tyme / & he mocketh vs & our goddes. And he deſerueth to be brought to the moſt cruell dethe ỹ we can for hym ymagyn. Than toke they this holy man & dyd put hym in a depe pytte that was full of ſtynke. And than this fell and cruell emperour toke counſeyll what peyne that they myght doo to this holy man to bryng hym to deth. Thã foũde they in theyr myndes ỹ they wolde bryng this holy man to deth though they ſholde martyre & peyne hym a yere longe / and ſo they ded before & after euery ſondaye wỹ newe peyne the heuyeſt & ſharpeſt ỹ they coude for hym ymagyn. Whan ỹ emperour had take his ſhrewde cõſayll / than they toke this holy Eraſmus out of that ſtynkynge pytte / & dyd ſmyte ſharpe nayles of yron in his fyngers & after they bored out his eyen of his hed wỹ theyr fyngers. And after that they layde this holy byſſhop vpõ the groũde naked & ſtretched hym wỹ ſtrõge wyttes bounden to horſes about his bleſſed necke armes & legges ſo ỹ all his beynes and ſynewes ỹ he had in his body braſte. Than let they hym lye in the felde ỹ the beeſtes ſholde ete hym. Than came a voyce from heuen and called. O Eraſme lyft vp thyn eyen / ỹ crowne of euerlaſtynge lyfe is redy for the. And with ỹ he lyfte vp his holy eyen into heuen / and he ſawe ỹ euerlaſtynge ioye open & ſayd. O lorde where as ỹ be bleſſed be thy name. Than was ỹ holy man hole & ſoũde / and an angell brought hym a purple cloche from heuen & commaũded hym that he ſholde go agayne & preche ỹ worde of god / whiche he dyd more ſtrõgely than he dyd before. And whan ỹ emperour wỹ his falſe counſeyll vnderſtode this / he waxed out of his wytte for angre / & called wỹ a lowde voyce lyke as he had bẽ madde & ſayd. This is the deuyll / ſholde we not bryng this cayteyfe to dethe. Than founde he a tormentyll for to make a wyndace and that was vpõ the laſt ſondaye of ỹ yere. And they layed this holy martyr vnder ỹ wyndace al naked vpon a table / & cut hym vpõ his belly and wolde out his gutes or bowelles of his bleſſed body. But whan the cruell em

perour ſawe ꝑ they coude not bryngе this holy man to deth with all theſe peynes & tormentes they cheyned and bolted hym hande & fete wᵗ great yronnes & wodenes caſt hym in a foule ſtynkynge pytte/ and let it be ſhyt with great yron boltes. So that he wolde neuer more ſe hym. Than appered to hym an angell of god wᵗ great clerenelle & ſayd. O Eraſme ſtande vp/ & forthwith fell fro hym all his yrons and bandes. And he was brought into a towne called Fremyana/ & there he reyſed a chylde frō deth to lyfe whiche was a gentylmans chylde/ the fader hyght Anaſtaſius/ by ꝑ whiche myracle many thouſandes of people were conuerted to ꝑ cryſten fayth. In whiche towne this holy man abode. vij. dayes prechynge ꝑ worde of god and ſtrengthed ꝑ people in the cryſten beleue/ and whan ꝑ houre was come ꝑ this byſſhop and martyr of god ſholde departe out of this worlde/ than was preferred a lowde voyce perfytly comynge fro heuen ſayenge. O Eraſme my true ſeruaunte ꝑ haſt done me true ſeruyce/ wherfore come with me & go and entre into the ioyſſe and ioyes of thy lorde/ and I promyſe the & al people that thynke vpō thy great peyne/ and vpon thy holy name callen/ and ſue/ & worſhyp euery ſondaye. what ꝑ they axe of me in thy name for ꝑ wele of theyr ſoules/ I ſhall graūt it. Now come my true & choſen frende be glad and cōforted with my aſſencyō. I wyll that thou aryſe with me & come ſytte vpon the ryght hande of my fader. Thā was this holy man ryght glad & ioyeful & he caſt his eyen vpwarde to heuen with lyfynge vp his handes/ & there he ſawe a clerely ſhynynge crowne come frome heuē vpō his bleſſed heed. Tho gaue he louynge & thākynge to almyghty god with bowynge his heed & kneelynge & bothe his handes vpwarde to heuen & mekely ſayd. O lorde I thyn handes yelde I my ſpyryte/ & this ſondaye receyue my ſoule into thy peas & reſt/ & wᵗ ſayenge theſe wordes he yelded vp his ghoſt/ whiche was ſene wᵗ many mannes eyen/ ſhynynge clerer than ꝑ ſonne. And how ꝑ he was receyued of the holy angelles & ledde thorowe the heyght of heuen into the vpper moſt place of heuen/ there he ſtandeth wᵗ god with all ꝑ holy cōpanye. And is there a true helper to all them that calle truely to ſaynt Eraſmus for ghoſtely helth. Whiche ioye & ghoſtly helth ler vs praye that he for vs al ofour lorde god may opteyne remyſſyon of our ſynnes. Amen.

Finis.

Thus endeth the legende named in latyn Legenda aurea that is to ſaye in engliſhe the golden legende. For lyke as golde paſſeth all other metalles/ ſo this boke paſſeth all other bokes Wherin ben conteyned all the hyghe and great feeſtes of oure lorde/ the feeſtes of our bleſſed lady/ the lyues/ paſſyons/ and myracles of many other ſayntes hyſtoryes and actes/ as all alonge here afore is made mencyon. Whiche Werke was fynyſſhed the. xxr. daye of Februarye. The yere of our lorde M. CCCCC. xxi. the. xii. yere of the reygne of our ſouerayne lorde kynge Henry the eyght. Imprynted at London in Fleteſtrete at the ſygne of the ſonne. By me Wykyn de Worde.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Ab-3-9

A-3-12

¶ Here foloweth a lytell table conteynynge the lyues & hystories shortly taken oute of the Byble. And fyrste the table.

¶ The lyfe of Adam. Folio primo.
The lyfe of Noe v.
The lyfe of Abraham. vi.
The lyfe of Ysaac. x.
The lyfe of Joseph. xv.
The hystory of Moyses. xxij.
The hystory of Saull. xxxij.
The hystory of Dauyd. xxxvi.
The hystory of Salomon. xl.
The hystory of Roboas. xliij.
The hystory of Job. xliij.
The hystory of Thobye. xliiij.
The hystory of Judyth. xlix.
The table. liij.

¶ Explicit tabula.

¶ The sondaye of Septuagesme begynneth the story of the byble. In whiche is redde the legende and story of Adam whiche foloweth.

So we rede yt in the begynnynge god made & created heuē & erth. The erthe was ydell and voyde and couered with derkenesse. And the spyryte of god was borne on ỹ waters. And god said. Be made lyghte / & anone lyghte was made. And god sawe ỹ lyght was good / & dyuyded ỹ lyght fro derkenes / & called ỹ lyght daye / & derkenesse nyghte. And thus was made lyghte w̄ heuen & erthe fyrste. And euen and mornynge was made one daye. ¶ The seconde daye he made the fyrmament / and dyuyded the waters that were vnder ỹ fyrmament fro thē ỹ were aboue & called ỹ fyrmament heuē. ¶ The thyrde daye were made on the erthe herbes and fruytes i theyr kynde. ¶ The fourth daye god made the sonne & mone / & sterres. &c. ¶ And in the fyfthe daye he made all the fyshes in the water / and byrdes in ỹ ayre ¶ The syxthe daye god made ỹ bestes on the erthe euerych in his kynde & gendre. And god sawe that all these werkes were good & sayd. Faciam⁹ hominē. &c. Make we man vnto our symylytude and ymage here spake ỹ fader to ỹ sone & holy ghost / or els as it were the comune voyce of thre persones / whā it was sayd make we / and to our / in ỹ plurel nōbre. Man was made to ỹ ymage of god in his soule. Here is to be noted that he made not onely ỹ soule w̄ out the body / but he made bothe body and soule / as to the body he made male and female. God gaue to man the lordeshyppe and power vpon all lyuynge beestes. Whā god hadde made man it is not wryten. Et vidit quod esset bonum: quia in prescime sciebat eum lapsurum. For yet he was not perfyte tyl ỹ woman was made. And therfore it is redde / it is not good the mā

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to be alone. Thus in. vi. dayes was heuē and erthe made / and all the ornacyon of them. ¶ And than he made ỹ seueth daye in whiche he rested / not for that he was wery / but cessed of his operacōn / and shewed the. vij. daye whiche he blessed. Thus ben shortly shewed the generacyons of heuen and erthe. For here ben determynat the werkes of the syxe dayes / and the seuenth day he sanctyfyed and made holy. ¶ God hadde planted in the begynnynge Paradyse a place of delyte and delices. And mā was made in ỹ felde of Damaske / he was made of the slyme of the erthe. Paradyse was made the thyrde daye of the creacyon and was besette with herbes / plantes / & trees / and is a place of moost myrthe and Joye. In the myddes therof bē sette two trees / that one is the tree of lyfe / and that other the tree of knowynge good & euyll. And there is a well whiche casteth out water for to water ỹ trees and herbes of Paradyse. This well is the moder of all waters / whiche welle is deuyded into foure partyes. One parte is called Phylon / this gothe about ynde. The seconde is called Gyon otherwyse called Nylus / and that renneth aboute Ethyope. The other two ben called Tygris & Eufratis. Tygris rēneth towarde assyryens / & Eufrates is called fruytfull whiche renneth in Chaldee. ¶ These foure floodes comen and spryngen out of the same welle and departe / and yet in some place some of thē mete agayne. Thanne god toke man frome the place of his creacyon and brought hym into Paradyse for to werke there not for to laboure nedely / but in delytynge and recreatynge hym and that he sholde kepe Paradyse / for lyke as Paradyse sholde refresshe hym so sholde he labour to serue god. And there god gaue hym a commaūdement. Euery commaūdement standeth in two thynges in doynge or forbedynge. In doynge he cōmaūded hym to ete of all the trees of Paradyse. In forbedynge he commaunded ỹ he sholde not ete of ỹ tree of the knowleche of good and euyll. This commaūdement was gyuen to the man and by the man it went to the woman. For whan the womā was made it was commaūded to them bothe / & hereto he setted a peyne sayenge: What someuer day thou etest therof thou shalt dye by deth. God sayd it is not good a man to be alone. Make we to hym an helper lyke to hȳselfe for to brynge forthe children. Adam supposed ỹ some helper to hym had bē ymōge ỹ beestes whiche had bē lyke to hym. Therfore god brought Adam all lyuynge beestes of ỹ erthe & ayre / in whiche ben vnderstande thē of ỹ water also whiche with one cōmaundement all came tofore hym. They were brought for two causes / one was bycause man sholde gyue to eche of thē a name / by whiche they sholde knowe that he sholde domyne ouer them. And the seconde cause was that Adam sholde knowe that there was none of them lyke to hym. And he named them in Hebrewes tonge / whiche was only ỹ language & none other at ỹ begynnynge. And so none beynge foūde lyke vnto hym / god sende in Adam a lust to slepe whiche was no dreme / but as is supposed ī a extasy or in traunce in whiche was shewed to hym the celestyall courte / wherfore whan he awoke he prophecyed of the conjunccyon of Cryst to his chyrche / & of the flood ỹ was to come / and of the dome & destruccyon of ỹ worlde by fyre he knewe / whiche afterwarde he tolde to his chyldren. Whyles ỹ Adam slepte god toke one of his rybbes bothe flesshe & bone / and made ỹ a woman and sette her tofore Adam / whiche thanne sayd / this is now a bone of my bones and flesshe of my flesshe. And Adā gaue her a name lyke as her lord had said / she shalbe called Virago / whiche is almoche to saye as made of a man / and is a name taken of a man. And anone the name gyuynge he prophecyed sayenge / bycause she is taken of the syde of a man / therfore a man shall

forsake and leue fader and moder & abyde and be adherēt vnto his wyfe/& they shal be two in one flesshe. And though they be .ij. persones/yet in matrymony and wedlocke they be but one flesshe/& i other thynges tweyne/for why neyther of thē hathe power of his owne flesshe. They were bothe naked & were not ashamed/they felte nothynge of moeuynge of theyr flesshe/ne to refrayne them as we now do/for they stode bothe in ỹ state of Innocencye. And than ỹ serpent whiche was hoter thā ony beest of the erthe/and naturally decepuable/for he was full of the deuyll Lucyfer/whiche was deiecte and cast out of heuen/had great enuy to mā that was bodely in Paradyse/& knewe well yf he myght make hym to trespace and breke goddes commaūdement that he sholde be cast out also yet he was aferde to be takē/or espyed of the man/he went to the womā not so prudent and more prone to slyde & bowe/and in the forme of the serpent/for than ỹ serpent was erecte as a man. Bede sayth ỹ he chase a serpēt haunge a maydens chere For lyke often aplye to lyke/& spake by ỹ tongue of ỹ serpent to Eue and sayd. Why commaunded you god that ye sholde not ete of all the trees of paradyse/this he said to fynde occasyon to say ỹ he was come for Than the woman answered & sayde. Ne forte moriamur. Leest happely we deye whiche she sayde doubtynge/for lyghtly she was fleryble to euery parte. Wherto anone he answered. Naye in no wyse ye shall dye/but god wolde not that ye sholde be lyke hym i scyence and knowynge that whan ye ete of this tree ye shall be as godes knowynge good and euyll he as enuyous forbade you. And anone the woman elate in pryde wyllynge to be lyke to god accorded therto & byleued hym. The woman sawe that the tree was fayre to loke on and clene and swete of sauoure/toke & ete therof/and gaue vnto Adam of the same apple despyzynge hym by fayre wordes & Adam anone agreed/for whan he sawe the woman not deed/he supposed ỹ god sayde that they shelde deye to fere theym with/and thā he ete of the fruyt forboden and anone theyr syght was opened ỹ they sawe theyr nakednesse. And than anone they vnderstode that they had trespaced/for anone theyr flesshe began to moeue & stryre to concupyscence/for tofore that they hadde eten of the forbodē frupte/tho moeuynges were repressed & closed as i ponge chyldren. And than after that they hadde synned they were opened lyke sprynges of water and began to moeue/& than they were experte & knewe them. And lyke as they were inobedyent vnto theyr superyour/ryght so theyr mēbres begā to moeue agaynst theyr superyour whiche is reason and they felte theyr fyrste moeuynge in theyr preuy membres/& therof they were ashamed/and thus they knewe than that they were naked. And than they toke fygge leues and sowed them togyder/for to couer theyr membres in maner of breches And anone after they herde the voyce of our lorde god walkynge/and anone they hydde them. Our lorde called the mā and sayd. Adam where art thou/callynge hym in blamynge hym/and not as knowynge were he was/but as who sayd. Adam se in what mysery thou art. Whiche answered I haue hydde me lorde for I am naked. Our lorde sayde/who tolde the that thou were naked/but hast thou hast eten of the tree forboden. He than not meekely confessynge his trespas/but layde the faute in his wyfe & in hym as gyuer of the womā to hym and sayd. The woman whome ỹ gaueste to me as a felawe gaue to me of ỹ tree and I ete therof. And than our lorde sayde to the woman/why dydest thou so Neyther she accused herselfe but layde the synne on the serpent/and prpuely she layde the faute in the maker of hym. The serpente was not demaunded/for he dyde it not of hymselfe but ỹ deuyll by hym. And

our lorde curſynge them began at the ſerpent keppynge an ordre & congrue nombre of curſes. The ſerpent was the fyrſte and ſynned mooſt/for he ſynned in thre thynges. The woman next & ſynned leſſe thā he/but more than the man/for ſhe ſynned in .ij. thynges. The man ſynned laſte and leeſt/for he ſynned but i one. The ſerpent hadde enuye/he lyed/& he deceyued. For theſe .iij. he had .iij. curſes/bicauſe he had enuye at ỹ excellence of man/it was ſayde to hym/thou ſhalt go & crepe on thy breeſt & bycauſe he lyed/he is punyſſhed in his mouth/whan it was ſayd thou ſhalte ete erthe all the dayes of thy lyfe/alſo he toke away his voyce & put venỹ in his mouth and bycauſe he deceyued it was ſayde. I ſhall put enemyte bytwene the & woman and thy ſede and her ſede/ſhe ſhall breke thy heed. &c. In two thynges the woman ſynned/i. in pryde and etynge the frupt/bycauſe ſhe ſyñed in pryde he meked her ſayenge/thou ſhalt be vnder the power of mā and I ſhall haue lordſhyppe ouer the and I ſhall put the to affliccyon. Now is ſhe ſubiecte to man by condycyon and drede/whiche tofore was but ſubiecte by loue/& bycauſe ſhe ſynned in the frupte/ſhe is punyſſhed in her frupte whan it was ſayd to her/thou ſhalt brynge forth chyldren in ſorowe/in the peyne of ſorowe ſtandeth the curſe/but in bryngynge forth of chyldren is a bleſſynge. And ſo in punyſſhynge god forgate not to haue mercy/whiche is to be noted. &c. And bycauſe Adam ſynned but onely in etynge of the frupte/therfore he was peinyſſhed in ſechȳge his meet/as it is ſayd to hym. Accurſed be ỹ erthe in thy werke/that is to ſaye for the werke of thy ſynne/for whiche is made ỹ the erthe that brought forthe good and holſome fruptes plentuouſly/fro henſforthe ſhall brynge forth but ſelde/and alſo none wout mannes labour/& alſo ſomtyme wedes breres & thornes ſhall growe. And he added therto/ỹ ſhalt ete herbes of the erthe/as who ſayth/ỹ ſhalt be lyke a beeſt/or Jumente. He curſed the erthe/bycauſe the treſpaas was of the frupte of the erthe & not of the water/he added therto to hym of labour/in the ſwete in thy chere thou ſhalt ete thy brede vnto ỹ tyme thou retourne agayne into the erthe/that is to ſay tyll thou dye for thou arte erthe/& into erthe thou ſhalt go agayne. Than Adam waylynge and ſorowynge in the myſtere that was to come of his poſterite/named his wyf Eue/whiche is to ſaye moder of all lyuynge folke. Than god made Adam and Eue two leetheren cotes of ỹ ſkynnes of deed beeſtes to the ende that they bere with them the ſygne of mortalyte and ſayd. Loo Adam is made as one of vs knowynge good and euyll. Now leſt he put his hande & take of the tree of lyfe & lyue euer/as who ſayth. Be ware & caſt him out leſt he take and ete of the tree of lyfe/and ſo he was caſt out of Paradyſe & ſette in the felde of Damaſke where as he was made & taken fro for to werke & labour there. And our lorde ſette Cherubyn to kepe Paradyſe of delyte wā brennynge ſwerde and plyaunt to ỹ ende that none ſholde entre there nor come to ỹ tree of lyfe. Than after that Adam was caſt out of Paradyſe and ſette into ỹ worlde he knewe his wyfe and engendred Cayn ỹ fyrſtene yere after he was made and his ſyſter Calmana. They came oute of Paradyſe vyrgynes as Methodius ſayth And whā Adam was made he was made a perfyte man/as a man of thyrty yere of aege. Whan he was but one daye olde/& he myght well haue goten many chyldren tofore Cayn/but after other .xv. yere was Abell borne and his ſyſter Delbora. Whā Adam was an. C. & .xxx. yere of age Cayn ſlewe Abell his broder. Trouth it is after many dayes Cayn and Abel offered ſacrifyce & gyftes vnto god/it is to be byleued that Adam taught his ſones to offer vnto god theyr tythes & fyrſt fruptes. Cayn offered fruptes for he was a plough mā and

tyller of erthe. And Abell offered mylke & the fyrst of ỹ lambes. Moyses sayth of the fattest of ỹ flocke. And god beheldē ỹ gyftes of Abell / for he & his sacrifyces were acceptable to our lorde. And as to Cayn & his sacrifices god beheldē thē not / for they were not to hym acceptable / he offered whetes & thornes. And as some doctours say fyre came fro heuen and lyghted ỹ sacrifyce of Abell / & ỹ gyftes of Cayn pleased not our lorde / for ỹ sacrifyce wolde not be lyghte ne brenne clere in ỹ lyghte of god / wherof Cayn had great enuye vnto his broder Abell / whiche arose agaynst hym & slewe hym. And our lorde sayd to hym / where is thy broder Abell. He answered & sayd. I wote neuer / am I keper of my broder. Than our lorde sayde. What hast ỹ done / ỹ voyce of ỹ blode of thi broder crieth to me fro ỹ erthe / wherfore ỹ arte accursed / and accursed be ỹ erthe ỹ receyued ỹ blode of thy broder by his mouth of thyn handes / & whan ỹ shall werke & labour ỹ erthe it shall bringe forthe no fruyte / but thou shalt be fugytyf vacabunde & voyde on ỹ erthe. This Cayn deserued well to be cursed knowynge the peyne of ỹ fyrst trespas of adam / yet he added therto murdre & slaughter of his broder. Thā Cayn dredynge ỹ beestes sholde deuoure hym / or yf he went forth he sholde be slayne of ỹ men / or yf he dwelled wt̄ them they sholde slee hym for his synne / dampned hymselfe and in despayre sayd. My wyckednesse is more than I can deserue to haue forgyuenes / who so fyndeth me shall slee me / this he sayd of drede ozels wysshynge / as who sayth wolde god he wolde slee me. Than our lorde sayd. Nay not so / thou shalt dye but not soone. For whosomeuer sleeth Cayn shalbe punysshed seuē tymes more / for he sholde delyuer hym fro drede / fro labour & mysery / & added that he sholde be punysshed personally seuen folde more. This punycyon shall endure to hym in peyne vnto ỹ seuē Lameth. Who someuer shall slee Cayn shall loose seuen vengeaunces. Some holde that his peyne endured vnto the seuenth generacyon. For he dyd cōmyse seuen synnes / he departed not truely / he had enuye vnto his broder / he wrought gylefully / he slewe his broder falsely / he denyed it / he despayred and dampned / he dyd no penaunce. And after he wente into the eest fugytyue & vacabūde. Cayn knewe his wyfe whiche bare Enoch / and he made a cyte & named it Enoch after the name of his sone Enoch. Here it sheweth well ỹ this tyme were many men called to though generacōn theyr be not sayde whō Cayn his Cytee by whose helpe he made it / whome he enduced vnto theefte and robbery. He was ỹ fyrst that walled or made Cytees / dredyng them that he hurted for surete and brought his people into ỹ townes. And thanne Enoch gate Irath. And Irath Manahell / and he gate Matusale Lameth whiche was ỹ seuēth fro Adam and werste. For he brought in fyrst Bygamye / and by hym was commysed fyrst auoutrye agaynste the lawe of god and of nature / and agayst ỹ decree of god. This Lameth toke two wyues Ada and Sella of Ada he gate Jabell whiche foūde fyrst the crafte to make foldes for shepeherdes and to chaunge theyr pasture / and ordeyned flockes of shepe and departed ỹ shepe fro the gheet / after the qualyte the lambes by themselfe and the older by themselfe / and vnderstode the fedynge of them after the season of the yere. The name of his broder was Juball fader of syngers in the harpe and organes / not of ỹ instrumentes / for they were foūde after / but he was the fynder of musyke / that is to saye of consonauntes of accorde suche as shepeherdes vse in theyr delyces & sportes. And for asmoche as he herde Adam prophecye of two Judgementes by the fyre and water that al thynge sholde be destroyed therby / and this crafte newe founde sholde not perysshe / he dyde do wryte in two pylers

or columpnes/one of marble/& another of claye of the erthe to the ende þ one sholde endure agaynst the water/and that other agaynst the fyre Josephus sayth that the pyler of marble is yet in þ lãde of Syryac Of Sella he begate Tubalcam/whiche founde fyrst þ crafte of smytherry/& werkynge of yrõ and made thynges for watre and sculptures and grauynges in metall to the pleasure of of the eyen whiche he so werkynge/Juball tofore sayd had delyte in the sowne of his hamers/of whiche he made the consonantes and tunes of accorde in his songe. Noema syster of Tubalcam founde fyrst the crafte of dyuerse texture. Lameth was a shoter and vsed for to shote at wylde beestes for none vse of the mete of them but onely for to haue þ skynnes for theyr clothynge/and he lyued so longe that he was blynde & had a chylde to lede hym/and on a tyme by aduenture he slewe Cayn for cayn was alway aferde and hydde hym ynonge busshes and breres. And the chylde that ladde Lameth had supposed it had be some wylde beest/and dyrected Lameth to shote therat/and so wenynge to shote at a beest slewe Cayn And whã he knewe that he had slayne Cayn he with his bowe slewe þ chylde/and thus he slewe them bothe to hys dampnacyon/therfore the synne of Cayn was punysshed. vii. tymes/so was þ synne of Lameth. lxx. tymes and. vij. that is to saye. lxxvij. soules that came of Lameth were perysshed in þ dyluuye of Noes flood. Also his wyfe dyd hym mocke sorowe & cupl entreated hȳ. And he beynge wrothe sayd that he suffered that for his double homycyde & mã slaughter/yet neuertheleſſe he fered hym by peyne sayenge. Why wyll ye slee me/he shalbe more & lorer punysshed that sleeth me than he that slewe Cayn.

¶ After that Abell was slayne Strabus sayd that Adam auowed no more to haue to do with his wyfe/but by an angell he brake his vowe bycause a sone sholde be borne to god. Yet neuertheleſſe Josephus sayth that whan Abell was slayne & Cayn fledde awaye/Adam thought of procreacyon of chyldrẽ. And so whan he was an hondred & xxx. yere olde he engendred Seth lyke to his symylytude/and he to þ ymage of god. This Seth was a good man/and gate Enos/and Enos Caynam and Caynam begate Malaell/and Malaell Jareth/and Jareth Enoch/& Enoch Matusale/and Matusale Lamech/& Lamech Noe. And lyke as in the generacyon of Cayn the seuenth was the werst/so in þ generacyon of Seth the seuenth was þ best/and þ was Enoch/whome god toke and brought hym into Paradyse vnto þ tyme that he shall come with Hely for to cõuerte the hertes of the faders into the sones. And Adam lyued after that he hadde begoten Seth eyght hõdred yere/and engendred sones and doughters. Some holde oppynyon thyrty sones/& thyrty doughters/and some fyfty of that one/& .l. of that other/we fynde no certaynte of them in þ Byble/but al þ dayes of Adams lyuynge here in erthe amount to the somme of. ix. hondred and. xxx. yere. And in the ende of his lyfe whan he sholde deye (it is sayde) but of none auctorite þ he sende Seth his sone into Paradyse for to fetche the oyle of mercy/where he receyued certayne granes of the fruyte of þ tree of mercy by an angell. And whan he came agayne/he fonde his fader Adam yet alyue/& tolde hym what he had done. And thã Adam laughed fyrst and than dyed. And than he layde þ graynes or kernelles vnder his faders tongue and buryed hym in the vale of Ebron and out of his mouthe grewe thre trees of the thre graynes/of whiche the Crosse that our lorde suffered his passyon was made/by the vertue of whiche he gate very mercy/and was brought out of derkenesse into very lyght of heuẽ. To þ whiche he brynge vs that lyueth & reygneth god worlde without ende. Amen.

Here folowethe the Hystory of Noe / the fyrst sondaye in Sexagesime.

After that Adam was deed deyed Eue and was buryed by hym. At the begynnynge in the fyrst aege ỹ people lyued lõge. Adam lyued. ix. C. xxx. yere / & Methusale lyued. ix. C. lxix. yere. Saynt Jherome sayth that he deyed ỹ same yere the floode was. Than Noye was ỹ tenth fro Adam in the generacyon of Seth / in whom the fyrst aege was ended. The. lxx. Interpreters saye that this fyrst aege dured. two. M. CC. xliij. yere. Saynt Jherome sayth not fully. ij. M. &. Methodius full. ij. M. &c. Noe thanne was a man perfyte and ryghtwyse & kepte goddes commaũdement. And whan he was fyue hondred yere olde he gate Sem / Cham / & Japhet. This tyme men began to multyply on the erthe and the chyldren of god / that is to saye of Seth / as relygyous sawe the doughters of men / that is to say of Cayn and were ouercome by concupyscence and tooke theym to theyr wyues. This tyme was somoche synne on ỹ erthe in ỹ synne of lechery / whiche was mysused agaynste nature / wherfore god was dysplealed & determyned in his presence to destroy mã that he had made & sayde. I shall put mã awaye ỹ I haue made / & my spyryte shall not abyde in man for euer / for he is flesshe As who sayth I shal not punysshe mã perpetually as I do ỹ deuyll / for mã is fraple And yet or I shall destroye hym I shall gyue hym space & tyme of repentaũce & to amende hym yf he wyll / the tyme of repẽtaunce shall be. C. xx. yere. Thanne Noe ryghtwyse and perfyte walked with god / that is in his lawes / and ỹ erthe was corrupt by synne and fyled. Whan god sawe the erthe to be corrupte / & that euery mã was corrupt by synne vpon the erthe / he sayd to Noe / ỹ ende of all people is come tofore me excepte them that shalbe saued and ỹ erthe is replenysshed w̃ theyr wyckednes. I shall destroye them w̃ the erthe (id est) with the fertylyte of ỹ erthe. Make to the an Arke of tree hewen polysshed and squared and make therin dyuerse places & lyme it with claye & pytche within & without / ỹ is to wete with glewe / whiche is so feruent that the tymbre may not be losed / & thou shalt make it thre hondred cubytes in length / fyfty in brede / aud. xxx. of heyght / & make therin dyuerse dystyncctions of places & chambres / and of warde robes. And the Arke had a doore for to entre in and come out / and a wyndowe was made theron / whiche ỹ the Hebrewes say was of Crystall. This Arke was on makynge fro the begynnynge that god commaunded fyrst to make it an hondred. &. x. yere. In whiche tyme Noe desyred often the people to leue theyr synne / and how he had spoken with god and that he was cõmaũded to make the shyppe or Arke / for god sholde destroye them for theyr synne / but yf they lefte it. And they mocked hym and sayd that he raued & was a foole and gaue no fayth to his sayenge / and contynued stylle in theyr synne and wyckednes Than whan the Arke was perfytely made god badde hym to take into it of all the beestes of the erthe / and also of the foules of the ayre / of eche two / male and female that they maye lyue / and also of all the me

tes of the erthe that ben comestyble ỹ they maye serue and fede the and theym. And Noe dyde all that oure lorde commaunded hym. Than sayde oure lorde to Noe/ entre thou and all thy houlholde into the Arke/that is to saye thou and thy wyfe & thy thre sones & theyr thre wyues. I haue sene that thou arte ryghtfull in this generacyon. Of all beestes that bē clene ỹ shalt take. vij. and of vnclene beestes but onely two. And of the byrdes. vij/and seuen male & female/so that they maye be saued on the face of the erthe. Yet after seuen dayes it shall rayne vpon the erthe. xl. dayes and xl. nyghtes/and shall destroye all the substaunce that I made on ỹ erthe. And Noe dyde all thynges that our lorde commaūded hym/he was. vi. C. yere olde whan ỹ flood began on the erthe. And than Noe entred in and his sones his wyfe & the wyues of his sones al into ỹ Arke to eschewe the waters of the flood. Of all the beestes and the foules and of all that moeued and hadde lyfe on erthe male and female Noe toke into hym as oure lorde hadde boden. And. vij. dayes after they were entred the water began to encreace. The welles of the abysmes were brokē & the cateractes of heuen were opened/ that is to saye the cloudes/& it rayned on the erthe. xl. dayes and. xl. nyghtes/and ỹ Arke was eleuate & borne vpon the waters on heyght aboue the moūtaynes and hylles. For the water was growen hyer. xv. cubytes aboue all ỹ moūtaynes that it sholde purge & wasshe the fylthe of the ayre. Than was cōsumed all that was on the erthe lyuynge man/ woman and beestes and byrdes/ and all that euer bare lyfe/so that nothyge abode vpon the erthe/ for the water was. xx. cubytes aboue the hyest mountayne of the erthe. And whan Noe was entred he shyt the doze faste withoutforth and lymed it with glewe. And so the waters were eleuate in heyght an hondred & fyfty dayes fro the day that Noe entred in. And oure lorde than remembred Noe and all theym that were in the Arke with hym and also en the beestes and foules/and cessed ỹ waters. And the welles & the cateractes were closed/& the raynes were prohybyted and forboden to rayne no mooze. The. vij. moneth the. xxvij. daye of the moneth the Arke rested on ỹ hylles of Armenye. The. x. moneth the fyrste daye of the moneth the toppes of the hylles appered fyrste. After these. xl. dayes after the lessynge of the waters. Noe opened ỹ wyndowne and desyred soze to haue tydynges of cessynge of ỹ flood. And sende oute a Rauen for to haue tydynges/and whan she was gone she returned no moze agayne/ for peraduēture she founde some deed carayne of a beest swymmynge on the water/ and lyghted theron to fede her and was lefte there. After this he send out a douue whiche flewe out/ and whan she coude fynde no place to rest ne sette her fote on/she retourned vnto Noe/and he toke her in/ yet than were not ỹ toppes of ỹ hylles bare. And. vij. dayes after he sende her out agayne/ whiche at euen retourned berynge a braunche of an olyue tree burgynge i her mouthe. And after other seuē dayes he sende her agayne the whiche douue came no moze agayne. Than in the yere of Noe. vi. hondred and one/the fyrst daye of the moneth Noe opened the couerynge of the Arke & sawe that ỹ erthe was drye/ but he durst not go oute but abode the cōmaūdement of our lorde. The seconde moneth the. xxvii. day of the moneth/our lorde sayd to Noe. Go out of the arke thou and thy wyfe thy sones and the wyues of thy sones/ he commaunded them to go cōiūctly out/whiche dysiūctly entred/& lette go out with the all the beestes and foules lyuynge and all the reptyle euerych after his kynde and gendre. To whome our lord sayde/growe ye and multyply vpon the erthe. Thanne Noe yssued out and his wyfe and his sones with theyr wyues & all the beestes ỹ same daye a ye-

re after they entred in/euerych after his gendre. Than Noe edyfyed an awter to our lorde and toke al the beestes that were clene and offered sacrifyce vnto our lorde And oure lorde smelled the swetenes of ỹ sacrifyce & sayd to Noe. From hens forth I shall not curse the erthe for man/for he is prons & redy to fall fro the begynnynge of his youthe. I shall no more destroye man by suche vengeaũce. And than oure lorde blessed them & sayde/growe ye and multyply ỹ erthe/and be ye lordes of all the beestes of the erthe and of ỹ foules of the ayre and the fysshes. I haue gyuen all thỹges to you/but ete not flesshe with the blode. I cõmaunde you to slee no manne to shede no mannes blode. I haue made man after myne ymage/who someuer shedeth his broders blode/his blood shall be shedde. Go ye forth and growe & multyply and fyll the erthe/this sayd our lorde to Noe and his sones. Lo I haue made a couenaunt with you and with them that shall come after you/that I shall no more brynge suche a flood to slee al people. And in token therof I haue sette my Rayne bowe in ỹ cloudes of heuen/for who that trespaceth I shall doo Justyce otherwyse on hym. Noe lyued after ỹ flood. CCC. & l.yere. Fro the tyme of Adam vnto after Noes flood ỹ tyme & sealon was alwaye grene & tempred/and all that tyme men ete no flesshe/for the herbes & fruytes were than of great strength and effecte they were pure & nourysshynge. But after the flood the erth was weyker & brought not forth so good fruyte wherfore flesshe was ordeyned to be eten. And than Noe began to labour for his lyuelode with his sones and began to tyll the erthe destroyed brers & thornes/& to plante vynes. And so on a tyme Noe hadde dronke somoche of the wyne that he was dronke/and laye and slepte/& his preuy membres lay bare & open. Cham his myddelyst sone espyed it and lowghe & scorned his fader and called his bretherne to se/whiche came backwarde for to couer theyr fader and wolde not loke on it/and rebuked Cham of his folye & synne. And whan Noe was couered with ỹ mantell anone he awoke. And whan he vnderstode how Cham his sone had scorned hym/he cursed hym and also his sone Canaan. And blessed Sem and Japhet bycause they couered hym. All ỹ dayes of Noe were. ix. hondred and. l. yere and than dyed. And after his dethe his sones dealed all the worlde bytwene them. Sem had all Asye. Cham had all Affryke and Japheth all Europe/thus was it departed. Asye is ỹ best parte/& is asmoche as the other two/and that is the eest. Affryke is the south parte & therin is Cartage and many ryche cõtrees/there ben blewe and blacke men. Cham hadde that to his parte Affryca. The thyrde parte is Europe whiche is in ỹ north & west therin is Grece. Rome/and Germanye. In Europe regneth now moost the crysten lawe & fayth wherin is many ryche Royames. And so was the worlde departed to ỹ thre sones of Noe.

Here foloweth the lyfe of Abraham.

The sonday called Quinquagesme is redde in the chyrche the hystory of the holy Patryarke Abraham whiche was sone of Thare/ this Thare was the tenth fro Noe in the generacion of Sem. Japhet had. vij. sones/ & cham. iiij. sones out of ỹ generacyon of Cham Nemprot came whiche was a wycked man & cursed in his werkes/ & began to make ỹ toure of Babylon whiche was great & hye. And at the makynge of this toure god chaunged ỹ languages in a suche wyse that no mā vnderstode other. For tofore the buyldynge of ỹ toure was but one maner of speche in all ỹ worlde/ & there were made lxxii. speches. The toure was great/ it was. x. myle about and. v. M. lxxxiij. stepes of heyght. This Nemprot was the fyrst man ỹ foūde mawmetrye & ydolatry whiche endured longe & yet dothe. Than I tourne agayne to Thare whiche had thre sones/ whiche was Abraham Nacor & Aram. Of Nacor came Us/ Bus & Batuell. Of Us came Job/ of Bus came Balam/ and of Batuell Rebecca and Laban. Of Aram came Loth and two doughters Melcha and Sara. Now I shall speke of Abram of whome our lady came/ he wedded Sara doughter of his broder Aram. Abram was euer faythful & true/ he was lxv. yere olde whanne his fader deyed/ for whome he morned tyll our lorde cōforted hym whiche sayd to Abrā. Abram make the redy & go out of thy lande & kynrede/ and also fro ỹ house of thy fader & come into the lande ỹ I shall shewe to the. I shall make ỹ growe into moche people. I shall blesse the & shall magnyfy thy name/ and thou shalt be blessed & I shall blesse them that blesse the & curse them that curse the/ & in the shall be blessed all the kynredes of the erthe. Abram was. lxx. yere olde whā he departed from the lande of Aram/ & he toke with hym Sara his wyfe & Loth ỹ sone of his broder & theyr meyne and his catell & substaunce and came into ỹ lande of Canaan and came into the vale of Sychem ī whiche were yll people whiche were the people of Canaan. And oure lorde sayd to Abram I shall gyue to ỹ this lande & to thy heyres. Thanne Abram dyde reyse an awter on whiche he dyd sacrifyce and blessed & thanked our lorde. Abram beheldē all the lande towarde the southe/ & sawe the beaute therof & foūde it lyke as our lorde tolde hym. But he had not be longe in the lande/ but that there fyll a great hungre therin/ wherfore he lefte that coūtree & went into Egypte/ & toke with hym Sara his wyfe. And as they went by the waye Abram sayd to his wyf. I fere & drede sore that whan we come to this people whiche ben lawles that they shal take the for thy beaute & slee me/ bycause they wolde vse the/ wherfore say that thou art my syster & I thy broder. And she agreed therto. And whan they were comen into that countree/ the people sawe that she was so fayre anone they tolde the kynge/ whiche anone cōmaūded ỹ she sholde be brought vnto his presence. And whā she was come god of his grāce had so purueyed for her that no man hadde power to vse ony Lechery with her ne to do her vylanye/ wherfore the kynge was aferde that god wolde haue taken vengeaunce on hym for her/ & sende for Abraham and sayd to hym that he sholde take his wyfe/ and that he had euyll done to saye she was his syster/ and so delyuered her agayne and gaue hym golde and syluer & badde that men sholde worshyp hym in all his lande/ and he sholde frely at his pleasure departe wt all his goodes. Thañe after this Abraham toke his wyfe Sara & went home agayne/ and came into Bethell and sette there an awter of stone/ & there he adoured and worshypped the name of god/ thāne his store & beestes began to multyply. And Loth with his meyne was also there/ and theyr beestes began so sore to encreace & to multyply that vnneth the coūtree myght suf-

lyfe to theyr pasture / in somoche that rumoure & grutchynge began to sourde and ryse bytwene the herdmen of Abraham & the herdmen of Loth. Thanne Abraham sayd to Loth. Loo this countree is great and wyde I praye the to chese on whiche hande thou wylte goo / and take it for thy meyne and thy beestes / and lette no stryfe be bytwene me and the / neyther bytwene my herdmen and thyn herdmen. Loo beholde all the cũtree is tofore the take whiche thou wylt / yf thou go on ỹ ryght syde I shall go on the lyfte syde / and yf thou take the lyfte syde I wyll go on the ryght syde. Thanne Loth behelde the countree & sawe a fayre playne towarde flom Jordane whiche was pleasaunt and ỹ floode ranne towarde Sodome & Gomor whiche was lyke a Paradyse / and toke that parte for hym. And Abraham toke towarde the west / whiche was besyde the people of Canaan at the fote of mount Mambre And Loth dwelled in Sodome / the people of Sodome were worste of all people. Our lorde sayd to Abrahã / lyfte vp thyne eyen & se dyrectely fro the place that thou art now in / fro the northe to the south / and fro the eest to the west all this lande that thou seest I shall gyue to ỹ and to thy seed for euermore. I shall make thy seed lyke as pouder and dust of the erthe / who that may nombre the dust of the erthe / he shall nombre thy sede / aryse therfore and walke the lande in lengthe & in brede / for I shall gyue it to the. Abraham moeued than his Tabernacle and dwelled within ỹ valey of Mambre whiche is in Ebron / and sette there his tabernacle. It happed soone after that there was a warre in that lande that foure kynges warred agaynst other fyue kynges whiche were of Sodome Gomor and other / and the four kynges ouerthrewe the fyue & slewe them / and spoyled and toke all the substaunce of the corn tree / and toke also with them Loth & all his good / and a mã gate awaye fro them and came to Abraham / & tolde hym how that Loth was taken & ladde awaye. And than anone Abraham dyde do gader his people togyder ỹ nombre of. CCC. xviij. and folowed after / and departed his people into two partyes / bycause they sholde not escape. And Abraham smote in ymõge theym and slewe the kynges and rescowed Loth and all his goodes and delyuered the men of Sodome that were taken and the women. And they of Sodome came agaynste hym / & Melchysedech came and mette with hym & offered to hym brede & wyne. This Melchysedech was kyng and preest of Jherusalem and all the coũtree & blessed Abraham. And there Abraham gaue to hym the tythes of all that he had. And the kynge of Sodome wolde ỹ Abraham sholde haue had suche praye as he toke / but he wolde not haue as moche as a lachet of a shoo / and thus gate Abraham moche loue of all the people. ¶ After this oure lorde appered to Abraham in a vysyon & sayd. Abraham drede ỹ nothynge I am thy protectour / and thy rewarde & mede shalbe great. Abraham answered. Lorde god what wylt thou gyue me / thou wotest well I haue no chyldren / & syth I haue none I wyll well ỹ Eleasar the sone of my baylyf be myne heyre. Nay sayd our lorde he shal not be thyn heyre / but he that shall yssue & come of thy sede shalbe thyne heyre / our lorde ladde hym out and badde hym beholde the heuen and nombre of the sterres yf thou mayst and sayd to hym / so shall thy offsprynge and seed be. And Abraham byleued it & gaue fayth to our lordes wordes & it was reputed to hym to Justyce. And our lorde sayd to hym. I am ỹ lorde that ladde the oute of ỹ lande of Hur of the Caldees for to gyue to the this lande into thy possessyon. And Abrahã sayde lorde how shall I knowe ỹ I shall possede it A voyce sayd to Abraham thy sede after ỹ shalbe exyled into Egypte by the space of. CCCC. yere / & shalbe there in seruytude

& after I shall bringe the hyther agayne in ỹ fourth generacyon / thou shalt abyde here vnto thy good age & shalt be buryed here & go w̄ thy faders in peas. Sara yet was w̄out chylde she had an handmayde named Agar an Egyptyan / and she on a daye sayd to Abraham her husbād / thou seest I maye bere no chylde / wherfore I wolde ỹ take Agar my mayde & lye by her that ỹ maye gette a chylde whiche I myghte holde as for myne / & ten yere after ỹ Abraham hadde dwelled in that lande / he toke Agar and gate her with chylde. And anone as she felte herselfe with chylde / she despysed her maysteres. Thā Sara sayd to Abraham / thou doest euyll / I gaue the lycence to lye with my seruaūt / and now syth she is conceyued by the she hathe me in despyte / god Iudge this bytwene the and me. To whome Abraham answered / thyn handmayde is in thy handes chastyse her as it pleaseth the. After this Sara chastised Agar & put her to so great affliccyon ỹ she wente away. And as she wente an angell mette with her in the wyldernes by a well & sayd. Agar whens comest and whyther goest ỹ. She answered / I flee awaye fro the face of my lady Sara. To whome ỹ angell sayd / retourne agayne / and submytte the by humblenes vnto thy lady / and I shal multyply thy seed / & so moche people shall come of it that it can not be nombred for multytude / & he sayde ferthermore / thou haste conceyued & shall bere a chylde / and shalt call hym Ysmaell he shalbe a fyers man / he shalbe agaynst all men / and all men agaynst hym. Than Agar retourned home & serued her lady / and soone after she was delyuered of Ysmaell. Abrahā was. lxxxvi. yere olde whā Ysmaell was borne. Whā Abraham was lxxxix. yere olde oure lorde appyered to hym and sayde. Abraham loo I am thy lorde almyghty / walke thou before me & be perfyte / and I shall kepe couenaunte bytwene me and the / and I shall multyply thy sede. And Abrahā fyll downe lowtynge lowe to ỹ erthe and thanked hym.

c Thanne our lorde sayde I am and my couenaūt I shall kepe to ỹ / thou shalt be fader of moche people / ỹ shalt no more be called Abram but Abraham / for I haue ordeyned the fader of moche people. I shall make the to encreace moost habūdaūtly / kynges and prynces shall come of ỹ / and shall stablysshe my couenaūt bytwene me and the and thy seed in thy generacyons. I shall gyue to the & to thy seed after the the lande of thy pylgrymage all the lande of Canaan into theyr possessyon / & I shall be theyr god. Yet sayde god to Abraham. And thou shalt kepe thy couenaunt to me and thyn heyres after the in theyr generacyons / and this shalbe the couenaūt that ye shall kepe & thyn heyres after the. Euery man chylde and male shalbe cyrcuncysed in his preuy membre that it be a token bytwene me and you. Euery chylde masculyne that shalbe borne shalbe cyrcuncysed whan he is eyght dayes olde. And I wyll that this sygne shalbe in your flesshe / and se that the men in your generacyon be cyrcuncysed / begynne at thy selfe & thy chyldern & all that dwell in thy kynred. Who of you shall not be cyrcūcysed in his flesshe shalbe cast & put out for euer fro my people / bycause he obeyed not my statue and ordynaunce. And thy wyfe Saray shalbe called no more Saray / but shalbe called Sara / & I shall blesse her / & I shall gyue to the a sone of her whome I shal blesse also. I shall hym encreace in to nacyons. & kynges of peoples shall come to hym. Abraham fyll downe his face towarde ỹ erthe and laughed in his herte sayenge / may it be ỹ a woman of. lxxx. yere may cōceyue and bere a chylde. I beseche the lorde that Ysmaell maye lyue tofore the. Oure lorde sayde to Abrahā. Sara shall bringe forth a sone whome thou shalt name Ysaac / & I shall kepe my couenaunt to hym for euermore & to his heyres after hym. And I haue

herde thy requeſt for yſmaell alſo I ſhall bleſſe hym & encreace & ſhall multyply his ſede into moche people.xij.dukes ſhall co=me of hym. I ſhall kepe my couenaũte to yſaac whome Sara ſhall brynge forthe ỹ nexte yere. Whã theſe wordes were fynyſ=ſhed Abraham toke yſmaell his ſone & al ỹ men ſmall & great ſtraungers & other ỹ were in his houſe & circuncyſed them. yſ=maell was.xiij.yere olde whã he was cyr=cuncyſed / & Abraham was.lxxxix.yere whan he hymſelfe was cyrcuncyſed. And thus that ſame daye he & his ſone yſma=ell & all ỹ men in his hous alwell ſtraun=gers of what degre they were receyued this newe lawe of cyrcuncyſyon wherby they were knowen frome other people. Af=ter this on a tyme as Abrahã ſatte beſyde his hous in ỹ valey of Wambre in ỹ hete of ỹ day & as he lyfte vp his eyen / he ſawe iij.yonge mẽ compynge to hym. And anone as he ſawe theſe thre ſtandynge by hym / he ranne to them & worſhypped one alone he ſawe.iij. & worſhypped but one. That betokeneth ỹ trynyte / & prayed them to be herbowred w̃ hym & toke water & waſſhed theyr fete & prayed them to tary vnder ỹ tree / & he wolde brynge breed to them for theyr releſe & cõforte thẽ. And they badde hym do as he had ſayd. He went & badde Sara to make thre aſſhy cakes and ſende his chylde for a tendre fatte calfe / whiche was ſoden & boyled / & he ſerued thẽ w̃ but=ter & mylke & the calfe & ſette it tofore them he ſtode by thẽ. And whan they had eten / they demaũded hym where is Sara thy wyfe. And he ſayd yonder in the taberna=cle. And they ſayd we ſhall go and come a=gayne & Sara thy wyfe ſhall haue a chyl=de. And Sara ſtode behynde the dooze & herde it & loughe & ſayd ſoftely to herſelfe / how maye it be that my lorde is ſo olde & I alſo ỹ I ſhold bere a chyld / ſhe thought it was Impoſſyble. Than ſayd our lorde vnto Abraham / why laugheth Sara thy wyfe / ſayenge in ſcorne ſhal I bere a chyl=de / but as I haue ſayd to ỹ tofore. I ſhal retourne and come agayne and ſhe ſhall haue a chylde in that tyme. And he aſked Sara why ſhe ſmyled in ſcorne. And ſhe ſayde / ſhe ſmyled ne laughed not. And our lorde ſayd / it is not ſo / for thou laugheſt And whan they had reſted Abraham con=ueyed thẽ on the waye. And our lorde ſayd to Abraham. I ſhall not hyde to the that I purpoſe to do. The cry of Sodome & Gomor is multyplyed and theyr ſynne is moche greuous. I ſhall deſcende and ſe yf the ſynne be ſo great the ſtynke therof co=meth to heuen. I ſhall take vengeaunce and deſtroye them. Than Abraham ſayd. I hope lorde thou wylte not deſtroye the Juſte and ryghtwyſe man with the wy=cked ſynner I beſeche ỹ lorde to ſpare thẽ. Our lorde ſayde / yf there be fyfty good & ryghtwyſe men ymonge theym / I ſhall ſpare them. And Abraham ſayd / good lor=de yf there be founden.fourty I praye the for to ſpare them. Our lorde ſayd yf there be.xl. I ſhall ſpare them / and ſo fro.xl. to xxx. and fro.xxx. to.xx. & fro.xx. to.x. And our lorde ſayd yf there be founden.x. good men ymonge theym / I ſhall not deſtroye them. Than our lorde went fro Abraham & he retourned home agayne. That ſame euentyde came.ij.angelles into Sodome and Loth ſate at his gate. And whan he ſawe them he wente and worſhypped thẽ and prayed them to come and reſte in his hous & abyde there and waſſhe youre fete And they ſayd naye we ſhall abyde here in the ſtrete. And Loth conſtrayned them & brought theym in his houſe and made a feeſt to thẽ. But or they ſholde go to bedde the ſynfull and curſed people of the towne yonge & olde byſette & enuyronned Loths hous / and called Loth & ſayde / where ben ỹ men that thou toke=ſt into thy houſe this nyght / bryng thẽ forth ỹ we maye knowe and vſe them. And Loth anone ſhytte the do=e and ſtode behynde and ſayd to them. O ye my bredren I beſeche you ỹ ye will

not do ne commyſe this wycked ſynne on them. I haue two doughters vyrgynes whiche yet neuer knewe mā. I ſhal brynge thē out to you/ & vſe ye thē/ but theſe mē I praye you to ſpare/ they ben entred vnder ỹ shadowe of my protectyon. They sayde agayne to hym/ go forthe & fetche thē. Thou arte entred emōge vs as a straūger/ shalt ỹ rule & Judge vs/ we shall put ỹ to more affliccyon than them. Than Lothe withſtode them myghtely/ and they hadde almoſt broken vp the dores/ but the men ſet hande to & dyd helpe lothe & brought hym in and dyd shytte faſt the dore/ and ſmote them that were without w̄ blyndenes ſo ỹ they myghte not ſe ne fynde the doore. And than ſayd the angelles to Loth/ yf ỹ haue here of thy kynrede ſones or doughters al them that longe to ỹ lede of this cyte/ we ſhall deſtroye this place/ for the crye therof is cōmen vnto our lorde/ whiche hathe ſende vs for to deſtroye them. Loth wente vnto his kynneſmen and ſayde/ aryſe and take your chyldren and go out of this Cyte/ for our lorde ſhall deſtroye it. And they ſuppoſed ỹ he had rayed or Japed. And as ſoone as it was daye the angelles ſayde to lothe. Aryſe and take thy wyfe and thy two doughters and go oute of this towne leſt that ye peryſſhe with them/ yet he dyſlymelynge they toke hym by the hande & his wyfe and his two doughters bycauſe that god ſholde ſpare them and ladde thē out of the cyte. And there they ſayde vnto hym. Saue thy ſoule & loke not behynde the leſt thou peryſſhe alſo/ but ſaue the in the mountayne. Loth ſayd to them. I beſeche the my lorde for aſmoche as thy ſeruaunte hathe founde grace before the/ and that thou haſt ſhewed thy mercy to me/ & that parauēture I myght take harme on the hyll that I maye go into the lytell cyte hereby and maye be ſaued there. He ſayd to Loth. I haue herde thy prayers/ & for thy ſake I ſhall not ſubuerte this towne for whiche thou haſte prayed/ hye the and ſaue thy ſelfe ther/ for I may do nothynge tyll thou be therin. Therfore ỹ towne is called Segor and ſo Loth wente into Segor. And the ſonne aroſe/ and oure lorde rayned fro heuen vpon Sodome and Gomor ſulphure and fyre/ and ſubuerted the cytees and all the dwellers of the townes aboute that regyon/ & all that was there growynge & burgenynge. Lothes wyfe tourned her and loked towarde the cytees and anone ſhe was tourned into a ſtatue or ymage of ſalte/ whiche abydeth ſo into this day. Abraham aroſe in ỹ mornynge erly and loked towarde the cytees & ſawe the ſmóke aſcēdynge fro the places/ lyke as it had be the layte of a furnays. What tyme our lorde ſubuerted theſe cytees he remembred Abraham/ & delyuered Loth fro the vengeaūce of the cytees in whiche he dwelled. Than Loth aſcēded from Segor and dwelled in the moūtayne and his two doughters with hym/ he dredde to abyde ony lenger in the towne but dwelled in a caue he and his two doughters with hym. Than the elder doughter ſayde to ỹ yonger/ our fader is olde/ and there is no man lefte on the erthe lyuynge that maye do and haue ado with vs after the maner of the worlde/ come and let vs make hym dronke and let vs ſlepe with hym that we maye haue ſome lede of hym. They gaue theyr fader wyne to dronke that nyghte & made hym dronke/ and the elder doughter wente to hym/ and conceyued of hym he not knowynge of it. And ỹ ſeconde nyght in lyke wyſe conceyued the yonger doughter/ and Loth was not knowynge therof/ they conceyued bothe of theyr fader. The more had a ſone & called hym Moab/ he is fader of the Moabytes vnto this daye. The yonger doughter brought forthe an other ſone and called hym Amon/ he is fader of the Amonytes vnto this daye. Abraham departed fro thens and wente ſouthwarde/ & dwelled bytwene Cades & Sur & wēt a pylgrymage to Geraris/ he ſayd

that his wyfe was his syster. Abymalech the kynge of Geraris sende for her and toke her. God came to Abymalech in his slepe & sayd ÿ shalt be deed for ÿ woman that ÿ hast token she hath an husbande. Abymalech touched her not and sayde. Lorde wylt ÿ slee a man Ignorant & ryghtfull she sayde that she was his syster and in ÿ symplenes of myn herte & clennes of myn handes I dyd this. And god sayd to hym I knowe well that with a symple herte ÿ dydest it / and therfore I haue kept ÿ fro hauynge for do with her now yelde ÿ woman to her husbande / & he shall praye for ÿ / he is a prophete / and thou shalt lyue / & yf thou delyuer her not / thou shalt deye & all they that ben in thy hous. Abymalche arose vp the same nyght and called al his seruauntes and tolde them all these wordes / and they all dredde sore / also Abymalech called Abraham & sayd to hym / what hast thou done vnto vs ÿ we haue trespaced to the / ÿ hast cauled me and my royalme to synne greatly / and ÿ hast done that thou sholdest not haue done / what sawest ÿ for to do so. Abraham sayde. I thought that the drede of god was not i this place and that he wolde slee me for my wyfe / & certaynly otherwyse she is also my syster / the doughter of my fader / but not of my moder and I haue wedded her and after that I wente fro the hous of my fader I sayd to her / where someuer we go saye ÿ arte my syster. Thanne Abymalech toke shepe and oxen / and seruaũtes and maydens and gaue to Abraham & delyuered to hym Sara his wyfe & sayd / lo ÿ lande is here tofore ÿ where someuer thou wylt dwelle & abyde. And he sayd to sara / lo I haue gyuen to thy broder a thousande peces of syluer / this shall be to the a veyle of thyn eyen / & where someuer ÿ go remembre ÿ ÿ were taken. Abraham prayed for Abymalche and his meyne / & god heled hym his wyfe & all his seruauntes & conceyued. Oure lorde had closed the place of engendrynge of all ÿ hous of Abymalech for Sara ÿ wyfe of Abraham. Our lorde than vysyted Sara and she conceyued & brought forth a sone in her olde aege ÿ same tyme that god hadde promysed hym / Abraham called his sone that she had borne Ysaac / & whan he was. viij. dayes olde he circũcysed hym as god had cõmaũded And abraham was than an hondred yere olde. Than sayd Sara / who wolde haue supposed that I sholde gyue souke vnto my chylde I beynge so olde. I laughed as I herde our lorde say so / and all they ÿ shall here of it may well laughe. The chylde grewe & was wened fro ÿ pappe / and Abraham made a great feest at ÿ daye of his wenynge. After this on a daye whan Sara sawe ÿ sone of Agar her handmayde playe wt her sone Ysaac she sayd to abraham. Caste oute this handmayde & her sone / the sone of the handmayde shal not be here with my sone Ysaac. Abraham toke this worde harde and greuously for his sone. Than god sayd to hym / lette it not be harde vnto ÿ for thy sone and handmayde / what soeuer Sara say to the here her voys / for in Ysaac shall thy sede be called / & yet shall I make thy sone of ÿ handmayde growe into a great people / for he is thy sede. Abraham arose erely in the morynge and toke breed & a botell of water and layde it on her sholder and gaue to her the chylde and lette her go. Whiche whan she was departed erred in the wyldernesse of Berlabee. And whan the water was consumed that was in the botell / she left the chylde vnder a tree ÿ was there & wente thens as ferre as a bowe shote and set her downe and sayde. I shall not se my sone deye and there she wepte. Our lord herde the voyce of ÿ chylde / and an angell called Agar sayenge / what doost thou Agar / be not aferde / our lorde hath herde the voys of the chylde fro the place whiche he now is in / aryse & take ÿ chylde and holde hym by the hande / for I shall make hym to en-

Here after folowethe the hystorye of Judeth/whiche is redde on the laste sondaye of Octobre.

ARphaxat kynge of ỹ Medes subdued vnto his Empyre many peoples/and edyfyed a myghty Cyte whiche he named Egbathanys/& made it with stones & squared & polysshed them/and ỹ walles therof were of hyght.lxx.cubytes and of brede.xxx.cubytes/and the tourres therof were an hondred cubetes hye. And glorifyed hymselfe as he that was mighty in puyssaunce & in ỹ glorye of his hoost and of his chares. Than Nabugodonosor in ỹ.xii.yere of his rygne whiche was kynge of the Assyryens and reygned in ỹ cyte of nynyue fought agaynst Arphaxat and toke hym in the felde/wherof Nabugodonosor was exalted & enhaunced himselfe/and sende vnto all Regyons about & vnto Jherusalem tyll ỹ mountes of Ethyope for to obeye and holde of hym whiche all gaynsayd him with out wyll and with out worshyp sende home his messangers all voyde and set nought by hym. Than Nabugodonosor haũge herat great Indygnacyon swore by his reygne & by his trone that he wolde auenge hym on them all. And therupon he called all his dukes prynces and men of warre & helde a counsayll/in whiche was decreed ỹ he sholde subdue al the worlde to his Empyre. And there vpon he ordeyned Holofernes to be prynce of his knyght hode/and badde hym go forth and in especyall agaynst thẽ that hadde dysppyled his Empyre/and badde hym spare no Realme ne towne but subdue all to hym. Than Holofernes assembled dukes and maysters of ỹ strength of Nabugodonosor/& nombred a hondred & .xx.thousande fote men/& horsmen & shoters.xii.thousande. And tofore thẽ he commaunded to go a multytude of Innumerable camelles laden with suche thynges as were nedefull to ỹ hoost/as vytaylles golde & syluer moche that was taken out of the tresourye of ỹ kynges. And so went to many realmes whiche he subdued and occuppyed a great parte of thorye nt/tyl he came approchynge the lande of Jsrahell. And whan the chyldren of Jsrahell herde therof they drede sore leste he sholde come ymonge them into Jherusalem & destroy the temple for Nabugodonosor had commaunded ỹ he sholde extyncte al the goddes of ỹ erthe/and that noo god sholde be named ne worshypped but he hymselfe of all ỹ nacyons that Holofernes sholde subdue. Than Elyachym preest in Jsrahell wrote vnto al them in ỹ mountayns that they sholde kepe the strayte wayes of the mountayns/& so the chyldren of Jsrahell dyd as the preest hadde ordeyned. Than Elyachym the preest went about al Jsrahell and sayd to them/knowe ye that god hath herde your prayers/pfye abyde and contynue in your prayers & fastynges in the syght of god. Remembre ye of moyses the seruaũte of god ỹ whiche ouerthrewe Amaleth trustyge in his strẽgth & in his power/in his hoost/in his helmes/in his chares/& in his horsmen/not fyghtynge wt̃ yron/but wt̃ prayenge of holy prayers. In lyke wyse shall be all the enemyes of Jsrahell yfye persceure in this werke ỹ ye haue begonne. With this exhortacyon they contynued prayenge god & they persceuryd in the syght of god/& also they ỹ offred to our lorde were cladde with sacke clothe and had asshes on theyr heed/and with al theyr herte they prayed god to vysyte his people Jsrahell. It was tolde to Holofernes prynce of ỹ knyghthode of the Assyryens ỹ the chyldren of Jsrahell made them redy to resyste hym/and had closed the wayes of ỹ mountayns. Than he brenned in ouermoche furour & great yre/he called al the prynces of Moab & dukes of Amon/& sayd to theym. Saye ye to me what people is this that belyge the moũtayns/or what or how many cytees haue

they/also what is theyr vertue and what multytude is of them/or who is kynge of theyr knyghthode. Than Achyor duke of all thē of Amon answerynge sayd yf thou dayneſt to here me I shall tell the trouth of this people ỹ dwelleth in ỹ moũtayns/ and there shall not yssue out of my mouth one fals worde. This people dwelled fyrst in Mesopotamye/ & was of ỹ progenye of ỹ caldees/but they wolde not dwell there for they wolde not folowe the goddes of theyr faders that were in ỹ lande of Caldees/and goynge and leuynge ỹ cerymonyes of their faders whiche was in ỹ multytude of many goddes/they honoured one god of heuen/ whiche cõmaunded thē to go hens and ỹ they sholde dwell in Carrã. Than after was there somoche hungre ỹ they descended into Egypte & there abode. CCCC. yere and multyplye that they myght not be nombred/ and whan ỹ kynge of Egypt greued them in his buyldynges berynge claye/tyles/ and subdued them/they cryed to our lorde/ & he smote the lande of Egypte wt dyuerse plaghes and whan they of Egypte had cast them out fro them ỹ plaghes ceased fro theym. And than they wolde haue taken them agayne & wolde haue called them to theyr seruyce/ & they fleynge theyr god opened ỹ see to them that they went thrugh drye fote/in whiche the Innumerable hoost of the Egypcyens pursewynge them were drowned/that there was not one of them saued for to tel to them ỹ came after them Thus they passed ỹ redde see & there fedde them with manna forty yere/ and made bytter water swete/ and gaue thē water out of a stone. And where someuer this people entred woute bowe or arowe shelde or swerde theyr god fought for them & there is no man ỹ may preuayle agaynst this people but whan they departed fro the culture & honour of theyr god/ and as they haue departed fro theyr god & worshypped other straũge goddes so often haue they ben ouercomen wt theyr enemyes And whã they repente & come to ỹ knowlege of theyr synne & crye theyr god mercy they ben restored agayne/ & theyr god gyueth to thē vertue to resyst theyr enemyes They haue ouerthrowen Cananeum the kynge Jesubee/ Pherese/ Eneũ/ Etheũ and Amorreũ/and all the myghty men in Esebon/and haue taken theyr lande & cytees & possessed them/ & shall as longe as they please theyr god. Theyr god hateth wickednesse for tofore this tyme whã they went fro ỹ lawes that theyr god gaue to them he suffred them to be taken of many nacyons into captyuyte and were dyspersed/ & now lette they be comen agaynst & possede Jherusalem where in is sancta sctorꝝ & ben comen ouer these moũtaynes where as some of them dwell. Now therfore my lorde se and serche yf there be ony wyckednesse of them in the syght of theyr god/ and than let vs go to them for theyr god shal gyue them into thy handes/and they shall be subdued vnder ỹ yoke of thy power. And whan Achyor had sayd thus all the great men about Holofernes were ynagry & had thought for to haue slayne hym sayenge eche to other. Who is this ỹ may make ỹ chyldrē of Israhell to resyst ỹ kynge Nabugodonosor wt his armye & hoost/men cowardes and without myght and wout ony wysedome of warre. Therfore that Achyor maye knowe ỹ he sayth not trewe/let vs ascende the moũtaynes. And whan the myghty men of thē be taken/let hym be slayne with them that all men may knowe that Nabugodonosor is god of ỹ erthe/ & that there is none other but he. Than whan they ceased to spekē Holofernes hauynge Indygnacyõ sayde vnto Achyor/ bycause ỹ hast prophecyed to vs of the chyldren of Israhel sayenge ỹ theyr god defendeth them. I shall shewe to ỹ that there is no god but Nabugodonosor. For whan we haue ouercomen them all & slayne them as one man/than shalte

thou deye wt them by ye swerde of Assyryens & all Israhell shall be put into ruyne & perdycyon/& than shall be knowen that Nabugodonosor is lorde of all the erthe/ & the swerde of my knyghthode shal passe thrugh thy sydes/and thou shalt departe hens & go to them/ and shall not dye vnto the tyme that I haue them and the. And whan I haue slayne them wt my swerde/ thou shalte in lyke wyse be slayne wt vengeaunce. After this Holofernes commaũded his seruauntes to take Achyor & lede hym to Bethulye & to put hym in ye handes of them of Israhell/ and so they toke Achyor & ascended ye moũtayns agaynst whom came out men of warre. Than the seruauntes of Holofernes tornedasyde & bounde Achyor to a tree handes & fete wt cordes and lefte hym/ and so retourned to theyr lorde. Than the sones of Israhell comynge downe fro Bethulye losed & vnbounde hym & brought hym to Bethulye And he beynge sette amydde of ye people was demaunded what he was & why he was so sore there bouden. And he tolde to them all the mater lyke as it is afore sayd and how Holofernes hadde commaunded hym to bedelyuered vnto thē of Israhall Than all ye people fylle downe into theyr faces worshyppynge god. And with great lamentacyon and weppynge with one wyl made theyr prayers vnto our lord god of heuen/and that he wolde beholde ye pryde of them/ & to the mekenes of them of Israhell and take hede to ye face of his halowes and shewe to them his graceand not for sake theym/& prayed god to haue mercy on them & defende them fro theyr enemyes. And on that other syde Holofernes cõmaunded his hoostes to go vp & assyile Bethulye/and so wente vp of fote men an hendred & .xx. thousande/& .xij. thousande horsmen/ & besyeged the towne and toke theyr water fro them/ in somoche ye they that were in ye towne were in great penurye of water/ for in all the towne was not water Inough for one daye/and suche as they had was gyuē toy people by mesure Than all the people ponge and olde came to Ozias whiche was theyr prynce wt carmy aud Gothomel all with one voyce cryenge/god ye lorde deme bytwene vs & the/ for ye hast done to vs euell whan ye spakest not pealybly with ye Assyryens. For now we shall be delyuered into the handes of the. It is better for vs to lyue in cappty/ uyte vnder Holofernes & lyue/ than wor to deye here for thurst/& se our wyues & children deye before our eyen. And whan they had made this peteous cryēge & yelynge they went all to theyr chyrche/ and there a longe whyle prayden and cryden vnto god knowlechynge theyr synnes & wyckednes/mekely beseechynge him to shewe his grace and pyte on them. Than at the last Ozias arose vp and sayd to ye people/ let vs a byde yet .v. dayes/and yf god sende vs noo reskowe ne helpe vs not in that tyme ye we may gyue glorye to his name/ ellys we shall doo as ye haue sayde. And whā ye Judeth herde therof whiche was a wydowe and a blessed woman/and was lefte wydowe thre yere and .vi. monethes after that Manasses her husbande dyed. Anone she wente into the ouerest parte of her hous/i whiche she made a prynce bedde whiche she and her seruaũtes closed/& haynge on her body an heyr/ had lasted all the dayes of her lyfe sauf labottes and newe mones and the feestes of ye hous of Israhel. She was a fayre woman/& her husbande had left her moche rychesses wt plentyfull meyne/& possessyons of droues of oxen and flockes of shepe/ and she was a famous woman and drede god gryatly. And whan she had herde that Ozias had sayd that the .v. day the cyte sholde be gyuen ouer yf god helped thē not/ she sende for the preestes of Cambre and of Carmy and sayde to them/what is this worde in whiche Ozias hath cõsented that ye cyte sholde be delyuered to ye Assyryens yf wt

in fyue dayes there came no helpe to vs. And who be ye that tempte our lorde god these wordes bē not for to styre god to mercy/but rather to arayse wrath & woodnes ye haue sette a tyme of mercy doynge by god/and i your dome ye haue ordeyned a daye to hym. O good lorde how pacyent is he/lette vs aske hym forgyuenes with weppynge teeres/he shall not threten as a mā ne enflamme in wrath as a sone of a man. And therfore meke we our soules vnto hym and in a cōtryte spyryte & meked serue we to hym & saye we weppynge vnto god that after his wyll he shewe to vs his mercy. And as oure herte is troubled in ỹ pryde of them/& also of youre humblenes & mekenesse let vs be Joyfull/for we haue not folowed the synne of our faders that forsoken theyr god & worshypped straūge goddes/wherfore they were gyuen and betaken into hydous & great vengeaunce/into swerde rauayne and into confusyon to theyr enemyes/we forsothe knowe none other god but hym/therfore abyde we mekely the cōforte of hym/and he shall kepe vs fro oure enemyes. And also he shall meke all gentyles that aryse agaynst hym/and shall make them without worshyppe the lorde our god. And now ye bredren ỹ ben preestes on whome hangeth the lyfe of ỹ people of god/pray now vnto almyghty god that he make the stedfast in ỹ purpose that I haue purposed/ye shal stande at ỹ gate and I shall go out with myne handmayden/& praye ye ỹ lorde that he make stedfast my soule/and do ye nothynge tyll that I come agayne. And than Judyth went into the oratorye & arayed her with her precyous clothynge & aournementes/and toke vnto her handmayden certayne vytayles suche as she myght lawfully ete And than whan she hadde made her prayers to god she departed in her mooste noblest araye towarde ỹ gate where as Ozias and the preestes abode her. And thañe whanne they sawe her/they merueyled of her beaute. Not withstandynge they lete her go sayenge/god of our faders gyue to the grace und strengthe all the coūseyll of thy herte with his vertue and glorye vnto Jherusalem/& thy name be in the nombre of sayntes and of ryght wyse mē. And than all they that were there sayd Amen. and fiat fiat. Thanne she prayynge god passed thorugh ỹ yate and her handmayden with her. And whan she came downe the hyll about the sprynge of the daye Anone the espyes of ỹ Assyryens toke her sayenge/fro whens comest thou or whyther goost thou. The whiche answered I am doughter of the Hebrewes and flee fro theym/knowynge that they shall be take by you/and I come to Holofernes for to telle hym theyr pryuetees & I shall shewe hym by what entre he may wynne them in suche wyse ỹ one man of his hooste shall not perysshe. And the men that herde her wordes beheld her by sage & wondred of her beaute sayenge to her. Thou hast saued thy lyfe bycause thou hast foundē suche coūseyll/come therfore to our lorde/for whan ỹ shalt stande in his syght/he shall accepte the. Thanne they ladde her to the cabernacle of Holofernes. And whan she came before hym/anone Holofernes was caught by his eyen. And his tyraunt knyghtes sayd to hym/who despyseth the people of Jewes that haue so fayre women/that not for theym of ryght we ought for to fyght agaynst them. And than Judyth seynge Holofernes syttynge in his canape that was of purpure/of golde/or smaragdes/and precyous stones within wouen. And whan she had sene his face she honoured hym fallynge downe herselfe vnto therth And the seruaūtes of Holofernes toke her vp/he so commaūdynge. Than Holofernes sayd vnto her. Be thou not aferde ne drede the not. I neuer greued neyther noyed man ỹ wolde serue Nabugodonosor. Thy people sothly yf they had not dyspysed me/I hadde not reysed my people ne

strength agaynst them/now tell vnto me the cause why that ỹ wentest frome them and that it hath pleased the for to come to vs. And than Judyth sayd/take the wordes of thy handmayde/and yf that thou folowe thē a perfyght thynge god shall do with the. Forsothe Nabugodonosor is the kynge kynge of ỹ erthe/& thou hast his power for to chastyse all people. For men onely serue not hym/but also ỹ beestes of ỹ felde obeyen to hym/his myght is knowen ouer all/& ỹ chyldren of Israhel shal be yelden to the/for theyr god is angry wt them for theyr wyckednes they ben enfamyned & lacketh brede & water/they ben cōstrayned to ete theyr horses & beestes/& to take suche holy thyngs as be forbodē by theyr lawe as whete wyne & oyle. Al these thynges god hath shewed to me/and they purpose to wast suche thynges as they oughte not to touche/and therfore & for theyr synnes they shalbe put in ỹ hādes of theyr enemyes/& our lord hath shewed me these thynges to tell the/and I thyn handmayde shall worshyp god & shall go oute and praye hym & come in & tell to the what he shall saye to me/in suche wyse that I shal bringe the thrugh the myddell of Jherusalem/& thou shalt haue all ỹ people of Israhell vnder the/as ỹ shepe ben vnder the shepeherde/i somoche ỹ there shall not an hounde barke agaynst ỹ/& bycause these thynges ben sayd to me by ỹ prouydēce of god & that god is wroth with them I am sende to tell the these thynges. Forsoth all these wordes pleased moche to holofernes and to his people/& they merueyled of ỹ wysedome of her/& one sayde to another there is not suche a woman in syght vpon erthe i fayrenesse & in wyt of wordes. And Holofernes sayd to her/god hath do wel ỹ he hath sende ỹ hyther for to lete me haue knowlege/& yf thy god do to me these thyngs he shalbe my god/and ỹ & thy name shalbe great in the hous of Nabugodonosor. Thane cōmaunded Holofernes her to go in where his tresour laye and to abyde there & to gyue her meet fro his feest. To whom she sayd ỹ she myght not ete of his meet but that she had brought meet with her to ete. Than Holofernes sayde whan that meet fayleth what shall we gyue to the for to ete. And Judyth sayd she sholde not spende all tyll god shall do in my handes tho thynges that I haue thought/and the seruaūtes lad her into his tabernacle. And she desyred that she myght go out in the nyght and before daye to praye & come in agayne. And the lorde commaūded his cubyculyers that she sholde goo and come at her pleasure. iij. dayes durynge. And she wente oute in the valeye of Bethulye and baptysed her in the water of the well/and she stratched her handes vp to the god of Israhell/prayenge the good lorde that he sholde gouerne her way for to delyuer his people/and thus she dyde vnto the fourth daye. Thanne Holofernes made a great feest/and sende a man of his whiche was gelded named Bago/for to entreate Judyth for to lye with his lorde and to come ete and drynke wyne with hym. And Judyth sayd/what am I that sholde gaynsaye my lordes desyre I am at his cōmaūdement/what someuer he wyll that I do I shall do and please hym all the dayes of my lyfe. And she rose & aourned her selfe with her ryche & precyous clothes & wente in and stode before Holofernes. And Holofernes herte was perced with her beaute and brenned in ỹ luste & desyre of her and sayd to her/sytte downe & drynke in Joye for thou hast founden grace before me. Judyth sayd I shall drynke my lorde/for my lyfe is magnyfyed this daye before all the dayes of my lyfe/and she ete and dronke suche as her handmayde had ordeyned for her. And Holofernes was mery & dranke somoche wyne ỹ he neuer dranke somoche in one daye in all his lyfe & was dronken/and at euen whan it was nyghte Holofernes wente to his bedde/& Bago brought

Judyth into his chambre & closed ỹ doore And whan Judyth was alone in ỹ chambre and Holofernes laye and slepte in ouer moche dronkennesse. Judyth sayde to her handmayde that she sholde stande woute forth before the doore of the preuy chambre and awayte about / and Judyth stode before ỹ bedde prayenge with teeres and with moeuynge of her lyppes secretly sayenge. O lorde god of Israhell cõforme me in this houre to the werkes of my handes that thou reyse vp the cytee of Jherusalẽ as thou hast promysed / & that I may performe this ỹ I haue thought to ỹ. And whan she had thus sayd she went to ỹ pyller that was at his beddes heed / and toke his swerde & losed it / and whan she hadde drawen it out / she toke his heer in her hande and sayd. Cõforme me god of Israhell in this houre and smote twyes in ỹ necke and cutte of his heed / and lefte the body lystyll and toke the heed & wrapped it in the canape / and delyuered it to her mayde and bad her to put it in her scryppe. And they two wente out after theyr vsage to praye / and they passed ỹ tentes & goynge about the valeye came to the gate of the Cytee. And Judyth sayd to ỹ kepers of the walles / open the gates / for god is with vs ỹ hath done great vertue in Israhell. And anone whan they herde her call / they called the preestes of ỹ Cyte. And they camẽ rennynge / for they had supposed no more to haue sene her and lyghtynge lyghtes al wente aboute her. Than she entred in / stode vp in an hye place and cõmaunded scylence and sayd / prayse ye the lorde god that forsaketh not men hoppynge in hym. And in me his handwoman hath fulfylled his mercy that he promysed to the hous of Israhel / and hath slayne in my hãde the enemye of his people this nyght. And thanne she brought forth the heed of Holofernes and shewed it to them sayenge / loo here is the heed of Holofernes prynce of ỹ cheualrye of Assyryens / and lo the canape of hym in whiche he layde his drõken heed / wher our lorde hath smyten hym by the hande of a womã. For soth god lyueth / for his angel kept me hens goynge there abydynge & fro hens thyther retournynge / & the lorde hath not suffered me his hãdwoman to be defouled. But without pollucyon of synne hath called me agayne to you Joyenge in his victory in my escappynge & in youre delyueraũce / knowlege ye hỹ all for god / for his mercy is euerlastynge worlde without ende. And all the honourynge our lorde sayden to her / ỹ lorde blesse ỹ in his vertue / for by ỹ he hath brought our enemyes to nought. Than Ozias the prynce of the people sayd to her / blessed be thou of ỹ hye god before all womẽ vpon erthe / & blessed be the lorde that made heuen and erthe ỹ hadde adressed the in the woundes of the heed of the prynce of our enemyes. After this Judyth badde that ỹ heed sholde be hanged vpon the walles / and at the sonne rysynge euery man in his armes ysshue out vpon your enemyes / & whã theyr espyes shall se you / they shall renne to the tente of theyr prynce to reyse hym & to make hym redy to fyght / and whan his lordes shall se hym deed they shalbe smyten wt soo great drede and fere that they shall flee / whome ye thanne shall pursewe / & god shall brynge them and trede theym vnder your fete. And thanne Achyor seynge the vertue of the god of Israhell / lefte his olde hethens custome and byleued in god & was cyrcũcysed in his preuy membre & put hymself to the people of Israhell & all the successyon of his kynred vnto this daye. Thanne at the spryngynge of the daye they hanged ỹ heed of Holofernes on the walles / & euery man toke his armes and wente oute with great noyse whiche thynge seyenge the espyes ronnen togyder to the tabernacle of Holofernes and came makynge noyse for to make hym to aryse and that he sholde awake / but no man was so hardy to knocke or entre into his preuy chambre. But

whan the dukes and leders of thousandes camen and other/they sayde to the preuy chamberlayns/go and awake your lorde/ for myes ben gone out of theyr caues and ben hardy to call vs to batayle. Thanne Uago his baude went into his preuy chãbre and stode before the curtyne/and clapped his handes togyder weppynge that he had slepte with Judyth. And whã he perceyued no moeuynge of hym/he drewe ỹ curtyne/& he seynge the deed body of Holofernes without heed lyenge in his blood and cryed with a great voyce weppynge & rentynge his clothes and thanne wente into the tabernacle of Judyth and foũde her not/and sterte out to the people and sayd. A woman of ỹ Hebrewes hath made cõfusyon in the hous of Nabugodonosor/she hath slayne Holofernes and he is deed/& she hath his heed with her. And whan the prynces and cayptaynes of the Assyryens herde this/anone they rente theyr clothes and Intolerable drede fyll̃ on theym and were sore troubled in theyr wyttes & made an horryble crye in theyr tentes. Whan all thoost had herde how Holofernes was byheded/counseylle and mynde slewe fro theym and with great tremblynge for sorcoure beganne to flee in suche wyse ỹ none wolde speke with other/but with theyr hedes bowed downe stedde for to escape fro the Hebrewes/whom they sawe armed comynge vpon them/and departed seynge bi feldes and wayes of hylles and valeyes And the sones of Israhell seynge theym seynge/folowed them cryenge with trompes and showtynge after them/and slewe and smote downe all them that they ouertoke. And Ozias sende forth with vnto all the Cytees aad regyons of Israhell. And they sende after all the yonge men and valyaunt for to pursewe theym by swerde/ and so they dyde vnto the vttermest coostes of Israhell. The other mẽ sothly that weren in Bethulye wente into the tentes of thassyryens and toke all the praye that thassyryens had lefte. And whan the men that hadde pursewed theym were retourned/they toke all theyr beestes and all the moeuable goodes & thinges that they had lefte somoche ỹ euery man fro the mooste to the lest were made ryche by ỹ praye that they toke. Than Joachym the hyghe byshop of Jherusalem came to Bethulye w̃ all ỹ preestes for to se Judyth. Whan she came tofore them/al they blessed her with one voyce sayenge. Thou glorye of Jherusalem thou gladnes of Israhell thou the worshyp doynge of our people/thou dyde manly and thyn herte is conforted bycause thou louedest chastyte/and knowest no man after the dethe of thy husbande/and therfore the hande of god hath confortedthe/& therfore thou shalt be blessed worlde without ende. And all ỹ people sayd. Fiat fiat. Be it doone/be it done/certaynly the spoylles of thassyryens were gadred and assembled togyder in. xxx. dayes of the people of Israhell. But all the propre rychelle that were appertaynynge to Holofernes ỹ coude be founden that hadde ben his they were gyuen to Judyth/as well golde and syluer gẽmes clothes & all other appertenaunces to houshold̃e/and all was delyuered to her of the people. And ỹ folkes with women and maydens Joyeden in organes & harpes. Than Judyth songe this songe vnto god sayẽge. Begyñe ye in tymbres syngynge to the lorde in cymbales/& manerly synge to hym a newe psalme. Fully Joye ye and inwardly calle ye his name and so forth/and for this great myracle and victory all ỹ people came to Jherusalem for to gyue laude honour & worshyp vnto our lorde god/& after they were purifyed they offred sacrifyces vowes and beestes vnto god. And ỹ Joye of this victorye was solempnysed durynge thre monethes/and after that eche went home agayne into his owne cyte and hous/and Judyth retourned into Bethulye & was made more great and clere to all men of ỹ

lande of Jſrahel. And ſhe was Joyned to ꝯ vertue of chaſtyte/ſo ꝯ ſhe knewe no mā all ꝯ dayes of her lyfe after ꝯ deth of Manaſſes her huſbande/& dwelledin ꝯ hous of her huſbande an hondꝛed & fyue yere/& ſhe left her damoyſell free. And after this ſhe deyed & is buryed in Bethulye. and al the people bewayled her. vii. dayes/& duꝛynge her lyfe after this Journye was no trouble ymonge ꝯ Jewes. And ꝯ daye of this victoꝛy of ꝯ Ebꝛewes was accepted foꝛ a feeſtfull daye & halowed ꝯ Jewes & monꝛed ymōge theyꝛ feeſtes vnto this daye.

¶ After ꝯ feeſtes of our loꝛde Jheſu cryſt toſoꝛe ſette in oꝛdꝛe folowen ꝯ Legendes of the Sayntes.

The table of this preſent boke.

TO the ende that eche hyſtoꝛye lyfe and paſſyon maye be ſhoꝛtly foūden I haue oꝛdeyned this table ſo ꝛo Wynge by ſettre of a/b/c/ & name of euery ſaynt Whoſe lyfe is cōteyned in the boke enſuynge/ Where and in What ſete he ſhall fynde ſuche as ſhall be deſyꝛed/& haue ſette the nombꝛe of euery ſete in the margyne.

¶ Of the letter A.

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Agnes	lxxiiii
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Annuncyacyon of our lady	c.iiii
Ambꝛoſe	c.vii
Alphey	c.xi
Achylleys	c.xxii
Aldelme	c.xxvii
Auſtyn	c.xxvj
Albon	c.xxxb
Amphyabell	c.xxxb
Appollynare	c.lxxi
Abdon	c.lxxxii
Aſſumpcyon of our lady	cc.iiii
Auſtyn doctour	cc.xxii
Adꝛyan	cc.xxxviij
All halowen	cc.lxxxxii
Alexis	ccc.xvii
Arſenye	ccc.l
Agathon abbot	ccc.li
Arnolde byſſhop	ccc.lxix
Albyne	ccc.lxxxii
Audegonde	ccc.lxxxi

¶ Of the letter B.

Baſyle	lxxvii
Blaſe	lxxxix
Benet	c.i
Barnabe	c.xxx
Beatryce	c.lxxxi
Bernarde	cc.xvi
Barthylmewe	cc.xix
Bꝛyce	ccc.vii
Barbara	ccc.xvi
Bede	ccc.xli
Bꝛandon	ccc.lxiii
Balaam	ccc.li

¶ Of the letter C.

Circumcyſyon of our loꝛde	vi
Coꝛpus cryſty	xxxii
Concepcyon of our bleſſed lady	xlv
Conuerſyon of ſaynt Poule	lxxxii
Cuthberte	c.iij
Cryſtyne	c.lxxii
Cryſtofre	c.lxxvj

whan the dukes and leders of thousandes camen and other/they sayde to the preuy chamberlayns/go and awake your lorde/ for mynes ben gone out of theyr caues and ben hardy to call vs to batayle. Thanne Uago his baude went into his preuy chãbre and stode before the curtyne/and clapped his handes togyder wepynge that he had slepte with Judyth. And whã he perceyued no moeuynge of hym/he drewe ỹ curtyne/& he seynge the deed body of Holofernes without heed lyenge in his blood and cryed with a great voyce wepynge & rentynge his clothes and thanne wente into the tabernacle of Judyth and foũde her not/and sterte out to the people and sayd. A woman of ỹ Hebrewes hath made cõfusyon in the hous of Nabugodonosor/she hath slayne Holofernes and he is deed/& she hath his heed with her. And whan the prynces and capytaynes of the Assyryens herde this/anone they rente theyr clothes and Intolerable drede fylle on theym and were sore troubled in theyr wyttes & made an horryble crye in theyr tentes. Whan all thoost had herde how Holofernes was byheded/counseylle and mynde flewe fro theym and with great tremblynge for socoure beganne to flee in suche wyse ỹ none wolde speke with other/but with theyr hedes bowed downe fledde for to escape fro the Hebrewes/whom they sawe armed comynge vpon them/and departed seynge bi feldes and wayes of hylles and valeyes And the sones of Israhell seynge theym seynge/folowed them cryenge with trompes and showtynge after them/and slewe and smote downe all them that they ouertoke. And Ozias sende forth with vnto all the Cytees aad regyons of Israhell. And they sende after all the yonge men and valyaunt for to pursewe theym by swerde/ and so they dyde vnto the vttermest coostes of Israhell. The other mẽ sothly that weren in Bethulye wente into the tentes of thassyryens and toke all the praye that thassyryens had lefte. And whan the men that hadde pursewed theym were retourned/they toke all theyr beestes and all the moeuable goodes & thinges that they had lefte somoche ỹ euery man fro the mooste to the leste were made ryche by ỹ praye that they toke. Than Joachym the hyghe bysshop of Jherusalem came to Bethulye vñ all ỹ preestes for to se Judyth. Whan she came tofore them/al they blessed her with one voyce sayenge. Thou glorye of Jherusalem thou gladnes of Israhell thou the worshyp doynge of our people/thou dyde manly and thyn herte is conforted bycause thou louedest chastyte/and knowest no man after the dethe of thy husbande/and therfore the hande of god hath conforted the/& therfore thou shalt be blessed worlde without ende. And all ỹ people sayd. Fiat fiat. Be it doone/be it done/certaynly the spoylles of thassyryens were gadred and assembled togyder in. xxx. dayes of the people of Israhell. But all the prore rychelle that were appertaynynge to Holofernes ỹ coude be founden that hadde ben his they were gyuen to Judyth/as well golde and syluer gẽmes clothes & all other appertenaunces to houshold/and all was delyuered to her of the people. And ỹ folkes with women and maydens Joyeden in organes & harpes. Than Judyth songe this songe vnto god sayẽge. Begynne ye in tymbres syngynge to the lorde in cymbales/& manerly synge to hỹ a newe psalme. Fully Joye ye and inwardly calle ye his name and so forth/and for this great myracle and victory all ỹ people came to Jherusalem for to gyue laude honour & worshyp vnto our lorde god/& after they were puryfyed they offred sacrifyces bowes and beestes vnto god. And ỹ Joye of this victorye was solempnysed durynge thre monethes/and after that eche went home agayne into his owne cyte and hous/and Judyth retourned into Bethulye & was made more great and clere to all men of ỹ

lande of Israhel. And she was Joyned to ỹ vertue of chastyte/so ỹ she knewe no mā all ỹ dayes of her lyfe after ỹ deth of Manasses her husbande/& dwelledin ỹ hous of her husbande an hondred & fyue yere/& she left her damoysell free. And after this she deyed & is buryed in Bethulye. And al the people bewayled her. vii. dayes/& duryng her lyfe after this Journye was no trouble ymonge ỹ Jewes. And ỹ daye of this victory of ỹ Ebrewes was accepted for a feestfull daye & halowed ỹ Jewes & monbred ymōge theyr feestes vnto this daye.

¶ After ỹ feestes of our lorde Jhesu cryst to fore lette in order folowen ỹ Legendes of the Sayntes.

The table of this present boke.

TO the ende that eche hystorye lyfe and passyon maye be shortly foūden I haue ordeyned this table to folowyng by lettre of a/b/c/ & name of euery saynt Whose lyfe is cōteyned in the boke ensuynge/ Where and in What lefe he shall fynde suche as shall be desyred/ & haue sette the nombre of euery lefe in the margyne.

¶ Of the letter A.

Aduent of our lorde	Folio primo
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Agathe	lxxxx
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Annuncyacyon of our lady	c.iiii
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Alphey	c.xi
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Aldelme	c.xxvii
Austyn	c.xxvj
Albon	c.xxxb
Amphyabell	c.xxxb
Appollynare	c.lxxi
Abdon	c.lxxxii
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Austyn doctour	cc.xxii
Adryan	cc.xxxviij
All halowen	cc.lxxxxii
Alexis	ccc.xvii
Arsenye	ccc.l
Agathon abbot	ccc.li
Arnolde bysshop	ccc.lxix
Albyne	ccc.lxxxii
Audegonde	ccc.lxxxi

¶ Of the letter B.

Balyle	lxxvii
Blase	lxxxix
Benet	c.i
Barnabe	c.xxx
Beatryce	c.lxxxi
Bernarde	cc.xvi
Barthylmewe	cc.xix
Bryce	ccc.vii
Barbara	ccc.xvi
Bede	ccc.xli
Brandon	ccc.lxiii
Balaam	ccc.li

¶ Of the letter C.

Circumcysyon of our lorde	vi
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Cuthberte	c.iij
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THe tyme of the aduent/ or comynge of oure lorde into this worlde is halowed in holy chyrche the tyme of foure wekes in betoke nynge of foure dyuers comynges. The fyrst was whan he came & appered in humayne nature and flesshe. The seconde is the herte and conscyence The thyrd is at the dethe. The fourth is at the laste Judgemēte. The laste weke maye vnneth be accomplysshed. For the glory of the seyntes whiche shall be gyuen at the last comynge shall neuer ende ne fynysshe. And to this sygnyfyaunce ỹ fyrst responce of the fyrst weke of aduent hath foure verses to reken. Clorta patri et filio/ for one/ to the reporte of foure wekes. And how be it that there ben foure comynges of our lorde/ yet ỹ chyrche maketh mencyon in especyall but of twayne That is to wete of ỹ he came i humayne nature to the worlde/ & of that he cometh to ỹ Judgemēte & dome. As it appereth in the offyce of the chyrche of this tyme. And therfore ỹ fastynges that bē in this tyme ben of gladnes and of Joye in one partye/ and that other partye is i bytternesse of herte. Bycause of the comynge of our lord in our nature humayne/ they be of Joye & gladnesse. And bycause of ỹ comynge of ỹ daye of Judgemēt/ they ben of bytternesse & heuynesse. As touchynge the comynge of our lorde in our bodely flesshe/ we may consyder thre thynges of this comynge. That is to wete ỹ oportunyte/ the necessyte/ & the vtylyte. The oportunyte of comynge is taken by the reason of the man that fyrste was baynquysshed in the lawe of nature of the defawte of the knowlege of god/ by whiche he fell into euyll errours/ and therfore he was constrayned to crye to god. Illumina oculos meos. That is to saye. Lorde gyue me lyght to myne eyen. After came the lawe of god whiche hath gyuen commaundement in whiche he hath be ouercome of Impuysshaunce/ as fyrst he hath cryed. There is none that fulfylleth but that commaundeth/ for there is he onely taught but not delyuered fro synne ne holpen by grace/ and therfore he was constrayned to crye. There lacketh none to cōmaunde/ but there is none that accomplysshyeth ỹ cōmaundement. Than came the sone of god in tyme whan man was baynquysshed of Ignorraunce & impuysshaunce to that yf he had so comen tofore/ peraduēture man myght say that by his owne merytes he myght haue be saued. And thus he hath not be bounde to yelde thankes to god. The secōde thynge that is shewed vs of this comynge is the necessyte by reason of the tyme. Of whiche the apostele Poule speketh to galatas. the fourth chappyter. At vbi venit plenitudo temporis. Whan the plenytude or full tyme of the grace of god was ordeyned/ than he send his sone that was god and the sone of the vyrgyne and wyfe ỹ

whiche was made subget to the lawe/to that they be subget to ỹ lawe he bought them a gayne. And were receyued sones of god by grace of adopcyon. Now sayth seynt Austyn/ that many demaũde why he came not rather/ he answereth that it was bycause that the plenytude of tyme was not come whiche sholde come by him that al thynges were ordeyned and made. And after whan this plenytude of tyme came/ he came that of tyme passed had delyuered vs. To that we shall be delyuered of tyme we shall come too hym/ where as no tyme passeth/ but is perpetuyte. The thyrde thynge ỹ is shewed to vs of his compynge is the vtylyte & prouffyte that cometh for the causes of ỹ hurte and sekenes generall. For syth the maladye was generall/ the medycyne must be generall/ wherof sayth seynt Austyn that than came ỹ great medycyn/ whan the great maladye was through all the worlde/ wherof the holy chyrche remembreth in seuẽ Antemmis that ben songen tofore the natyuyte of our lorde/ where ỹ maladye is shewed in dyuerse maners. And for eche demaundeth remedy of his maladye of the physycyen. For tofore the compynge of our lorde we were Ignorauñte/ and blynde bounden to peyne perdurable/ bounde to the deuyl. Alyed to him by cuell custome of synne/ Iwrapped in derkenesse and dryuen oute of our countree/ & therfore we haue greate nede of a doctour or thecher of ayenbyer/ of a delyuerer/ of a cõduyter/ of a lyghter or yllumyner/ & of a sauyoure. Therfore than ỹ we were ygnorauñte/ we hadde nede that we were of hym taught and lerned. And therfore we cryen in the fyrste Antheme. O sapientia que ex ore altissimi prodisti &c. O sappen souerayne whiche arte descended frome the mouthe of the moosthye/ come to vs and teche vs the waye of prudence. And for asmoche as it is ouer lytell to vs for to be taught we demaunde in the seconde Antheme to be agayne bought/ and saye/ O adonay et dux domus israhell. &c. Veni ad redimendum nos in brachio extenso. O thou souerayne lorde and prynce of the house of Israhell come/ & agayne bye vs by thy puyssaunce with armes stratched/ but lytell sholde it prouffyte vs for to be taughte & agayne bought/ yf yet that we were holden in pryson faste shytte. And therefore we demaũde to delyuered sayeng. O radix yesse veni ad liberãdum tam nolli tardare. O rote of Jesse come and delyuer vs and tary not. And what auayleth vnto prysoners to be bought agayne and delyuered yf they were not vnboũden/ and free to go where they wolde/ lytell it prouffyteth. And therfore we demaunde that we maye be vnbounden and loosed frome all bonde of synne whan we crye in the fourthe Antheme. O clauis dauid. &c. O keye of dauid that closest that no man may open/ & openest that noo man maye shyt come to vs and caste ỹ prysoner out of the prysen that sytteth in derkenesse & shadowe of dethe. For they that haue bẽ longe in prysen & derke places maye not se clerely/ but haue theyr agayne hym. Therfore after we be delyuered frõ prysen it behoueth ỹ our eyen be made clere and our syght Illumyned for to se whyder we sholde goo. And therefore we crye in the fyfthe Antheme. O oriens splẽdor lucis eterne veni et illumina sedentes in tenebris et vmbra mortis. O oryẽt that arte the resplendour of the eternal lyght come an illumyne theym that syt in derkenes and shadowe of dethe. And yf we were taught/ lyghted vbounde and bought/ what sholde it auayle to vs/ but yf we sholde be saued. And therfore we requyre too be saued. And therfore we saye in two last Anthemes/ the. vi. and ỹ. vij. we demaũde so be saued/ whan we crye O rex gẽtiũ veni et salua hompnẽ quem de limo formasti. O ỹ kynge of peoples/

come and saue the man ỹ thou hast fourmed of the slyme of the erthe/and in the. vij. O emanuel rex et legifer noster veni ad saluandum nos domine deus noster. O emanuel that art our kyng & berer of our lawe/our lord/our god come and saue vs. The profyte of this comyng is assygned of many seyntes i many maners For Luke sayth in the fourth chappter ỹ our lorde was send & came to vs for. vii. prouffytes/where he sayth ỹ spyryte of our lorde on me whiche he reherced by order/he was sende for the comforte of the poore/to hele them that were seke in synne/to delyuer them that were in prison. To teche theym that were vncomynge. To forgyue synnes. To bye agayne all mankynde. And fr too gyue rewarde to theym that deserue it. And seynt Austyn putteth here thre prouffytes of this comyng/& sayth. In this wretched worlde what haboūdeth/but to deye. These ben the marchaūdyses of our regyon/and to these marchaūdyses ỹ noble marchaūte Jhesus descended. And bycause all marchaūtes gyue & take they gyue that they haue/& take that they gaue not. Jhesu cryste in this marchaūdyse gaue and toke/he toke the whiche in this worlde haboundeth/that is to wyte to be borne/to laboure/and to deye. He gaue agayne to vs to be borne spyrytually to aryse/and to reygne perdurably/& he hym selfe came to vs to take vylonnies & too gyue to vs honoure/to suffer dethe/& to gyue to vs lyf to take pouerte & to gyue vs glory Seynt Gregorye putteth .iiij. causes of the prouffyte of his comynge/sayenge. Studebāt omnes superbi de eadem stirpe progēiti prosperā vite presentis appetere: aduersa deuitare obprobria fugare gloriam sequi. They of ỹ worlde in theyr pryde descended of the same lygnage studyed to desyre in ỹ prosperyte of this presente lyfe to eschewe the aduersytees/to the repryoues & shames/and to ensewe ỹ glorye of the worlde. And our lorde came incarnate ymonge them askynge and sekynge ỹ aduersytees/despysynge ỹ prosperytes/embrachynge vylonnyes sleynge all vayne glorye. And he hymselfe whiche descended frome glorye came/and he comen taught newe thynges. And in the wynge meruayles suffred many euylles Seynt Bernarde putteth other causes and sayethe ỹ we trauayle in this worlde for thre maner of maladyes or sekenesse. For we ben lyghtly deceyued/feble to do well/and frayle to resyste agayenst euyl. yf we entende to do well/we fayle/yt we do peyne to resyste the euyll/we ben surmoūted and ouercome. And for this ỹ comynge of Jhesu cryste was to vs necessary. To ỹ he enhabyte in vs by fayth. He enlumyneth oure eyen of ỹ herte. And in abydynge wt vs he helpeth vs in our maladye/& in beynge wt vs he defendeth vs in our fraylte ayenst our enemyes. ¶ Of the seconde comynge whiche shal be at ỹ laste Judgemēt. Two thynges ben sene that is to wete ỹ whiche cometh tofore ỹ Judgemēt/& ỹ whiche shal be at ỹ Judgemēt. As for ỹ fyrst/thre thynges shall be tofore the Judgemēt. Fyrst ỹ terryble confusyon of sygnes & tokens. Secondely the malyce & decepte of Antecryst. And the thyrde of ỹ vehement & meruaylous operacyon of the fyre. As touchynge the sygnes. Seynt Luke sayethe in the. xxv. chappter. Erūt signa in sole & stellis .&c. There shall be great sygnes in the sonne in the mone/and in the sterres and in ỹ erthe oppressyon of people anguyssyous for the confusyon of the sowne of the see/and of the wawes. The thyrde fyrst sygnes ben determyned in the boke of thapocalyps in the. vi. chappter. Sol factꝰ est niger tanq̄ saccus cilicinus/et luna facto est sicut sanguis et stelle ceciderunt super terram. ¶ Than shall be the tyme ỹ the sōne shall be blacke as a sacke/groos and rude. And ỹ mone shall be as blode/

and the sterres shall fall on ỹ erthe. The sonne is sayde derke. For almoche as he is depryued of his lyghte as though he wepte for the deyenge of men. For seynt Justyn sayth that the vengeaūce of god shall be so cruell at the daye of dome/ that the sonne shall not dare beholde it. Or as for to speke of the propre signyfycacyon spyrytually to be vnderstande/ is that ỹ sonne of Justyce Jhesu cryst shall be thā soo derke that no man shall dare knowe hym. The heuens is here taken for the ayer/ and the sterres bē called of this heuē/ whiche haue symylytude & semblaūce lyke sterres. And after the comyn language men say ỹ they fal fro heuen whā they descende vnder the heuen. And in ỹ the scrypture confermed to the maner comyne of spekynge/ and than shall be made suche oppressyon. ¶ For the qualyte of the fyre shall haboūde strongly/ & this shall our lorde do for the terrour and fere of synners. Or the sterres shall be sayd to fal for bycause they cast out rayes of fyre Or because there ben many that semen clere as sterres/ and than shall fall from the fayth. Or that they withdrawe their lyghte/ that they ne may be sene lytell or nought. ¶ Of the fourthe sygne the whiche shall be the pressure and the anguysshe ỹ shall be vpon the erthe/ sayth the seynt Mathew in the fourth chapytre/ ỹ than shall be suche trybulacyon ỹ neuer was none so greate sene vpon the erthe syth ỹ worlde began ne neuer shall be. ¶ The fyfth sygne shall be the confusyon ỹ shall be on the see. And herof saye some and Imagyn that ỹ see shall perysshe by a grete brekynge of his furste qualyte/ that is to saye of his puyssaunce and vertue/ acordynge too that seynt Johan sayth in thapocalyps in the. xxi. chapytre. Et mare iam non est. And as touchynge to his qualytees of his wawes of rysynge or other accydens. And after this that some other say the sownе shall be moche great For it shall gyue oute a meruaylous grete noyse and bruyt/ for the see shall be lyfte vp. xl. cubytes aboue the mountaynes and shall aswage and goo downe. Or too speke after the letter/ playnly after ỹ sentence of seynt Gregory. Than shall ỹ see be made newe and troublynge of ỹ wawes that neuer were herde lyke. Now we haue that seynt Jerome shewethe to vs in ỹ yerely hystoryes of the brewes ỹ xv. sygnes and token/ the whiche shall come before the Judgemēt/ but he declareth not yf they shall shewe cōtynually/ or yf there shall be space bytwene them. ¶ The fyrst sygne is that the see shall aryse fyftene cubytes aboue the hyghte of the mountaynes/ in beynge in the place as a wall. ¶ The secōde sygne ỹ see shall descende soo lowe that vnethe it shall be sene. ¶ The thyrde sygne/ the great fyshes as whales and other shall appere aboue the water/ and shall crye vnto heuē And god onely shall vnderstande theyr crye. ¶ The fourth sygne that the trees and herbes shall gyue dew of blode/ and in the fyfth daye dyuerse clerkes aferme that all ỹ byrdes of ỹ ayre shall assemble in a felde/ euerych kynde by theym selfe and shall not ete ne drynke but shall abyde the compynge of ỹ Judge in great fere ¶ The syxte sygne ỹ edyfyces and buyldynges shal fall downe. And in these syxte daye thonders and tempestes full of fyre shall growe in the west where the sonne gooth downe ayenst ỹ fyrmament in rennynge too the eest. ¶ The seuenth sygne ỹ stones shall smyte and hurtell togyder and shal cleue in foure partyes/ and eche partye shall smyte other/ ne none shall vnderstande ne here the sownе but god all onely. ¶ The eyghte sygne shall be ỹ moeuynge and generall tremblynge of the erthe/ whiche shall be so greate as it is sayde/ that noo man ne beest shall not mowe stonde theron but fall to the groūde. ¶ The nynthe sygne all the erth shal

be euen and playne. And all the mountaynes and valeyes shall be brought in to poudre & be all in lyke playne. ¶ The tenth sygne the men shall yssue oute of ỳ caues/and shall go by the wayes and fel des as men alyened & out of theyr wytte. And shall not ones speke one to another. ¶ The enleuenth sygne the bones of the deed men shall yssue out of theyr buryalles and places/and shall holde them vp on theyr sepulcres. And frome the sonne rysynge vnto the goynge downe the sepulcres shall be open vnto the ende that the deed bodyes maye all yssue. ¶ And ỳ twelfth sygne all the sterres shall fall fro the heuen. And shall spred out rayes of fyre. And than greate qualyte shall growe. In this thyrtene sygne it is sayde ỳ ỳ beestes shall come to ỳ felde howlynge & shall not ete ne drynke/The. xiij. sygne all lyuynge shal deye to ỳ ende that they sholde aryse with ỳ deed bodyes. ¶ And the fourtene sygne ỳ heuen and the erth shall brenne. ¶ And ỳ fyftene sygne shall be a newe heuen and newe erthe and all thynge/and all deed men shall aryse.

¶ The seconde thynge that shall be a fore the Judgemente shall be the foly and malyce of the Antecryste. He shall peyne hym to dysceyue men by foure maners. ¶ The fyrste maner shall be by suasyon and falle expolycyons of scrypture/for asmoche as he shall gyue theym too vnderstande ỳ he is Messyas whiche was promysed in the lawe that he sholde come/whome we saye Jhesu Cryste. And he shall destroye the lawe of Jhesu cryst And shall ordayne his lawe all doynge. ¶ Dauid the prophete that sayth (Constitue domine legislatorem super eos. Thus he shall saye that it was sayde for hym as he that was ordeyned of god for too sette lawe vpon his place. After this that is sayde in the scrypture of Daniell Danielis vndecimo. Dabunt abhominationem & desolationem templi. ¶ Antecryst and his complyces shal gyue abhominacyon and desolacyon to the temple of god in this tyme as sayth the glose. ¶ Antecryste shall be in the temple of god as god/for that he shall destroye the lawe of our lorde Jhesu Cryste. ¶ The seconde maner shall be by meruayous operacyon of myracles. Whereof sayth ỳ appostle seynt Poule in his seconde epystle ad Solynenses in the seconde chappytre. Where he sayth. Cuius aduẽtus erit secundum operationem sathane in omnibus verbis & prodigijs mendacibus. ¶ Of antecryste it is sayd that ỳ compynge shall be after the operacyon of sathan In all his sygnes/in all meruayles and false lyenge dedes. Wherof seynt Johan maketh mencyon in the Apocalyps in ỳ thyrtene chappytre. Fecit signa vt etiam igneum faceret de celo in terram descendere. Antecryst shall make suche sygnes That is too saye he shall make suche tokens that he shall make the fyre descende fro heuen. ¶ The glose sayth/that lyke as the holy ghoost descended in lykenysse of fyre. In lykewyse shall the Antecryst gyue the cupll spyryte in lykenesse of fyre. ¶ The thyrde maner that he shal do for to deceyue vs shall be in gyuynge of gyftes. Of whiche is writen in the boke of Danyell the holy prophete in his. xi. chappyter. Dabit eis potestatem in multis: & terram diuidet gratuito. Antecryst shall gyue puyssaunce vnto his seruauntes in many thynges/and shall departe the erthe to theym after his wyll. The glose sayth that Antecryst shall gyue many gyftes vnto them that he shall disceyue. And to his dysceyples he shal deuyde the erthe. And theym that he maye not subdue by terrour and fere he shall subdue and ouercome by auaryce/and make theym thereby for too obeye vnto hym. ¶ The fourth maner for to dysceyue them shall be by tourmentes that he shall gyue vnto them. Wherof Danyell

sayth in his eyghte chappytre. Supra qō credi potest vniuersa vastabit. Noo man shall byleue how that he shall destroye & tourmente theym the whiche that wyll not byleue in hym. For to drawe them to hym by force. And seynt Gregory sayth of hym. Robustus quippe interficiet. &c. He shall slee the greate and stronge men/ whan he maye not wynne ne ouercome theym by tourment. ¶ The thyrde thynge that shall go tofore the Judgemente shall be the ryght vehement fyre ỹ whiche shall goo tofore the face of ỹ Judge. And god shall sende this fyre for foure causes. ¶ The fyrste for the renewynge of the worlde for he shall pourge and renewe ỹ elementes/ and lyke to the fourme of the deluuye. It shal be. xl. cubytes hygher than all ỹ mountaynes/ lyke as it is wryten in the hystory Scolastiqui. For the werkes of the people may mounte soo hyghe. ¶ Secondely for the pourgacyon of the people. For than that fyre shall be in stede of the fyre of pourgatory to them the whiche than shall be a lyue. ¶ Thyrdely for to gyue more gretter torment vnto theym that ben dampned. ¶ Fourthly for too gyue more clerenesse and lyghte vnto the seyntes. For after ỹ sayenge of seynt Basyle/ our lorde Jhesu cryst whan he shall make the pourgacyon of the worlde/ he shall departe the heete of the fyre fro the resplendour and bryghtnesse. And all the heete he shal sende vnto the place of dampned people/ by cause they sholde be the more tourmented. And all the resplendoure and bryghtnesse he shall sende vnto the place of seyntes/ to the ende that they be more comforted. ¶ Of these that shall ensue and folowe the Judgemente there ben many. The fyrste shall be the dystencyon of the Judge. The Judge shal descende into ỹ vale of Josephat and shall sette ỹ good on his ryght hande/ and the euell on the lyfte hande in an hye place in a chayre by cause all other sholde se theym. And it ought not to be byleued that within that lytell valeye all myght be in enclosed after that whiche seynt Jherom sayth/ but many shall be there/ and the other there aboute. ¶ Neuertheleſſe in a lytell space of lāde maye be men without nombre by dyuyne puyssaunce and ordynaūce. And yf it be of necessyte ỹ cholen people shall be in the ayre/ for the Agylyte and lyghtnesse of theyr bodyes/ and also in soule. And than ỹ Judge shall dysputе and repreue ỹ wycked men of theyr werkes of mercy whiche he ordeyned too vs. And they shal not mow replye/ but shall than wepe vpon theym selfe/ and vpon theyr dedes. Lyke as seynt Johan Chrysostom sayth vpon the gospell of seynt Mathewe In sayenge that the Jewes shall wepe theyr lyfe whā they shal se theyr Judge and Judge thē that gyueth lyfe to all men/ whome they estemed and trowed a deed man. And shall blame theym selfe for his boodyly hurte and wounded by them/ & they may not denye theyr cruelte/ but they shall wepe in great distresse The paynymes whiche by theyr beyne dysputacyons of the phylosophers were dysceyued/ and supposed to haue doone fooly to worshypped god crucyfyed. The cryſten men synners shall wepe that haue more loued this wretched worlde thā god. The heretyques shal wepe bycause they helde falſe oppynyons agaynſte the fayth of our sauyoure and redemptoure Jhesu Cryſte/ whome than they se the soueraine Judge whom the Jewes crucyfyed. And soo shall all the lygnages of the worlde wepe/ for they shall haue noo power ne strengthe too reſyſte agaynſte hym/ ne they may not flee tofore his face ne they shall haue no tyme of space to do penaunce for theyr wycked synnes/ ne to make satyſfaccyon for the great anguyſſhe that they shall haue of all thynges. There shall noo thynge abyde to theym

but weppynge. ¶ The seconde thynge ꝑ shall folowe at the Judgement is the de ference of thorders. For thus as seynt gre gorye sayth at ꝑ daye of Judgemēt shall be foure thynges / two on the partye re proued and two on the partye chosen.

¶ The fyrst shall be dampned and peryl shed / to whome he shall saye. Esuriui ⁊ non dedistis mihi manducare. I hadde honger / and ye haue gyuen to me no mete. The other shal not be Judged and pe rysshe. Of whome it is wryten. Qui non credit iam iudicat⁹ est / he that byleueth not is now Judged / for they shal not per ceyue ꝑ wordes of ꝑ Judge whiche wol de not kepe the wordes of our lorde god. The other of the partye of the good shall be Judged / ⁊ shall reygne as they vnto whome shall be sayd. I haue hadde hun gre ⁊ ye gaue me meet. The other shall not be Judged / ⁊ yet shall reygne / that is to wete ꝑ parfyte men that shall Jud ge other / not that they shall gyue the sen tence of ꝑ Judgement. For the soueray ne Judge shall onely gyue the sentence / but they ben sayd Judged bycause they be presente approuynge ꝑ Judgement. And this assystence shall be fyrst to ꝑ ho noure of seyntes. For it shall be great ho nour to them to haue theyr seetes ⁊ syte with ꝑ Judge. Lyke as our Jhesu cryst promysed to them that they sholde be syt tynge vpon twelue seetes Judgyng the twelue lygnages of Israhell. ¶ Secon dely to the confyrmacyon of the sentence for they shall aproue the sentence gyuen of ꝑ Judge as done thassystentes in Jud gemente vhiche approuen the sentence of the Judge / that it is good and Juste. And with theyr handes they set to theyr names in wytnesse. Lyke as dauid sayth Ut faciant in eis iudicium conscriptum. ⁊c. To the ende that they make vpon the dampned Judgement wryten with the Judge. ¶ Thyrdely ꝑ shall be to cōdamp cyon of the cuyll people whome they shal condampne by the werkes of theyr good lyfe. ¶ The thyrd thynge that folowerh ꝑ Judgement that shall be the enseygnes and tokens of the passyon of Jhesu cryst ꝑ is to wete the crosse / the nayles / and ꝑ woūdes / the whiche sygnes shall be fyrst for to shewe his gloryous vyctorye / ⁊ by that they shall appere in the excellence of his glorye. Whereof sayth seynt Johan Crysostome that the crosse and the woū des shall be more shynynge thā ony rayes of the sonne. Now thā sayth he consyder ye what ꝑ vertue is of the crosse. The sō ne than shall be derke and the mone shall gyue no lyghte. Hereby than may ye vn derstande how moche the crosse is more shynynge than the mone / and more clere than the sonne. ¶ Seconde for to shewe his mercy by whiche he shall saue ꝑ good ¶ Thyrdely for too shewe his Justyce / how Justely he hathe dampned theym the whiche that ben euyll / bycause they haue refyted so noble pryce as his blo de and sette not therby. And therfore as sayth seynt Johan Crysostome. He shall saye to them harde wordes by maner of reproef / for youre sake I made my selfe a man / for you I haue be beten / bounde stourged (crucyfyed / where is now the fruyte that I haue suffred so many inu ryes for. Lo se the pryce of my blode that I haue gyuen for to redeme you. Where is the seruyce that ye haue doone vnto me for the pryse of my blode the whyche that I haue gyuen for you. And where I was in my glorye I came downe and was made man for you. And ye haue ma de me more vyle than ony thynge. For al maner thynges of fylthe ye haue more loued than my Justyce and my fayth.

¶ The fourth thynge that foloweth the dome or Judgemente / is the stryatnesse and rygoure of the Judge / for it may not bowne lene for no thynge / for he is almy ghty / ne noo man maye doo ony thynge agaynst hym nor by gyftes ne otherwy-

se / for all rychesses ben in hym and treasoure. And hereof seyth sayntt Bernarde The daye shall come that clene and holy herres shall be more worth than wordis adourned / and good conscyence better than a sacke full of moneye. For this is he ỹ which ỹ shall not mowe be deceyued by wordes / ne shal bowe for gyftes. And hereof sayth the seynt Austyn. We awayte vpon the daye of Judgement / and that daye shall be ryghte full of equyte. The Judge than shall gyue no fauoure to none be he neuer soo puyssaunte / ne doo agaynste Justyce / Ne no bysshoppe / ne no abbot / ne noo prynce maye corrupte hym for golde / ne for syluer ne for hate / For all hygh goodnes is founde in hym. Therfore no hate may be in hym / Whereof Salamon ỹ wyse sayth Capitulo. xi. Odisti eorum quę fecisti. God hated neuer thynge that he made and created / for he is ryght Juste / and soo Juste ỹ they that he calleth his brethren / they ben false crysten men whome he shall not delyuer after this that Dauyd sayth. Fratrẽ non redimet. Also shall he not be deceyued by errour / for he is ryghte wyse. Of hym sayth seynt Leon the pope of this Judgement / whiche is the sentence of ỹ soucrayne Judge that is ỹ his regarde and lokynge maketh all thynge to tremble to whome all ferme and stable thynge in comparyson is mouable / and all secrete thynges open / to whome all derknes is clere. All thynge without voyse answereth. Scilence cõfesseth and wytnesseth and without voyse thought speketh. ¶ And for as moche as his wysedome is so greate ayenst his wysdome auayleth no allegacyons of aduocates / ne sophym of philosophers / ne that wordes adourned of thynterchesours ne moynes / ne ỹ malyce of them that ben cautelous. And of these foure here sayth seynt Jerom. Quãti illic elingues & multi / feliciores loquacibus erunt / quo ad primum Quanti pastoris philosophis / quo ad secundum / Quanti custuciatoribus / quo ad tercium. Quãti hebetes arguciis preferendi sunt cecerronis: quo ad quartum. ¶ How many shall there be at this Judgemente that shall haue noo tongue / by whiche they shall not speke / whiche shal be the more errous and blysfed than the fayre and great spekers. And the herdemen and shepherdes more happy than the philosophers. And how many rude and symple men more than ỹ wyse men. And how many fooles and Innocentes more than the shewers of the doctrynes of Ceceron / than of other full of vayne scyence / they shall be sette tofore and receyued at that daye. Lyke as he wolde saye / the fyrst shall be taken / and ỹ other shall be put awaye. ¶ The fyfth thynge that shall be at the daye of dome / shall be thorryble accusacyon. For than shall be there accusers agaynst ỹ synner. ¶ The fyrste accuser shall be the deuyll of whome seynt Austyn sayth. That the enmye than shall beredy whiche shall recyte the wordes of our professyon / and shall shewe tofore vs all that euer we haue done / and in what place and what tyme we haue synned. And what good than we sholde haue done. And he shall saye to ỹ Judge. Ryghte trewe Judge deme & Judge this synner to be myne for his trespaas / whiche sholde be thyne by grace / he is thyne by nature / he is myne by his myserye / he is thyne by his passyon / he is myne by monycyon. To the he hathe be Inobedyent to me he hathe be obedyent He hathe receyued of the the vesture of Inmortalytee / Of me he hath take this penyble cote w̃ whiche he is clad / he hathe lefte thy vesture / & is comyn to myne ryght Judge demer Judge hỹ to be myne for to be dampned with me. ¶ Alas alas how maye the mouth of them open that shall be founde whan they shall be Justely dampned to be with the deuyll.

¶ The seconde accusament is our owne trespace / for oure owne proper synnes shall accuse vs as ỹ wyse Salamõ sayth Sapientie quarto. Uenient in cogitacionem peccatorum suorum timidi: traducent illos ex aduerso iniquitates eorum. To the Judgement they shall come in ỹ thought of theyr synnes in great drede & fere. And theyr wyckednesses shall caste them out afterwarde. Than theyr werkes shall saye togyder. Thou hast made vs / we ben engendred of the / we shal not leue the / but alwaye we shall be wt the & with the we shall go to ỹ dome. Thus in many thynges & crymes they shall accuse ỹ synners. The thyrde accuser shall be all ỹ worlde / wherof sayth sept Gregory. yf ỹ demaũde who shall accuse ỹ. I saye ỹ worlde whiche is ordayned. And seynt Johñ Crysostome sayth. That at ỹ day there we shall answere no thynge but the heuen / the erthe / the water / ỹ sonne / the daye / and the nyghtes shall be in ỹ wytnesse of our synnes. And yf we spekc not our werkes & oure toughtes shall be moued / and al the worlde shall be ayenst vs tofore god / and shall accuse vs strongely. ¶ The syxte thynge that ensueth the dome shall be wytnesse treue without faylynge. The synners shall haue thre wytnesses ayenst them / that one that is aboue them that is to wete that shal be Judge and wytnesse. Lyke as he hath by ỹ mouth of Jheremye the prophete. I am Juge & wytnesse sayth our lord / ỹ other wytnesse is within him. That is to wete his conscyence. Therfore sayth seynt Austyn. If thou dredest the Judges comynge correcte thy conscyence / for the worde of thy mouth is to wytnesse of thy conscyence. That other wytnesse is by hym / ỹ is his propre aungell deputed to his keypynge the whiche byeause that he knoweth his conscyence shall bere wytnesse ayenst hym. Wherof it is sayd in Job. The heuens that is to saye the aũgelles than shall shewe the iniquytees of ỹ synners. ¶ The seuenth thynge ỹ shal be at ỹ Jugemente is the cõstraynte of the synners wherof sayth sept gregory. O how straynte shall be ỹ wayes to synners / all aboue shall ỹ Judge syt full of wrath. And vnderneth ỹ horryble and confused regyon of peyne. On theyr ryght syde theyr synnes whiche shall accuse them. On theyr lyft syde theyr enmyes deuylles without nombre drawynge theym to tourmente / within theym theyr conscyence shall be brennynge / and without forthe the worlde brennynge. The caytyfes and myserable synners thus taken / whyder shall they flee / or whyder shall they goo / they maye not hyde theym / for it is impossyble. And to shewe it is intollerable / somoche that he shall cõe bere it. ¶ The. viij. that they shall haue the sentence inreuocable. This sentence shall neuer be repelled / ne it may not be appelled / for the appellacyon shall neuer be receyued for. iij. causes as it sholde be in Judgemẽt. The fyrst cause is for the excellence of ỹ Judge / as of a kynge yf he gyue a sentence it maye not be appelled in his realme. For there is none ther in aboue him soueraygne / and in lyke wyse of the Emperoure & of the pope. ¶ Secondely for the cuydence of the crymc whiche is notaryly knowen. ¶ Thyrdly whan the kynge of whiche the Judgemẽt is gyuen may not be dyfferred / and that it haue not delacyon. And for these thre causes there maye no appelle frome ỹ dyuyne sẽtence. ¶ Fyrst for the excellẽce of the Judge / for god hathe none aboue hym / but he is a boue al other in eternyte / in dygnyte / and in auctoryte. And in somwyse may be appelled frome the Emperoure to god / but frome god may no man appele. For he hath none aboue hym. ¶ Secondely for the crymc / for all trespas & synnes shal be there openly shewed. Wherof sayth seynt Jerom that in this day all oure dedes shall

be shewed. Lyke as they were wryten in a table and noted. ¶ Thyrdly for ỳ thyng whiche may not suffre dylacyon / for all thynges ỳ shall be done at the Judgemente shall be done in a twynkelynge of an eye. Than lette vs praye ỳ we may in this holy tyme so to receyue hym that at the day of Judgemẽt we maye be receyued in his euerlastynge blysse. Amen.

¶ Thus endeth ỳ hystorye of ỳ aduent.

¶ Here foloweth ỳ Natyuyte of our lorde Jhesu cryste.

WHan the worlde had endured. v. thousonde and nyne hondred yeres after Eusebe ỳ holy seynt Octauyan the Emperoure commaunded that all the worlde sholde be descryued soo that he myght knowe how many cytees / & how many townes / and how many persones he hadde in all the vnyuersall worlde.

¶ Than was so great peas in the erthe that all ỳ worlde was obeysaũt to hym. And therfore our lorde Jhesu cryste wolde be borne in that tyme that it sholde be knowen that he brought peas frome heuen. And this Emperour commaunded that euery man sholde goo into the townes cytees and vyllages fro whens they were of / and sholde bryng with theym a peny in knowlegynge that he was subgecte to the Empyre of Rome / and by so many pens as sholde be founden receyued sholde be knowen the nombre of the persones. ¶ Joseph whiche than was of ỳ lygnage of Dauyd / & dwelled in Nazareth wente into ỳ cytee of Bethleem & lad wt hym the bygyn mary his wyfe / & whã they were come thyder they lodged in a comyn place by ỳ hye waye bycayse all thostrpes were taken vp / & there our blysled lady was delyuered of oure blysled sauyour pō ỳ haye ỳ laye in ỳ racke At whiche Natyuyte oure lorde shewed many myracles for bycause that ỳ worlde was in soo great peasethe Romayns had done make a temple whiche was named the temple of pease / on whiche they counsayled with Appollo / to knowe how longe it sholde stãde and endure. Appollo answered to theym that it sholde stande as longe tyll a mayde hadde brought forthe and borne a chylde. And therfore they dyd do wryte vpon the portall of the temple. ¶ Lo this is the temple of pease that euer shall endure / for they supposed well that a mayde myght neuer bere ne bringe forth a chylde. ¶ This temple ỳ same tyme that our lady was delyuered and our lorde borne ouerthrewe and fell downe euerydeale / of whiche crystẽ men afterwarde made in ỳ same place a chirche of oure lady whiche is called sancta maria rotũda / that is to say the chyrche of seynt mary the rounde. ¶ Also the same nyght as recordeth Innocent ỳ thyrde whiche was pope / that there sprange and sourded in Rome the same nyghte a welle or fountayne and ranne largely all that nyght and all the daye vnto the ryuer of Rome called tyber. ¶ Also after ỳ recordeth seynt Johã Crysostom / ỳ thre kỹges were this nyght in theyr orayson and prayers vpon a mountayne whan a sterre appered by them / whiche had the fourme of a ryghte fayre chylde whiche had a crosse in his forcheed / whiche sayd to these thre kynges that they sholde go to Jherusalem and there they sholde fynde ỳ sone of a bygyn god and man whiche than was borne. ¶ Also there appe-

red in the orient thre sones/whiche lytel and lytell assembled togyder/ and wexed all one as it sygnyfyed to that these thre thynges is the godhede/ the soule and ỹ body whiche ben in thre natures assembled in one persone. ¶Also Octauyan ỹ Emperour lyke as Innocent recordeth that he was mocke delyred of his counsayle/and of his people that he sholde do men worshyppe hym as god/ for neuer had there be tofore hym so great a mayster and lorde of the worlde as he was.

¶Than the Emperour sende for a prophetysse named Sybbyll for to demaunde of her yf there were ony so greate and lyke hym in the erthe/or yf ony sholde come after him. Thus at the houre of myd daye she be helde ỹ heuen and sawe a cercle of golde aboute the sonne/ and in the myddell of the cercle a mayde holdynge a chylde in her armes/ than she called ỹ Emperour and shewed it to hym/whan Octauyan sawe that he meruayled ouer mocke/ wherof Sybbell sayd to hȳ. Hic puer maior te est/ipsum adora. ¶This chylde is a gretter lorde than thou arte/ worshyppe hym. Than whā the Emperour vnderstode that this chyld was greter lorde thanne he was/he wolde not be worshypped as god/ but worshypped this chylde that sholde be borne wherfore the crysten men made a chyrche of the same chambre of the Emperoure and named it (Ara celi. ¶After this it happed on a nyghte as a great mayster whiche is of great auctorite in scrypture which is named Bartoylme wher he recordeth ỹ ỹ rode of engaddi whiche is by Jherusalē whiche bereth bawme floured this nyght and bare fruyte/and gaue lycour of bawme. ¶After this came ỹ aūgell & appered to the shepeherdes ỹ kept their shepe and sayd to them. I anounce & shewe to you a great Joye for ỹ sauyour of ỹ worlde is in this nyght borne in ỹ cyte of Bedlem there may ye fȳde hym wrapped in cloutes & anone as ỹ aungell had sayd this a great multytude of aūgelles appered with hym and began too synge honour/glorye and helthe be gyuen vnto god on hye and in the erthe peas vnto men of good hyuynge. Thanne sayd the shepeherdes/ lette vs goo to Bethelcem and se this thynge. And whan that they came they founde lyke as the holy aungel hadde sayd. And it happened this nyghte that all the Sodomytes that dyde synne agaynst nature were deed and extincte. For our lorde god hated somoche this synne that he myght not suffre ỹ nature humayne whiche he had taken were delyuered to so greate shame. Wherof sayth seynt Austyn that it lacked but lytell that god wolde not become man for that synne. In this tyme Octauian made to kytte and enlarged the wayes. And quyted ỹ Romayns of al the dettes that they oughte to hym. ¶This feest of the natyuyte of our lorde Jhesu cryst is one of the greatest feestes of all the yere. And for to tell all the myracles that our lorde Jhesu cryste hathe shewed/it sholde contynue an hole boke. But at this tyme I shall leue and passe ouer sauf one thynge that whiche I haue ones herde preched of a ryght worshyppefull doctoure. That what persone beynge in clene lyfe desyre on this daye a boone of oure lorde god as ferre as it is ryghtfull and good for hym/our lorde at ỹ reuerence of his blyssed and hye feest of his natiuyte wyl graunte it vnto hym. Thanne let vs all wayes make vs in clene lyfe at this feest that we maye soo please hym that after this shorte & transytorye lyfe we may come vnto his blysse ỹ whiche neuer shall ende. Amen.

¶Here endeth ỹ natyuyte of our lorde.

¶Here foloweth of the Circumcysyon of oure lorde.

THe daye of the Cyrcumcysyon of oure lorde there ben foure thynges that make and shewe it too be holy & solempne. The fyrste is the Utas of ỹ natyuyte. ¶ The secõde the Impoſyon of a newe name berynge helthe. ¶ The thyrde the effusyon of his precyous bloode. ¶ The fourthe the sygnes of the cyrcumcysyon. As for the fyrst it appereth / for the Utas of the seyntes ben solempne. By moche more reasõ ought it too be of hym that is the saynt of all seyntes. Now it semeth that the Natyuyte of our lorde Jhesu cryste ought not not for too haue none Utas. For the natyuyte tendeth to the dethe / and ỹ decees of seyntes haue theyr Utas bycause they ben borne of the Natyuyte stretcheth to lyfe perdurable / for too be after glorysyed in body. And by the same way it semeth that the Natyuyte of the glorysous bygyn Mary & seynt Johan Baptyst. And of ỹ resurrecyõ of our lord Jhesu Cryste ought not too haue Utas for the resurrecyon was than done. ¶ Here to we ought for to consyder as sayth a holy doctour. That in this Utas we shold de fulfyll suche thynges as we acomplyshed not in ỹ prymcypall daye ỹ our lorde and sauyoure Jhesu Cryste was borne in. Of whiche of auncyent tyme men were wonte for to synge at masse. Vultum tuum domine et cetera / too the honoure of our lady seynt Mary. ¶ The other octauas or Utas as of paske / whytsonty de / the natyuytees of our lady and seynt Johan Baptyst ben of deuocyon as of other seyntes / that men wyll honoure for synguler causes or affeccyons. And they may be sayde the octaues of fyguracyon For they sygnyfye and fygure the octaue of the laste resurrecyon perpetuall whiche is the eyghte aege. ¶ And as to the seconde this daye was his name Imposed to hym / and was named with the newe name that the mouth of our lorde named. This is the name / of whiche there is none other vnder heuen / by whiche we maye be saued that is Jhesus. ¶ After seynt bernarde / this is ỹ name whyche in ỹ mouthe is hony / in the eere melodye / and in the herte Joye. ¶ This is the name after that he sayth it lyghteth and shyneth lyke oyle / whã it is preched it fedeth the soule / whan it is in the mynde of the herte / it is swete / and it enoyntheth / whan it is called. ¶ And as the euãgelyst sayth. He hadde thre names / that is to wete / the sone of god / Jhesus and Crystus / he is called ỹ sone of god in soo moche as he is god of god the fader. And crystus in soomoche as he is a man taken of a persone dyuyne vnto nature humayne. And Jhesu in asmoche as he is god vnyed to oure humaynte. And of these thre maner of names sayth the seynt bernarde / ye that lye in dust and poudre aryse oute of youre slepe and awake ye and gyue prayesynges to god. Loo here that our lorde shall come vnto your helth cometh with oynement / he cometh with glorye. Jhesus cometh not without helthe / ne cryste cometh not without vnccyon / ne ỹ sone of god without glorye. For he is our helth / our vnccyon & oure Joye. ¶ And as touchynge this treble name / tofore his passyon he was not perfytely knowen / as touchynge the fyrst he was somwhat knowen by coniecttynge / as of his enmyes / whyche sayd Jhesu cryst to be the sone of god. And as to the seconde of lesse or fewer he was knowen for Jhesu cryst. ¶ And as to the thyrde vocally / for asmoche as by the voyse he was called Jhesus. But Jhesu is asmoche for to saye / as sauyour. And this vnderstande not they. After the resurrecyon this name treble was clarefyed and declared.

¶ The fyrst to the certente. The seconde to the publycacyon. The thyrde too the reason of the name. ¶ The fyrst name is the sone of god/ and that these names be appropryed to hym. ¶ Seyt Hyllarie in his boke that he made of ỹ trynyte sayth thus. Vere filium dei vnigenitum. In dyuerse maners this name the sone of god is knowen/as it is wetnessed of god God ỹ fader wetnesseth it that he is his sone. The apostles preche it/ the reygyous byleue it/the fendes our enmyes cõfesse it. And therfore we knowe our lorde & sauyour Jhesu cryst in his maners/by name/by nature/ by natyuyte/ by puysaunce/ and by passyon. ¶ The seconde name is Crystus whiche is interpreted vnccyon. For he was enoynted with the oyle of gladnesse/tofore all theym that to hym were partye/and by that he is sayd enoynted/it is shewed that he was a prophete/a champyon/apreeste/and a kynge. These foure persones somtyme were wonte to be enoynted/oure lorde Jhesu cryste as a prophete techynge the doctryne deuyne/a champyon in the batayle agaynste our enmye the deuyll/whom he ouercame/ a preest in reconcylynge ỹ humayne lygnage to god the fader/ and a kynge in dystrybutynge and rewardynge euery man. Of this his seconde name we ben all named. For of this name crist we ben called crystẽ men. Of whiche name seyt Austyn saith thus. Euery crystẽ man ought to be crystened of rycht and iustice/ of boũtee/ of kentyerte/ of pacyẽce of chastytee/ of clennelle/ of humylyte/ of Innocẽce and pyte. And these names here ben of crystẽ men. And how doste thou thou hast haboundaunce/ and none apetyte/knowe thou ỹ he is not crysten onely that bereth ỹ name/but he that dothe the werkes of Cryste. The thyrde name is Jhesus/ and this name after ỹ seynt Bernarde sayth is mete/fountayne/medycyn/& lyghte. And it is mete to many vertues. For it is confortatyfe/& it norysheth/it is enforsynge & strengthynge/& it augmenteth and encreaseth. Of these he sayth him selfe/this name Jhesus is meet. For as ofte as thou remembrest it thou arte comforted. What is that whiche assaelleth somoche the herte of hym that is thoughtfull. Who is that whiche exercyseth the wyt thus repayred in vertue. The vertues comforte and encrease good maners and honestes. Who is that norysheth thus/the chast affeccions/no thynge of the worlde somoche as this name Jhesus. Secondely he is sayd a foũtayne/wherof seyt Bernarde sayth. Jhesus is the fountayne of lyfe sealed/ỹ spreth in. iiij. stremes. For it gyueth to vs wysdome/ryghtwysnesse/ sanctyfycacio and redempcyon. Wysdome in predycacyon/ in gyuynge to vs knowlege of our synnes/absolucio by ryghtwysnes/sanctyfycacyon in our conuersacyon. And by his passyon our redempcyõ. And in an other place he sayth. Thre stremes rennẽ of this name Jhesus. That is too wyte worde of sorow by whyche is vnderstande confessyon. Sprynge of precyous blode by which is sygnefyed affliccyõ. water of clensynge that sygnyfyeth compũcyon/whiche of god is smyten to the herte. Thyrdly it is medicyne/wherof sayth seynt Bernarde. This name Jhesus is suche a medicyne ỹ refrayneth ỹ strẽgth of wrathe. It appeaseth the swellyng of pryde. It heleth the woundes of enuye/ It restrayneth the fyre of lecherye. It destrayneth ỹ flambe of couetyse. It attempreth ỹ thrust of auarice/ and it dreyeth all roten wretchednesse. Fourthly it is lyghte/wherof sayth seynt Bernarde/wenest thou that so greate a lyghte and soo sodayne clerenes may be preched and shewed throughout the worlde/but by this name Jhesus. This is the name ỹ seynt Poule bare tofore the people. And tofore kynges as a lyght sette vpon a candyl

stycke or chaundeler for too lyghte to all. Also this name Jhesus is of great swetnesse. Whereof sayth seynt Bernarde/ yf thou be cryst it hath no sauour in me but yf I rede this name Jhesus. yf I dyspute or argue I am not assured/ but yf this name Jhesus be herde. Also Ricardus of saynt Victor sayth thus. Jhesus is a swete name/ a name delectable/ a name cõfortynge the synner and a name of helpe. Than Jhesus is to me swete Jhesus/ that is to saye my sauyoure. Secondely ỹ Jhesus is of great vertue/ wherof sayth Peter Rauanensis. Vocabis nomen eius Jhesum. Thou shalte call his name Jhesus. This is the name which hath gyuen to blynde theyr syght/ to deffe men herynge/ to croked goynge/ to dõbe speche/ to deed men lyfe. And all the strengthe of the deuyll is chased awaye and taken out of the body that he is possessed in. Thyrdely this name Jhesus is of great excellence and of great hyghnes Wherof sayth seynt Bernarde. That name of my sauyoure/ of my broder/ of my flesshe and of my blode/ is the name that is hydde fro that begynnynge of ỹ worlde but in the ende it is reueled/ and shewed/ this is the name that can not be expressed. And of somoche/ it is more meruaylous. And of somoche as it maye not be extemed/ somoche is it of greater grace/ and this name was Jmposed to hym ¶ Fyrst by the aungell/ and of the fader putatyfe Joseph/ Jhesus is sayd sauyoure/ and it is sayde sauyoure in thre maners. Or by puyssaunce to saue or of habytuacyon/ or of dede and of werke. The fyrst puyssaunce or myght is to hym perdurable. The seconde of myght/ of habytuacyon is to hym syth the begynnynge of his concepcyon/ lyke as the holy aungel shewed. And after that he hath puyssaũce of dedes and of werkes after that the name was Jmposed too hym of Joseph bycause of his passyon whiche that was to come. And the glose sayth vpon this worlde. Vocabis nomen eius Jhesum. And here thou shalte impose to hym this name the whiche was gyuẽ to hym by ỹ aũgell tofore ỹ begynnynge of this wretched worlde/ whan thanne he sayde thou shalte Jmpose to hym this name. He sheweth the denomynacyon made by Joseph. And whan he sayde that of the aungel or of the soucrayne it was made/ he touched ỹ seconde other denomynacyons. And therfore was this cyrcumcysyon estably sshed in the heed and begynnynge of the yere at Rome whiche is the chyefe of the worlde/ and ennobled with the fyrst letter of the A. b. c. set in the fyrst place thus fourmed our lord Jhesu crist the heed of the chyrche is this daye cyrcumcysed/ ỹ name is gyuen to hym and Jmposed. And the vtas of the natyuyte is halowed. The thyrde thynge the whiche that is cõsydered of this holy day is the effusyon or shedynge of the blode of our lorde Jhesu cryste. For on this daye fyrst he began to shedde his blode/ ỹ whiche after dyuerse tymes he shedde. Fyue tymes he shedde his precyous blode for vs. ¶ Fyrste at his cyrcumcysyon. And this tyme was ỹ begynnynge of our redempcyon. Secondely in oracyon. And in this tyme he shewed ỹ delyre that he had of our redempcyon. Thyrdely whan he was bounde too the pyler and beten. And this was the meryte of our redempcyon. For by his woũdes we were saued. Fourthely whan he was crucyfyed. And this tyme was the pryse of our redempcyon. And than he payed that whiche he hadde not taken. Fyfthly whan his syde was open/ and this was of oure redempcyon the sacramente. For than out of his syde yssued blode and water whiche syngnyfyeth that we oughte too be purefyed by the water of baptysme/ the whiche water oughte to haue vertue and effecte of the precyous blode of Jhesu cryste.

The fyrste thynge of this holy day is the fygnacle of the cyrcũcyſyon / the whiche Jheſu cryſt in this day of his benygnyte dayned to take. And ye ought to knowe that for many reaſons he ſholde be cyrcũcyſed. Fyrſt for the cauſe of hym ſelf that he wolde ſhewe that he had taken our very fleſſhe humayne / for he knewe well ỹ there ſholde ſome come after that ſholde ſaye that he had not taken body ryal of ỹ vyrgyn mary. And therfore wolde he be cyrcumcyſed ryally in the fleſſhe humayne for to deſtroy theyr great errour. And to ſhedde his naturall blode. For a body fantaſtyque ſhal ſhedde no blode. Secondely for the cauſe of vs for to ſhewe to us how we ſholde be cyrcumcyſed ſpyrytually. And ỹ ſeynt Bernarde ſayth. There ben two manr of cyrcumcyſyons that we ought to do / that is to wete without forth oure fleſſhe / and within oure herte The cyrcumcyſyon of our body is in thre thynges / Jn habyte that it be not noyefull / Jn operacyõ that it be not repryouable / in worde that it be not dyſpytous / ỹ cyrcumcyſyon of ỹ herte within forthe is alſo in thre thynges / in thought that it be holy / in affeccyon / ỹ it be poore / in entencyon / that it be ryghtfull. Alſo for the ryghtfull cauſe of vs to that he wolde ſaue us in this manere that he was cut in one membre for to ſaue all the body. Jn lyke wyſe wolde Jheſu cryſte ſuffre the cuttynge of his cyrcumcyſyon for to ſaue all ỹ ſpyrytuall body of ỹ chyrche. They ben the membres of the chyrche that byleue in hym / whiche by ỹ fayth of ỹ chyrche ſhall be ſaued. Of whiche cyrcumcyſyon ſayth ſeynt Poule. Ad colloceſes. ij. Ye haue taken the cyrcumcyſyon not made with the hande to dyſpoyle and cutte the fleſſhe / but the ſperytuall cyrcumcyſyon of the Jheſu cryſt is ỹ all vyces bẽ cut of & take awaye. Therdely he wolde be cyrcumcyſed bycauſe of the Jewes / ỹ they ſholde haue none excuſacyon / but for to byleue in hym. For yf he had not be cyrcũcyſed / they myght ſaye they ought not to receyue hym bycauſe he folowyd not ỹ faders of ỹ lawe. Fourthly bycauſe that ỹ dyuel wolde haue no knowlege of the myſterye of. thyncarnacion. As ỹ cyrcumcyſyon was gyuen agaynſt ory-gynal ſynne / the deuyll wende that he ỹ receyued it were a ſynner and had nede of the remedye of cyrcumcyſyon. And for this cauſe Jheſu cryſte wolde ỹ his moder beyge alway a vyrgen ſholde be maryed / bycauſe that by the ſacramente of matrymonye his incarnacyon ſholde be hydde from the fynde. Fyfthly for to fulfyll parfyghtly Juſtyce & parfyghtly humylyte the whiche is to ſubmyt hym to one louer than hym ſelfe. Therfore wolde he thus be cyrcumcyſed / for to ſhewe to vs this humylyte. As he that is lorde and mayſter of them all ſubmytted hym ſelfe to the lawe. Syrtely for to approue and fulfyll the lawes of Moyſes the whiche was good and holy. For he was not comen for too deſtroye the lawe. But for to fulfyll and kepe the lawe. Thus ſayth ſeynt Poule ỹ. xv. chappytre J ſay to yow that Jheſu cryſt was mynyſter of ỹ cyrcumcyſyon for the trouth of god. To conferme the promeſſes ỹ he had made to ỹ faders of ỹ olde lawe. And the cauſe why the cyrcũcyſyon was made the. viij. day. There ben allygned many reaſons. The fyrſt is for to vnderſtãde the ſence of the letter as it lyeth. For lyke as Raby Moyſes whiche was a ryghte great phyloſophre in theolgye / how well that he was a Jewe / whã a chylde in the ſtate of. vij. dayes after he is borne is alſo tender / as he were yet in ỹ wombe of his moder / & at ſeuenth day he is forteſyed & affermed therfore as he ſayth. Our lorde wolde ỹ ỹ lytell chyldren at ỹ. viij. daye wolde be cyrcumcyſed bycauſe they wolde not be hurte by ỹ great tenderneſſe ỹ they haue yet. And he wolde not ỹ they ſholde aby-

de aboue ỹ .viij. day for thre causes that he allygneth. The fyrst is for to schew ỹ the perill of deth ỹ he sholde not deye w-in the .viij. dayes. The seconde is for to schewe the peyne of the chyldren. For in ỹ doynge of ỹ cyrcũcysyõ is a greate peyne And therfore wolde our lorde god ỹ they were cyrcumcysed whyles they had lytel ymagynacyon. For whan they haue lytell vnderstandynge they fele not so moche peyne. The thyrde cause/ for to schewe ỹ heuynesse of the parentes. For by ỹ cyrcũcysyon many chyldren deyed. And yf they had abyden tyll they had be greter & than deyed/ the fader & moder sholde haue ben more sorowfull thã they sholde be at the age of .viij. dayes. The seconde is vnderstande in spyrytual dede/ ỹ is to wyte/ ỹ the .viij. day is taken fro ỹ Resurrecyon/ whiche is the vtas of our lyfe. For than shall we be cyrcũcysed fro all peyne and fro all myserye. And thus these .viij. dayes shall be vnderstande by ỹ .viij. ages. The fyrst is fro Adam to Noe The seconde fro Noe to Abrahã. The thyrde fro Abrahã to Moyses. The .iiij. from Moyses to Dauyd. The fyfthe fro Dauyd to Jhesu cryst. The .vi. fro Jhesu cryste vnto thende of the worlde. The seuenth of the deyenge on the erthe. And ỹ .viij. of ỹ generall resurrecyon of heuẽ Or by these .viij. ben vnderstande .viij. thynges ỹ whiche we haue in ỹ lyfe perdurable/ the whiche seynt Austyn reherseth. In recytynge that oure lorde sayth what other thynge is it that he hath. I shall be theyr god/ that is that I shall be to them all that/ wherof they shall be ful and all that whiche by reason they may demaũde/ that is to wyte/ lyf/ helth/ mete habũdaunce of all glory/ honour/ and peas and all goodnes. Or otherwyse we may take by the .viij. dayes a man in body & in soule/ of whiche ỹ .iiij. dayes ben vnderstande by ỹ .iiij. elementes of whiche the body is composed. And .iij. dayes they ben .iij. vertues naturall that bẽ in the soule for to desyre or coueyte for to be angry or moued. For to vnderstande reason and to cõceyue it/ the man than that now hath .viij. dayes whã he shal be Joyned to god/ fro whome ỹ Joynynge shal neuer be defeted/ than shall he haue the viij. daye. And in this .viij. daye he shall be cyrcũcysed fro all synne and fro al peyne. The thyrde reason is taken after the sens morall. And after this ỹ .viij. dayes may be taken in dyuerse pourpose. The fyrst may be sayd knowlege of his synne lyke as dauyd sayth. Quoniam iniquitatem meam ego cognosco. I haue knowlechynge of synne. The seconde pourpos is for to leue synne/ and take the good ỹ whiche is shewed vs by the sone that dispended his good folyly/ and whã he had perceyued that he hadde done euyll and folyllyly/ he aduertysed hymselfe/ and sayd I shall departe and retourne to my fader/ and shal praye ỹ I may serue hym and ỹ he receyue me to mercy/ and make me as one of his seruauntes. The .iij. is shame of synne/ wherof sayth seynt Poule to them ỹ for theyr synnes be in peyne and in tourmente. What fruyte haue ye foũde into synnes in your lyfe of whyche now ye ben ashamed. The .iiij. is drede of the comynge of the Judgemẽt & dome wherof Job sayth. I haue ferced & doubted god/ as men drede the wawes of ỹ see In theyr great rage & tempest. And seynt Jerom sayth thus. Siue comedã siue bibam .&c. As ofte as I ete or drynke/ or ỹ I do ony other thynge alway me semeth that I here ỹ sowne & the voyce cryenge aryse ye deed men & come too the dome & Judgemẽt. ¶ The .v. is cõtrycyõ/ wherof seynt Jerom sayth. Gyue thy wepynge & bytternesse of ỹ whiche ỹ hast angred thy god by thy synne. ¶ The .vi. is cõfessyõ/ wherof Dauyd sayth. Dixi cõfitebor .&c. I haue sayde & pourposed in my herte ỹ I shall confesse me too god/ &

make knowlege of my synne. ¶ The. viij. is hope of pardon/for yf Judas had had very repentaūce & hope/& had confessed his synne he had had forgyuenes & pardō ¶ The. viij. is satysfaccyon & sacrifyse. And than is the man veryly cyrcūcysed not onely fro the synne/but also fro peyne where the. ij. fyrst dayes ben for the sorowe of synne ỹ hath be done/& the wyl for to amende it. The. iij. daye we sholde cōfesse the euyll ỹ we haue done/& ỹ good dedes that we haue lefte. The other. iiij. dayes ben orayson/effusyon of teeres afflyccyon of body & almesse gyuen. Or otherwyse by these. viij. dayes may be vnderstande. viij. thynges of whiche ỹ cōsyderacyon cutteth of & taketh awaye all euyll wyll of synne. And who ỹ shall cōsyder it shall haue made a great Journey. Of whiche seynt Bernarde nameth. viij. of them sayenge ỹ. viij. thynges bē in the sence of a man/ỹ yf he wyll consyder thē he shall neuer synne/and those ben these The vnyte of our nature/ỹ vylyte & fylthe of our werkes/ỹ sorowe of oure yssuynge/the mutabylyte of our estate/than gyltsshe of ỹ deth/the mysserable & vnsurete of our nature of body & of soule/the dāpnacyō detestable & horryble/& the cōsyderacyon of the glory of heuen/whiche may not be recounted. iiij. The reason is taken to the vnderstādynge espyrytuall And after this ỹ fyue dayes shall be ỹ. v. bokes of moyses/in whiche ỹ lawe is cōteyned/& the two other men ben prophetes & the psalmes of Dauyd. And ỹ. viij. shall be the doctryne of ỹ gospels/but in the fyrste. viij. dayes ỹ cyrcūcysyon parfyte was not made/but on ỹ. viij. day was parfyte cyrcūcysyon of synne & of peyne/now is it made in hope. After it shall be done. And of the flesshe of the cyrcūcysyō of Jhesu cryste. Jt is sayde ỹ the aungel brought it to Charlemayne/& he bare it to Acon & set it there honourably in the chirche of our lady/& after as it is sayde ỹ he bare it to Chartres/& now it is said to be at Rome in the chirche of ỹ is called sctā sctōrū. And there it is wryten that ỹ precyous flesshe of Jhesu cryste is there ryght clere/and the nayl also. Also it is sayde ỹ it is in the chyrche of our lady/at Andwarpe in brabāde. And there I knowe well ỹ on trynyte sondaye they shewe it wō great reuerence. And is there borne aboute wō a great & solempne processyon And ỹ thoughe I be vnworthy I haue sene it dyuerse tymes/& haue red & herde therof many myracles that god hath shewed there for it. And as touchynge I haue herde saye there/that there was a cardynall sende fro Rome for to se it. And as he was at his masse solēpnely it was layde on the corporas at whiche tyme it bledde. iij. dropes of blode on the sayd corporas. There they worshypped it as for the flesshe of oure lorde whiche was cut of at his cyrcūcysyō. And named it there prepuciū domini/yf it be true/to some it semeth meruayle bycause it is so that ỹ flesshe ỹ was cut of/was of the very flesshe that was cut of his body humayne.

¶ Some holde that whan Jhesu cryst arose fro dethe to lyfe ỹ he retourned wō ỹ body glorysyed to his place of ỹ Vtas of the natyuyte of Jhesu cryste/ỹ is called the daye of cyrcumcysyon/we fynde ỹ Jhesu cryst sayde by ỹ mouth of his seyntes. Nō veni legē soluere sed adimplere. I came not sayd Jhesu cryste to breke ỹ lawe/but to fulfyll it. And he was ỹ day cyrcūcised & named Jhesus whiche is as moche to saye as sauyour/& at ỹ cyrcūcysyon muste be cut a lytell of the skynne at the ende of ỹ membre of the yerde. And ỹ it sygnyfyed & shewed ỹ we oughte to be cyrcūcysed/& cut and taken awaye for vs ỹ synnes of euyll vyces. That is to wete pryde/wrathe/enuye/couetyse/slouthe/glotenye/& lecherye and all synnes. And purge vs by confessyon/by contrycyon/by satysfaccyon/by almesse dedes/& by

ỹ seynt Johan ordeyned hym to be a bysshop. ¶ Also it is redde in ỹ storye ỹ seynt Johan on atyme entred into a bathe for to walsshe hym & there he foũde cherynt̃ an heretyke / whome assoone as he sawe he eschewed and wente out of it sayenge. Let vs flee and goo hens leest the bayne fall vpon vs / in whiche cherynt̃us the enmye of truth walsheth hỹ. And as soone as he was out the bayne fyll downe. Casyodor sayth ỹ a man had gyuen to seynt Johā a partryche lyuynge / and he helde it in his hande strokynge and playēge w̃ it other whyle for his recreacyon. And on a tyme a ponge mā passed by with his felawshyp & sawe him play with his byrde which sayd to his felawes laughyng. Se how yonder olde man playeth with a byrde lyke a chylde / whiche seynt Johā knewe anone by the holy ghost what he had sayd / & called the ponge man to him. And demaũded him what he helde in his hande and he sayd a bowe / what doost ỹ with all seynt Johan. And ỹ ponge man sayd we shote byrdes and beestes therwith / to whome the apostle demaunded how & in what maner. Than the ponge man bent his bowe / and helde it in his hande bent and whan ỹ apostle sayd no more to hym he vnbente his bowe agayne. Than sayd the apostle to hym why hast thou vnbente thy bowe and sayd bycause yf it sholde be longe bente it sholde be the weyker for to shote with it. Than sayd ỹ apostle. So sone it fareth by mankynde and by frayle in contemplacyon. yf it sholde alwaye be bent it sholde be the weyker. And therfore other whyle it is expedyēt to haue recreacyon / the Egle is ỹ byrde that fleeth hyest / and mooste clerely beholdeth ỹ sonne. And yet by necessyte of nature him behoueth for to descende lowe. ¶ Ryght so whan mankynde withdraweth hym a lytell fro contemplacyon / he after putteth hym selfe hyer by a renewed strengthe & he brenneth than more feruently in heuenly thynges. Seynt Johan wrote his gospelles after the other euangelystes ỹ were after the ascencyon of our lorde. xxi. after this ỹ the venerable Bede sayth. And whan he was requyred & prayed of ỹ bysshoppes of ỹ countre of ephesye / to wryte them / seynt Johan prayed also to theym that they sholde fast & praye in theyr dyocyses thre dayes for hym to thende that he myght truely wryte them. ¶ Seynt Jherome sayth of this glorious apostle seynt Johan that whan he was so olde / so feble / and so vnmyghty / that his dysciples lusteyned & bare hym in goynge to chirche. And as oft tymes as he rested he sayd to his disciples. Fayre chyldrē loue ye togyder. And eche of you loue other. And than his dysciples demaũded why and wherfore he sayde to them so ofte suche wordes / he answered to them & sayd our lorde had so cōmaunded / & who some euer accomplysshed well this commaundement it sholde suffyce hym for to be saued / and fynally after that he had foũded many chyrches / and had ordeyned bysshoppes and preestes in them and confyrmed them in his predycacyon in ỹ crystē fayth the yere. lviij. after the resurrecyō of Jhesu cryst. For he was. xxx. yere olde whan Jhesu cryst was crucyfyed and lyued after. lxviij. yere & thus was all his aege. lxxxix. yere. Thā came our lorde w̃ his dysciples to him and sayd. Come my frendes to me / for it is tyme ỹ you come ete and be fedde at my table with thy brethren. Than seynt Johan arose vp & seid to our lorde Jhesu cryst that he had desyred it longe tyme. And began to go. Thā sayd our lorde to hym. On sondaye nexte comynge ỹ shalte come to me / ỹ sondaye the people came all to ỹ chyrche whiche was foũden in his name & consecrate on that one syde of Ephese / & fro mydnyght forth he ceased not to preche to the people that they sholde establysshe thē & be stedfast in the crysten fayth & obeysaũte to ỹ

cõmaundementes of god. And after this he sayd ỹ masse and houseled & comuned the people and after that ỹ masse was fynysshed he had takẽ his leue/and cõmaũded the people to god/he descended downe into the pyt or sepulture. And held vp his handes to heuẽ and sayd. Swete lorde Jhesu cryst I yelde me vnto thy desyre & thanke the that ỹ hast vouchesaue to call me vnto ỹ/yf it please the receyue me for to be with my brethren/with whome thou hast so moued me. Open to me the gate of the lyfe perdurable/& lede me to ỹ feest of thy wyll and best dressed metes thou arte cryst the sone of ỹ lyuynge god whiche by the commaũdementes of the fader hast saued the worlde/to the I render and yelde grace & thankynges worlde withouten ende/thou knowest well ỹ I haue desyred the with all my herte. After that he had made his prayer moche a meruaylously & pyteously/anone came vpon hym great clerenes and lyght/& so great bryghtnes that none myght se hym And whan this syght & bryghtnes was goone & departed. There was nothynge founde in the pytte or graue/but manna whiche came sprynge fro vnder vpwarde. Lyke as sonde in a fountayne or sprynge welle where almoche people haue bẽ delyuered of many dyseases and sykenesses by ỹ merytes and prayers of this glorious seynt. Some say & affyrm that he dyed without peyne of deth. And that he was in ỹ clerenes borne into heuen body and soule. wherof god knoweth the certayne. And we that ben yet here i this mysery ought to pray deuoutely to hym that he wold I mpetre and gette to vs the grace of our lorde Jhesu cryst whiche is blyssed in secula seculorum. Amen.

¶ There was a kynge an holy cõfessour and bygyn named seynt Edwarde whiche had a speyall deuocyon vnto seynt Johan ỹ euãgelyst. And it happed ỹ this holy kyng was at ỹ halowynge of a chirche dedycate in thonour of god and of this holy apostle. And it was that seynt Johan i lykenes of a pylgrym came to this kynge and demaunded his almes in ỹ name of seynt Johan. And ỹ kynge not hauynge his amoner by hym ne his chamberlayne/of whom he myght haue somwhat to gyue hym. But toke his rynge which he bare on his fynger and gaue it to the pylgrym. ¶ And this many dayes it happened two pylgrymes of Englãde for to be in the holy lande. And seynt Johã appered to them. And badde thẽ to bere this rynge. And to greet hym well i his name And to tell hym ỹ he gaue it to seynt Johan in lykenesse of a pylgrym. And ỹ he sholde make hym redy to departe oute of this worlde. For he sholde not longe abyde here/but come into ỹ euerlastỹge byysse. And so vanysshed fro hym/and anone as he was gone they had great lust to slepe. And layde theym downe and slepte/& this was in ỹ holy lande. And whã they awoke they loked aboute them. And knewe not where they were/and they sawe flockes of shepe and shepherdes kepyge them. To whome they went to knowe ỹ waye and to demaũde where they were. And whã they axed they spake Englysshe and sayd ỹ they were in englãde in kente on baramdowne. And thã they thanked god and seynt Johan for theyr good spede. And came to the holy kynge seynt Edwarde on Crystmas daye & delyuered to hym ỹ rynge & dyd theyr erande/wherof the kynge was abasshed/and thanked god and the holy seynt/that he had warnynge for to departe. And on the bygyl of the eppyphanye nexte after he dyed/& departed holyly out of this worlde/& is buryed in ỹ abbay of westmystre by Londõ where as is yet vnto this day that same rynge. I sydore in the boke of ỹ lyfe and deth of holy seyntes & faders sayth this. Seynt Johan the euangelyst transfourmed and tourned roddes of trees/into fy

ne golde. The stones and grauell of ỹ see into pretyous gẽmes & ouches / the smal broken pyeces of gẽmes he restourmed vn to theyr fyrst nature / he reysed a wydowe fro deth. And brought agayne ỹ soule of a yonge man into his body. He dranke be nym without hurte or peryll. And them that had bẽ deed by the same / he recouered into the state of lyfe. Amen.

Here folowyth ỹ ystorye of the Innocentes.

The Innocentes bẽ called Innocẽtes for. iij. reasons. ¶ Fyrst bycause and reason of lyfe / and by reason of peyne / and by reason of Innosence. By reason of lyfe they bẽ sayd Innosentes / they greued no body / neyther god by inobedyẽce / ne theyr neyghbours by vntrouthe ne by conceyuynge of one synne. And therfore it is sayd in the psaulter. The Innosẽtes and ryghtwyse haue Joyned thẽ to me The inosẽtes by theyr lyf and ryght wyse in fayth by reasõ of peyne. For they suffered Innocẽtly & wrongfully / wherof Dauid thus sayth they haue wedde ỹ blode of Innosentes by reason of Innosencye that they had bycause that i this martyrdome they were baptysed & made clene of ỹ orygynall synne / of whiche Innosence is sayd in ỹ psalter / kepe thou Innosẽcye of baptym. And so equyte of good workes.

Holy chyrche maketh feest of ỹ Innocentes / whiche were put to deth bycause of our lorde and redemptour Jhesu cryst. For Herode Ascalomer for to fynde and put to deth our lorde Jhesu cryst whiche was borne in Bethleem / he dyd do slee all the chyldren in Bethleem and there aboute fro the aege of two yere and vnder vnto a daye / vnto the some of a. C xliiij. M. chyldred. For to vnderstãd whiche Herode it was that so cruelly dyd put so many chyldren to dethe. It is to wete that there were thre Herodes and al thre were cruell tyrauntes / & were in theyr tymes of great fame & moche renomed for theyr great malyce. The fyrst was Herode Ascalomer he reygned in Jherusalem whã our lord was borne. The secõde was Herodes antypas to whom pylate sende Jhesu cryst in ỹ tyme of his passyon & he dyd do smyte of seyt Johã baptystes heed The thyrde was herode agryppa which dyd do smyte of seynt James heed sayde in galyce / and set seynt Peter in pryson. But now let vs come to this fyrst herode that dyd do slee the Innocent chyldren / his fader was named antipater as ystorye scolastyke sayth / & was kynge of ydumee and paynim. He toke a wyfe whiche was nece to the kynge of arabe of whom he had thre sones / & a doughter of whom that one was named Herode ascalomer. This Herode serued so well to Julyen ỹ Emperour of rome that he gaue vnto hym the realme of Jherusalem. Than loste ỹ Jewes ỹ kynge of theyr lygnage / & than was shewed the prophecye of ỹ byrthe of our lord. This herode ascalomer had. vi. sones. Antipater. Alexãder. Aristobolus Archelaus. Herode. Antypas & Phylyp of these chyldren herode send Alexander and Arystobolus too scole to Rome. And Alexander became a wyse & a rycht subtyll aduocate. And whã they were come from scole agayne they began to entrei to wordes agaynst Herode theyr fader to whom he wold leue his realme after hym wherfore theyr fader was angry wt thẽ & put tofore thẽ antypater theyr broder for to come to the realme vpon that intẽtynent they treated of the deth of theyr fader / wherfore theyr fader enchased them awaye / & they went agayne to rome and complayned of theyr fader to ỹ emperour Anone after this came ỹ thre kynges in to Jherusalem and demaũded where ỹ kynge of Jewes was ỹ was new borne

Herode whā he herde this/he had great dȳede leest ony were borne of the true lygnage of ỹ kynges of Jewes/and that he were ỹ very true heyre. And of whom he myght be chaced out of ỹ realme/ & whā he had demaūded of ỹ thre kynges how they had knowlege of ỹ newe kȳge/they answered by a sterre in the ayre whiche was not naturally fyxed in ỹ heuē as the other were. Than he prayed them ỹ they wolde retourne to hȳ after they had worshypped & sene this newe kynge/that he myght go and worshyp the chylde. This said he fraudulētly/for he thought to slee hym. After that the thre kynges were gone without bryngynge him ony tydȳges he thonght ỹ anone he wolde doo slee all ỹ chyldren newly borne in Bethleem/& there about/ymonge whome he thought to slee Jhesu cryst/but his thought was empesshed & lette. For the emperour send to hym a sytacyon that he sholde come to Rome for to answere to ỹ accusacyō that Arystobolus & Alexander his two sones had made ayēst hym/& therfore he durst not put than the chyldren to deth/to the ende ỹ he sholde not be accused of so cruell a dede wt his other trespaces. So he was in goynge to Rome & abydynge there & in compynge more thā halfe a yere and in that whyle Jhesu was borne into egypt whā Herodes come to Rome the Emperour ordeyned ỹ his sones sholde do hym honoure & obeye hym/& he sholde leue his realme after his deth where it best pleased hym. Upon this whan he was comē agayne & felte hym selfe confyrmed of the realme he was more hardy to slee ỹ chyldren than he had tofore thoughte. Than he send into Bethleem and dyd do slee all the chyldren that were of the aege of two yeres/bycause it was passed more thā a yere ỹ the thre kynges had tolde hym tydynges of ỹ kynge of Jewes newe borne But wherfore than dydde he do slee the chyldren ỹ were but one nyght olde. Here to seynt Austyn sayth ỹ Herodes doubted that Jhesus to whom the sterres serued myght make hym selfe ỹger thā he was After this came ỹpō Herode a ryght vengeaunce/for lyke as he dysseuered many moders for theyr chyldren. In lyke wyse he was dysseuered from his chyldren. It happed that he had suspeccyon vpon his two sones Alexander & Aristobolus. For one of his seruauntes sayd to hym ỹ Alexandre had promysed to hȳ great gyftes yf he wolde gyue to his fader to drynke poysō or venym. And ỹ barboure sayd to ỹ kynge that he had promysed to hym a great thynge yf whā he made ỹ kȳges berde he wold cut his throte/and for this cause herode dyd slee them bothe/and ordeyned in his testament ỹ antipater his sone sholde be kynge after hȳ. Upon this Antipater his sone had great desyre to come to ỹ realme of his fader. And was accused ỹ he had made redy venym for too enpoyson his fader. For a mayde seruaūte afterwarde shewed ỹ same venym to the kynge. And for that cause he dyd doo put his sone Antipater in pryson/whan Augustus the emperour of Rome herde saye that Herode ruled thus his chyldrē he than sayd I had leuer be the swyne or hogge of herode thā his sone. For he whiche is straūge in his lyuynge spareth his swyne/& he putteth to deth his sones. Herode whan he was. lxx. yere olde he fyl in a greuous malady by ryght vengeaūce of god for a stronge feuer toke him wtin & without/he had his flesshe hote and drye chauffed his fete swelled and became of a pale colour. The plātes of his feet began for to rote/in suche wyse that vermayne yssued out. And a stynke yssued so greate out of his breth & of his membres woute fourth that noo persone myght suffre it. On that other syde he had great grefe & annoye of ỹ angre ỹ he had for his sones whā the maysters & physycyens sawe ỹ he myght not be holpen by no medycyne

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The Innocentes bẽ called Innocẽtes for. iij. reasons. ¶ Fyrst bycause and reason of lyfe / and by reason of peyne / and by reason of Innosence. By reason of lyfe they bẽ sayd Innosentes / they greued no body / neyther god by inobedyẽce / ne theyr neyghbours by vntrouthe ne by conceyuynge of one synne. And therfore it is sayd in the psaulter. The Innosẽtes and ryghtwyse haue Joyned thẽ to me The inosẽtes by theyr lyf and ryght wyse in fayth by reasõ of peyne. For they suffered Innocẽtly & wrongfully / wherof Dauid thus sayth they haue wedde ỹ blode of Innosentes by reason of Innosencye that they had bycause that i this martyrdome they were baptysed & made clene of ỹ orygynall synne / of whiche Innosence is sayd in ỹ psalter / kepe thou Innosẽcye of baptym. And so equyte of good workes.

Holy chyrche maketh feest of ỹ Innocentes / whiche were put to deth bycause of our lorde and redemptour Jhesu cryst. For Herode Ascalomer for to fynde and put to deth our lorde Jhesu cryst whiche was borne in Bethleem / he dyd do slee all the chyldren in Bethleem and there aboute fro the aege of two yere and vnder vnto a daye / vnto the sõme of a. C xliiij. M. chyldred. For to vnderstãd whiche Herode it was that so cruelly dyd put so many chyldren to dethe. It is to wete that there were thre Herodes and al thre were cruell tyrauntes / & were in theyr tymes of great fame & moche renomed for theyr great malyce. The fyrst was Herode Ascalomer he reygned in Jherusalem whã our lord was borne. The secõde was Herodes antypas to whom pylate sende Jhesu cryst in ỹ tyme of his passyon & he dyd do smyte of seynt Johã baptystes heed The thyrde was herode agryppa which dyd do smyte of seynt James heed sayde in galyce / and set seynt Peter in pryson. But now let vs come to this fyrst herode that dyd do slee the Innocent chyldren / his fader was named antipater as ystorye scolastyke sayth / & was kynge of idumee and paynim. He toke a wyfe whiche was nece to the kynge of arabe of whom he had thre sones / & a doughter of whom that one was named Herode ascalomer. This Herode serued so well to Julyen ỹ Emperour of rome that he gaue vnto hym the realme of Jherusalem. Than lost ỹ Jewes ỹ kynge of theyr lygnage / & than was shewed the prophecye of ỹ byrthe of our lord. This herode ascalomer had. iij. sones. Antipater. Alexãder. Aristobolus Archelaus. Herode. Antypas & Phylyp of these chyldren herode send Alexander and Arystobolus too scole to Rome. And Alexander became a wyse & a rycht subtyll aduocate. And whã they were come from scole agayne they began to entrete to wordes agaynst Herode theyr fader to whom he wold leue his realme after hym wherfore theyr fader was angry wt thẽ & put tofore thẽ antypater theyr broder for to come to the realme vpon that intẽtynent they treated of the deth of theyr fader / wherfore theyr fader enchased them awaye / & they went agayne to rome and complayned of theyr fader to ỹ emperour Anone after this came ỹ thre kynges into Jherusalem and demaũded where ỹ kynge of Jewes was ỹ was new borne

herode whā he herde this/he had great drede lest ony were borne of the true lygnage of ỹ kynges of Jewes/and that he were ỹ very true heyre. And of whom he myght be chaced out of ỹ realme/& whā he had demaūded of ỹ thre kynges how they had knowlege of ỹ newe kyge/they answered by a sterre in the ayre whiche was not naturally fyxed in ỹ heuē as the other were. Than he prayed them ỹ they wolde retourne to hym after they had worshypped & sene this newe kynge/that he myght go and worshyp the chylde. This said he fraudulētly/for he thought to slee hym. After that the thre kynges were gone without bryngynge him ony tydynges he thonght ỹ anone he wolde doo slee all ỹ chyldren newly borne in Bethleem/& there about/ymonge whome he thought to slee Jhesu cryst/but his thought was empesshed & lette. For the emperour send to hym a sytacyon that he sholde come to Rome for to answere to ỹ accusacyō that Arystobolus & Alexander his two sones had made ayēst hym/& therfore he durst not put than the chyldren to deth/to the ende ỹ he sholde not be accused of so cruell a dede wt̄ his other trespaces. So he was in goynge to Rome & abydynge there & in comynge more thā halfe a yere and in that whyle Jhesu was borne into egypt whā Herodes come to Rome the Emperour ordeyned ỹ his sones sholde do hym honoure & obeye hym/& he shold leue his realme after his deth where it best pleased hym. Upon this whan he was comē agayne & felte hym selfe confyrmed of the realme he was more hardy to slee ỹ chyldren than he had tofore thoughte. Than he send into Bethleem and dyd do slee all the chyldren that were of the aege of two yeres/bycause it was passed more thā a yere ỹ the thre kynges had tolde hym tydynges of ỹ kynge of Jewes newe borne But wherfore than dydde he do slee the chyldren ỹ were but one nyght olde. Here to seynt Austyn sayth ỹ Herodes doubted that Jhesus to whom the sterres serued myght make hym self yōger thā he was After this came vpō Herode a ryght vengeaunce/for lyke as he dysseuered many moders for theyr chyldren. In lyke wyse he was dysseuered from his chyldren. It happed that he had suspeccyon vpon his two sones Alexander & Aristobolus. For one of his seruauntes sayd to hym ỹ Alexandre had promysed to hym great gyftes yf he wolde gyue to his fader to drynke poysō or venym. And ỹ barboure sayd to ỹ kynge that he had promysed to hym a great thynge yf whā he made ỹ kynges berde he wold cut his throte/and for this cause herode dyd slee them bothe/and ordeyned in his testament ỹ antipater his sone sholde be kynge after hym. Upon this Antipater his sone had great desyre to come to ỹ realme of his fader. And was accused ỹ he had made redy venym for to enpoyson his fader. For a mayde seruaūte afterwarde shewed ỹ same venym to the kynge. And for that cause he dyd doo put his sone Antipater in pryson/whan Augustus the emperour of Rome herde saye that Herode ruled thus his chyldrē he than sayd I had leuer be the swyne or hegge of herode thā his sone. For he whiche is straūge in his lyuynge spareth his swyne/& he putteth to deth his sones. Herode whan he was. lxx. yere olde he fyl in a greuous malady by ryght vengeaūce of god for a stronge feuer toke him wtin & without/he had his flesshe hote and drye chauffed his fete swelled and became of a pale colour. The plātes of his feet began for to rote/in suche wyse that vermayne yssued out. And a stynke yssued so greate out of his breth & of his membres wōute fourth that noo persone myght suffre it. On that other syde he had great grefe & annoye of ỹ angre ỹ he had for his sones whā the maysters & physycyens sawe ỹ he myght not be holpen by no medycyne

than they sayd that this malady was a vengeaunce of god. And for almoche as he herde saye that ỳ Jewes were glad of his maladye & sekenes. Therfore he dyd do assemble the mooste nobles of ỳ Jewes out of the good townes/ and dyd doo put theym in pryson/ and sayde to Salamon his syster/ & to Alexander her husbande. I knowe well ỳ the Jewes wyll be glad of my dethe but ykye wyll do my cõsayll and obeye to me. I shall now haue great playnte and waylynge of many ỳ shall bewepe my deth in this wyse ỳ I shall shewe you. Anone as I shal be deed do ye to by slayne al the noble Jewes that ben in pryso. And thus shall be no house of ỳ Jewes/ but that they shall ayenst theyr wyl bewepe my dethe. And he had a custome to ete an aple last after meet. On a tyme he demaũded a knyfe for to pare his apple. And one delyuered him a knyfe. And shortely he toke it as all dyspayred & wolde haue slayne hymself. But anone Acia bus his neyghbour caught his hande & cryed loude/ ỳ it was supposed ỳ the kynge had deyed. ¶ Antipater his sone whiche was in pryson had herde the crye and wẽde his fader had he deed/ he was glad and promysed to the kepers of the pryso so great gyftes for to let hym out. Whan herode knewe this by his seruauntes he trauayled ỳ more greuously bycause his sone was more glad of his dethe than of his sekenes. And anone dyd do slee hym. And ordeyned in his testamẽt. Archelaꝰ to be kynge after hym. And he lyued but v. dayes after/ & dyed in great mysery of annoye. Salamon his syster dyd not his commaundement of the Jewes that were in pryson/ but lete theym go out. And archelaus became kyng after herod his fader/ whiche as to straungers in the batayle he was fortunate and happy/ but as to his owne people he was ryght vnhappy. Than I retourne agayne after ỳ Joseph was gone wt our lorde into egipt and was there. iij. yere vnto the dethe of herode. And ỳ prophelye of ylaye at ỳ entrynge of our lorde into egypte/ ỳ ydolles fellen downe. For lyke as at ỳ departynge of ỳ chyldren oute of egypte. In euery house ỳ eldest sone of ỳ egypcyẽs lay one deed. In lykewyse at the comynge of our lorde laye downe ỳ ydolles in ỳ temples. ¶ Callydore sayth in ỳ hystorye tripartyte. In hermopolyn of Thebayde there was a tree called perlydes/ whiche is medicynable for all sykenesses. For yf ỳ leef or rynde of that tree be bounde to the nekke of the seke persone/ it heleth ỳ pacyẽt anone. And as the blysſed vyrgyn marye fledde with her sone ỳ tree bowed downe and worshypped Jhesu cryst. and macrobyus sayth in a cronycle that a yõge sone of herode was norysshed at that tyme & was slayne ymonge the other chyldrẽ/ & than was fulfylled ỳ prophecye sayenge The voyce is herde in rama of great wepynge & waylynge that ỳ sorowfull moders wept for the deth of theyr chyldren/ & myght not be conforted bycause they were not alyue.

¶ Here folowyth ỳ lyfe of seynt Thomas martyr of Caunterbury/ & fyrst the exposycyon of his name.

THomas is almoche to say as a bi me or double or trenched & hewen

he was an abysme/ prouoūde in humylyte/as it appered in the hayre that he wore/ and in wallynge of ꝯ feet of ꝯ poore people/double in prelacyon/ that was in wordes and ī ensample. And hewen and trenched in his pallyon.

SEynt thomas the martyr was sone to Gylberte bkuet a burgeys of the cytee of London. And was borne in the place where as now stādeth the chyrche called seynt Thomas of akyrs. And this gylberte was a good deuoute man. And toke ꝯ crosse vpō hym & went on pylgrymage into ꝯ holy lande/and had a seruaunt with hym. And whā he had accōplysshed his pilgrymage he was take homewarde by the hethen men & broughte into prysōn of a prynce named Amerant/ wher lōge tyme he & his felyshyp suffred moche peyne and sorowe. And the prynce had great affeccyō towarde this Gylberte/and had ofte commaunicacyon wꝯ him of the crysten fayth & of the realme of englande/by whiche cōuersacyon it fortuned that ꝯ doughter of this prynce had especyal loue vnto this Gylberte and was familyer with hym. And on a tyme she dysclosed her loue to hym /saynge yf he wolde promyse to wedde her/she sholde forsake frendes/herytages and coūtre for his loue/and become crysten. And after longe communycacyon bytwene theym/ he promysed to wedde her yf she wolde become crysten. And tolde too her the place of his dwellynge in Englande/ & after this it fortuned so that this prynces doughetr stale away and passed many a wylde place and great aduenture. And by goddes purueyaūce at the last came to london demaūdynge & crycge/beket/beked/for more englysshe coude she not. Wherfore the people drewe about her/what for ꝯ straūge araye of her/as for ꝯ they vnderstode not her/& many a shrewed boye. So lōge she went tyl she came afore gylbertes dore. And as she there stode ꝯ seruaūt ꝯ had be with Gylberte in prysō whiche was named Rycharde sawe her/and knewe a none that it was the prynces doughter ꝯ had theym in prysō/ he shewed it to his mayster. And tolde to him how this mayde stode at his dore. And anone he wente forth to se her. And as soone as she sawe hym she fyll in a sowne for Joye. And gylberte toke her vp & conforted her & broughte her into a house/and syth went to ꝯ bysshoppes whiche thā were syre at poules and rehercedall the mater. And after they crystened her & forthwith wedded her vnto gylbert bekete. And within tyme resonable and accustomed was brought forth bytwene them a fayre sone named Thomas. And after this yet ꝯ sayd gylberde went agayne into ꝯ holy lande & was thre yere or he came agayne. And this chylde grewe forth tyll he was set to scole/and lerned well & became vertuous And whā he was. xxiij. yere olde his moder passed oute of this worlde. And after this he serued a marchaunt of London a whyle ī keppynge his charge & accoūptes And fro him he went to Stygande archebysshop of caūterbury. And he was in so great fauour with hym that he made hȳ archedeken & chyef of his coūsayll. And well executed he his offyce. In punysshȳge ꝯ culpable/& cherysshynge ꝯ good people. And dyuerse tymes went to rome for to supporte & helpe holy chyrche. And after this Henry ꝯ secōde ꝯ was thempresse sone/ was made kyng of englāde/& he ordeyned this thomas chaūceler/& had grete rule/& ꝯ lande stode in prosperyte/and seynt Thomas stode so gretely in ꝯ kynges fauour ꝯ the kynge was contēt with all that he dyd. And whan ꝯ kynge went into Normandye/ he betoke ꝯ gouernaūce of his sone & the realme into the rule of seȳt thomas/ whiche he wysly gouerned tyll his retorne agayne. And anone after dyed Thybaulde tharchebysshop of caū-

terbury / & ỳ kynge gaue his nominacyō to seynt thomas. And by ỳ chappter was electe in ỳ yere of his age. xliij. And was full lothe to take ỳ greate charge on hym And so at last his bulles had / he was sacred and stalled / and became an holy mā sodenly chaūgynge ito a newe man doynge great penaunce as in werynge hayre w̄ knottes / & a brech of the same downe to the knees / and on a trynite sondaye receyued he his dygnyte. And ther was at that tyme the kynge with many a great lorde & .xvi. bysshops. And fro thens was send ỳ abbot of Euesham to ỳ pope with other clerkes for the palle which he gate and brought to hym. And he full mekely receyued it. And vnder his habyt he ware ỳ habyt of a monke. And so was he vnder withinforth a mōke. And outwarde a clerke. And dyd great abstynēce makinge his body lene & his soule fatte. ¶ And he vsed to be wel serued at his table / and toke but a lytell refeccyon thereof and lyued holyly ī geuynge good ensample. After this many tymes the kynge wente ouer into normandye / and in his absence alwaye seynt Thomas had ỳ rule of his sone and of ỳ realme / whiche was gouerned so well / that ỳ kynge coude hym grete thanke. And than abode longe in this realme. And whā so was that the kynge dyd ony thynge ayenste the fraūchyses & lybertes of holy chyrche / seynt Thomas euer with stode it to his power. And on a tyme whan ỳ sees of London and of wynchester were vacant & voyde. The kynge kept them both longe in his hande for to haue ỳ profoyte of them / wherfore Thomas was heuy and came to ỳ kynge and desired to gyue tho two bysshoprynches to some vertuous men. And anone ỳ kynge graunted him his desyre / & ordeyned one mayster Roger bysshop of wynchester / & therle of glocesters sone bysshop of londō named syr Robert / and anone after seynt Thomas halowed thabbaye of tredynge / whiche the fyrst Henry foūded / and that same yere he translated seynt Edwarde kynge & confessour at westmynster where he was layd in a ryche shryne. And in shorte tyme after by thētylement of ỳ deuyll fyll great debate / varyaūce and stryfe / bytwene ỳ kynge and seynt Thomas And the kynge sende for all ỳ bysshoppes to appere tofore him at westmynster at a certayne daye. At whiche day they assembled tofore hym / whom he welcomed & after sayd to them how ỳ the archebysshop wolde destroye his lawe. And not suffre hym to enioye suche thynges as his predecessours had vsed tofore hym. Wherto seynt thomas answered ỳ he neuer entented to do ỳ thynge ỳ shold displease ỳ kynge / as ferre as it touched not ỳ fraūchyse & lyberte of holy chyrche. Than ỳ kynge reherced how he wolde not suffer clerkes ỳ were theues haue ỳ execucyō of ỳ lawe to whiche seynt thomas sayd ỳ he ought not execute thē / but they longen to ỳ correccyō of holy chirche & other dyuers poyntes to whiche seynt thomas wolde not agree. To whiche ỳ kynge sayde now I se well ỳ woldest for do the lawes of this lāde whiche haue be vsed in ỳ dayes of my predecessours / but it shal not lye ī thy power / and the kynge beynge wroth departed. Than the bysshoppes all counsayled seynt thomas to folowe ỳ kynges entent or elles ỳ lande sholde be in gerat trouble & in lykewyse the lordes tēporal ỳ weren his frendes coūsayled hym ỳ same. And seynt thomas sayd I take god to recorde it was neuer myne entent to displease ỳ kynge or to take ony thynge ỳ lōge to his ryght or honoure / & than the lordes were glad & brought hym to the kynge to oxenforde. And the kynge dayned not to speke to hym. And than the kynge called al the lordes spirytual & tēporal tofore him / & sayd he wolde haue al ỳ lawes of his forne faders there new cōfyrmed. And there they were cōfyrmed by all ỳ lordes spy

rytuall & tempozal. And after this ỹ kyng charged thē foz to come to hym to Clarendon to his parlyament at a certayne day assygned on payne to renne in his indygnacyon/ & at ỹ tyme so departed. And this plyament was holden at clarendon ỹ .ix. yere of ỹ kynges reygne/ & ỹ yere of our lozd. xi. C. lxiii. At this plyament were many lozdes/ whiche all were ayenste seynt thomas. And thā ỹ kynge syttynge in his plyament in ỹ presēce of all his lozdes demaūded thē yf they wolde abyde & kepe ỹ lawes ỹ had be vsed ī his fozne fader dayes. Than seynt thomas spake foz the parte of holy chyrche and sayd. All olde lawes that bē good and ryghtfull and not ayenst our moder holy chirche I graūte w̄ good wyll to kepe them/ & thā ỹ kynge sayd that he wolde not leue one poynt of his lawe and waxed wroth with seynt Thomas. And thā certayne byssshoppes requyred seynt thomas to obeye to ỹ kynges delyre and wyll. And seynt Thomas delyred respyde to knowe ỹ lawe/ & than to gyue hym an answere. And whā he vnderstode thē all to some he cōsented/ but many he denyed & wolde neuer be agreable to them/ wherfoze the kynge was wroth and sayd he wolde holde and kepe them/ like as his predecessours had done befoze hym/ & wolde not mynysshe one poynte of them. Than seynt thomas sayd to ỹ kynge with full great sozowe and heuy chere Now my moost dere lozde and gracyous kynge haue pyte on vs of holy chyrch your bedemen. And gyue to vs respyte foz certayne tyme. And thus departed eche mā And seynt Thomas went to wynchester. And there prayed oure lozde deuoutly foz ỹ chyrche/ & to gyue him ayde & strength foz to defende it. Foz vtterly he determyned to abyde by the lybertees and fraunchyse and fyll downe on his knees full sore weppynge & sayd. O good lozde I knowelechе ỹ I haue offended & foz myne offence & tresspale this trouble cometh to holy chyrche. I purpose good lozde to go to Rome foz to be assoyled of myne offences and departed towarde caūterbury. And anone ỹ kynge sende his offycers to his manoyrs & dyspoyled them/ bycause he wolde not obeye the kynges statutes. And ỹ kynge cōmaūded to seale all his landes & goodes into his handes. And thā his seruauntes departed fro hym/ & he went to the see syde foz to haue gone ouer the see. But the wynde was ayenst hym. And to tyrsle he toke his shyp & might not passe And than he knewe ỹ it was not our lozdes wyll that yet he sholde not departe & retourned secretely to Caunterburye/ of whose compynge his menye made greate Joye & on ỹ mozowe came ỹ kynges offycers foz to haue sealed all his goodes/ foz ỹ noyse was ỹ seynt Thomas fled ỹ lande. Wherfoze they had dyspoyled all his manoyrs/ & sealed thē into ỹ kynges hande. And whan they came they foūde hym at caūterburye/ wherof they were sore aballhed & retourned to the kynge enformynge him ỹ he was yet at caūterbury/ & anone after seynt thomas came to ỹ kynge to woodstocke foz to prayе hym to be better dyspoled towarde holy chyrche. And than sayd ỹ kynge to him in scorne. May not we two dwell bothe in this lande/ arte thou of soo sturdye and harde of herte/ to whom seynt Thomas answered. Sir that was neuer ny thought but I wolde fayne please you/ and do al that ye delyre so ỹ ye hurte not ỹ lybertees of holy chyrche. Foz them wyll I mayntayne whyle I lyue euer to my power/ w̄ whiche wozde the kynge was sore moued/ & swore ỹ he wolde haue them kepte/ and in especyal yf a clerke were a theef he shold be Judged & executed after ỹ kynges lawe/ & by no spyrytual lawe/ and sayd he wolde neuer suffer a clerke to be his mayster ī his owne lande. And charged seynt thomas to appere to hym at Nozhamton & to bryng al the byssshoppes of this lande w̄ him

& so departed. Seynt thomas besought god of helpe and socoure/for the bysshoppes whiche ought to be w̄ hȳ were moste ayenst him. And after this seynt thomas went to Northamton where ȳ kyng held than his great counsayll/in the castel with all his lordes. And whā he came to fore ȳ kynge he sayd. I am come to obeye your cōmaundement. But byfore this tyme was neuer byssshoppe of caūterburye thus entreted/for I am heed of ȳ chirche of englād. And am to you syr kyng your ghostly fader/& yet was neuer goddes lawe/ȳ the sone sholde destroye the fader/whiche hath charge of his soule/and by your sterynge hath made all the bysshoppes ȳ sholde abyde by ȳ ryght of ȳ chyrche to be ayenst holy chyrche & me. And ye knowe well ȳ I may not fyght/but I am redy to suffer deth rather thā I sholde suffer to lese ȳ ryght of holy chyrche. Thā sayd ȳ kynge ȳ spekest as a proude clerke but I shal abate thy pryde or I leue ȳ. For I must rekene w̄ ȳ. Thou understandest well ȳ ȳ was my chaunceler many yeres/& ones I lent to the. v. C. li. whiche ȳ neuer yet hast repaied/whiche I wyll ȳ ȳ pay me agayne/orelles in cōtynent ȳ shalte go to pryson/& than seynt thomas answered ye gaue me that. v. C pounde/and it is not syttynge to demaūde ȳ whiche ye haue gyuen/not withstādynge he foūde surete for that sayd. v. C. pounde/and departed for that daye. And after this ȳ nexte daye the kynge demaūded. xxx. M. pounde that he had surmysed on hym to haue stolē/he beynge chaūceler/wherupon he desyred day to answere at whiche tyme he sayd ȳ whā he was archebysshop he set hym fre therin without ony clayme or dette before good recorde. Wherfore he ought not to answere vnto ȳ demaunde/and the bysshoppes desyred seynt Thomas to obeye ȳ kynge/but in no wyse he wolde not gree to suche thynges as sholde touche ayenst ȳ lybertes of the chyrche. And thā they came to ȳ kynge & forsoke seynt thomas & agreed to all the kynges desyre. And ȳ proper seruaūtes of seynt thomas fled fro him & forsoke him. And than poore people came and accompanyed him. And on the nyght came to hym two lordes & tolde to hym that ȳ kynges meyne had enprysed to sle hym. And the nexte nyght after he departed in thabyt of a broder of Sympryngham & so cheuysshed ȳ he went ouer see. And in ȳ meane whyle certayne bysshoppes went to Rome for to complayne on hym to the pope. And ȳ kynge send letters to ȳ kynge of fraūce not to receyue hym. And the kynge Lowes sayd ȳ though a man were bānysshed & had commyted there trespaces/yet he shold be free in Fraūce. And so after whan this holy seynt thomas came he receyued hym well and gaue hym lysence to abyde there & do what he wolde. In this meane whyle ȳ kynge of englande send certayne lordes vnto the pope cōplaynynge on ȳ archebysshop thomas whiche made greuous cōplayntes/whiche whan ȳ pope had herde/sayd he wolde gyue none answere tyl ȳ he had herde tharchebysshop Thomas spekewhiche wolde hastly come thyder/but they wold not abyde his comynge/but he departed wout spedynge of theyr ententes/& came into Englande agayne. And anone after Seynt Thomas came to rome on seynt markes day at after none. And whā his catour sholde haue brought fysshe for his dyner bycause it was fastȳge day/he coude get none for no monye/and came and tolde his lorde seynt Thomas so. And he badde hym bye suche as he coude get/& than he bought flesshe and made it redy for theyr dyner/and seynt Thomas was serued with a capon rosted/and his meyne with boyled meet/and soo it was that the pope herde that he was come & sende a cardynal to welcome him/and he founde hym at his dyner etynge flesshe whi-

the anone retourned and tolde to the po
pe how he was not so perfyte a mā as he
had supposed. For cōtrarye to the rule of
the chyrche/he ete this day flesshe. The
pope wolde not byleue hym but send ano
ther cardynall whiche for more cuydence
toke ỹ legge of ỹ capon in his keuerchyef
and affyrmed the same. And opened his
keuerchyef tofore the pope and he fōude
ỹ legge tourned into a fysshe called a car-
pe. And whā ỹ pope sawe it/he sayd they
were not true men to saye suche thynges
of this good bysshop. They said faythful-
ly that it was flesshe ỹ he ete/and after
this seynt thomas came to the pope and
dyd his reuerence and obedyence whom
the pope welcomed. And after certayne
cōmunicacyon/he demaūded hym what
meet that he had eten/and he sayd flesh
as ye haue herd tofore/bycause he coude
fynde no fysshe/and very nede compelled
hym therto/than the pope vnderstode of
ỹ myracle ỹ the capons legge was tour-
ned into a carpe of his goodnes graūted
to hym and to all thē of ỹ dyocyse of caū-
terbury lyēce to ete flesshe euer after on
seynt markes day whā it falleth on a flesh
daye and pardon with all/whiche is
kept and accustomed vnto this day. And
than seynt thomas enfourmed the pope
how the kynge of Englande wolde haue
hym consente to dyuerse artycles ayenst
ỹ lybertees of holy chyrche/& what wron
ge he dyd to the same/and that for to dye
he wolde neuer consent to them/& whan
the pope had herde hym/he wepte for pyt
te/and thanked god that he had suche a
bysshop vnder hym that so well defended
ỹ lybertes of holy chyrche/& anone wro-
te out letters and bulles commaūdynge
al ỹ bysshops of crystendome to kepe and
obserue the same. And thā seynt thomas
offered to ỹ pope his bysshoprykе vp in ỹ
popes hande & his mytre with the crosse
and rynge/the pope commaūded hym to
kepe it styll & said he knewe noman more
able thā he was/and after seynt thomas
sayd masse tofore the pope in a whyt che-
syble/and after masse he sayd to the pope
that he knewe by reuelacyon ỹ he sholde
suffer dethe for ỹ ryght of holy chyrche/&
whan it sholde fall the chesyble sholde be
tourned fro white to reed. And after he de
parted fro ỹ pope & came downe into fraū-
ce/vnto ỹ abaye of pountneye/and there
he had knowlege than whan ỹ lordes spi
rytuall and temporall whiche had ben at
Rome were come home and hadde tolde
the kynge that they i no wyse myght ha-
ue theyr entēt/thā ỹ kynge was greatly
wroth. And anone bānysshed al ỹ kynnes
men that were lōgynge to seynt thomas
ỹ they sholde in contynent voyde his lan-
de and made to swere that they sholde go
to hym/and tell to hym that for his sake
they were exyled. And they went ouer see
to hym in poūtneye and he beynge there
was full sory for thē. And after there was
a great chappyter in englande of the mon-
kes of cystaus/& there the kynge desyred
them to wryte to pountneye ỹ they shold
no lēger kepe ne sustеine thomas ỹ arche
bysshop/for yf they dyd he wold destroye
thē of ỹ ordre beynge in Englande. And
for fere therof they wrote so ouer to poūt-
neye that he muste departe thens wō his
kynnesmen. And so he dyd/and was thā
full heuy/and rempted his cause to god
And anone after the kynge of fraūce send
to hym that he sholde abyde where it plea-
sed hym & dwell in his realme & he wolde
paye for ỹ costes of hym and his kynnes-
men. And he departed & wente to seynes
& ỹ abbot brought hym on ỹ way & seynt
thomas tolde hym/how he knewe by a vy-
syon that he sholde suffer dethe & martyr
dome for ỹ ryght of the chyrche & prayed
him to kepe it secrete durynge his lyf. Af
ter this the kynge of englande came into
fraūce/& there tolde the kynge how seynt
thomas wolde destroy his realme & than
there tolde how he wolde fordo suche la-

wes as his olders hadde vsed tofore him
Wherfore seynt thomas was send fore/ & they were brought togyder and ỹ kynge of fraũce laboured sore to set thẽ at accorde but it wolde not be. For that one wold not mynysshe his lawes & accustomes & seynt thomas wolde not graũte ỹ he shulde no do contrarye to the lybertes of holy chyrche/and than ỹ kynge of fraunce held wt ỹ kynge of englande agaynst seynt thomas /& was wroth with him/& commaunded hym to voyde his realme with all his kynnesmen/& than seynt thoman wyst not whyther to go/but cõforted his kynnesmen as well as he myght/& purposed to haue gone into prouaũce. For to haue begged his breed. And as he was goynge ỹ kynge of fraũce send for hym agayne. And whan he came he cryed hym mercy & sayd he had offended god & hym And bad hym abyde in his realme where he wolde/& he wolde paye for ỹ dyspences of hym and his kynne. And in ỹ meane whyle ỹ kynge of Englande ordeyned his sone kyng. And made him to be crowned by the archebysshop of yorke/& other bysshoppes whiche was agaynst ỹ statutes of the lande. For the archebysshop of Caũterbury shulde haue consented & also haue crowned hym/wherfore seynt Thomas gate a bulle for to do accurse them ỹ so dyd agaynst hym/ also on theym that occupyed the goodes longynge to hym & yet after this ỹ kynge laboured somoche ỹ he accorded ỹ kynge of englãde & seynt Thomas/whiche accorde endured not lõge. For ỹ kynge varyed from it afterwarde/ but seynt thomas vpon this accorde came home to Caunterbury/ where he was receyued worshipfully & send for thẽ that had trespased agaynste hym & by ỹ auctorite of ỹ popes bulle openly denoũced them accursed vnto the tyme they came to amendemẽt/ and whã they knewe this they came to him & wold haue made hym to assoyle thẽ by force/ & send worde ouer to ỹ kyng how he had done/wherof ỹ kynge was moche wrothe/ & sayd yf he had men in his lãde ỹ loued hym they wolde not suffer suche a traytour in his lande alyue. And forthw̃. iiij. knyghtes toke their coũsail togider & thought they wold do to ỹ kyng a pleasure & enterprysed to slee seynt thomas/& sodenly departed & toke theyr shyppynge towarde englande/& whan ỹ kynge knewe of theyr departynge he was sory & send after them but they were on ỹ see & departed or the messangers came wherfore ỹ kyng was heuy & sory. These ben ỹ names of ỹ. iiij. knyghtes. Syr reynold berelõ /syr hugh moruele/syr wyllyam tracy/& syr rychard bryto. On crystmas day seynt thomas made a sermõ at Caũterbury i his owne chyrche & weppynge prayed the people to praye for hym/for he knewe well ỹ his tyme was nyghe. And there executed ỹ sentẽce on them ỹ were agaynste ỹ ryght of holy chyrche/& ỹ same day as ỹ kynge sate at meet all ỹ breed ỹ they handled wax̃ anone mowly/& hoor ỹ no man myght ete of it/& ỹ breed ỹ they touched was not fayre and good for too ete/ and these. iiij. knyghtes afore sayd came to caũterbury on ỹ tewesday in crystmasse weke about euensonge tyme/& came to seynt thomas & sayd ỹ the kynge cõmaũded hym to make a amendes for ỹ wronges ỹ he had done/& also ỹ he shulde assoyle all them ỹ he had accursed anone/ or elles they wolde slee hym. Than sayd seynt thomas all ỹ I ought to do by ryght ỹ wyll I with a good wyll do. But as ỹ sentence ỹ is executed I may not vnto but ỹ they wyl submytte thẽ to ỹ correccyon of holy chyrche For it was done by our holy fader the pope & not by me. Than sayd syr Reynolde but yf thou assoyle ỹ kynge and all other standynge in the curse it shall cost the thy lyfe. And seynt thomas sayde ỹ knowest well ynough that the kynge & I were accorded on marye magdaleyn day/& that

this courſe ſholde go forth on them ꝑ had offended ꝑ chyrche than one of ꝑ knyghtes ſmote hym as he kneled before ꝑ auter on the heed. And one ſyr Edwars grym ꝑ was is croyſer put forth his arme with the croſſe to bere of the ſtroke and ꝑ ſtroke ſmote ꝑ croſſe yſonder and his arme almoſte of wherfore he fledde for fere. And ſo dyd al the monkes that were that tyme at complyn. And thā ſmote eche at hym ꝑ they ſmote a great pece of ꝑ ſkulle of his heed that his brayne fyl on ꝑ pauement. And ſo they ſlewe hym & martyred hym & were ſo cruel that one of them brake ꝑ poynt of his ſwerde agaynſt ꝑ pauement. And thus this holy archebyſſhop ſeynt thomas ſuffred deth i his owne chirche for ꝑ ryght of all ꝑ holy chyrche. And whā he was deed they ſtyred his brayne and after wente into his chambre & toke away his goodes. & his horſes out of his ſtable/ & toke awaye his bulles & wrytynges and delyuered them to syr robert broke to bere into fraūce to ꝑ kynge/ and as they ſerched his chambre they foūde in a cheſte. ij. ſhertes of heyre made full of grete knottes. And than they ſayd certaynly he was a good mā/ and comynge downe into the chyrche warde they began to drede & fere ꝑ ꝑ groūde wold not haue borne thē & were meruayloully agaſt/ but they ſuppoſed ꝑ ꝑ erthe wolde haue ſwolowed them all quycke & thā they knewe ꝑ they had done amys. And anone it was knowē all about how that he was martyred ¶ And anone after toke this holy body & vnclothed him & foūde byſſhops clothynge aboue & ꝑ abyte of a monke vnder and next his fleſſhe he wered an harde heyre full of knottes whiche was his ſherte/ & his breche was of ꝑ ſame/ and ꝑ knottes ſtycked faſt within ꝑ ſkynne/ and all his body ful of wormes/ he ſuffred great peyne. And he was thus martyred in ꝑ yere of our lord. xi. C. lxxi. & was. liij. yere olde And ſoone after tydynges came to ꝑ kynge how he was ſlayne/ wherfore ꝑ kynge toke great ſorowe/ & ſende to Rome for to haue abſolucyō. ¶ Now after that seynt Thomas departed fro ꝑ pope. The pope wolde dayly loke vpon ꝑ whyte cheſyble that seynt Thomas had ſayd maſſe in & ꝑ ſame daye ꝑ he was martyred he ſawe it torned into reed. Wherby he knewe well that/ ꝑ ſame day he ſuffered martyrdom for ꝑ ryght of holy chyrche/ and commaūded maſſe of Requiem ſolempnly to be ſongen for his ſoule. And whan the quere began to ſynge Requiem/ an aūgell on hye aboue began ꝑ offyce of a martyr (Letabitur iuſtus). And than al the quere folowed ſyngynge forth the maſſe of ꝑ offyce of a martyr. And ꝑ pope thāked god that it pleaſed hym to ſhewe ſuche myracles for his holy martyr/ at whoſe tombe by ꝑ merytes & prayers of his holy martyr/ oure bleſſed lord hath ſhewed many myracles ꝑ blynde hath recouered theyr ſyght. The dombe theyr ſpeche/ ꝑ deef theyr heringe ꝑ lame theyr lymmes/ & ꝑ deed theyr lyfe ꝑ I here ſholde expreſſe al the myracles ꝑ it hath pleaſed god to ſhewe for this holy ſeynt. It ſholde contynue an hole volume therfore at this tyme I paſſe ouer vnto ꝑ feſte of his tranſlacyon where I purpoſe wt ꝑ grace god to reeyte ſome of thē Than let vs pray to this glorious martyr to be our aduocate that by his petycyon we maye come to euerlaſtynge bliſſe. Amen.

¶ Here foloweth ꝑ lyf of ſeynt Sylueſter & fyrſt the interpretacyon of his name.

Sylueſter is ſayd of ſilue or ſole/ whiche is lyght and of terra the erthe as who ſayth the lyght of ꝑ erthe that is of ꝑ chyrche/ or ſylueſter is ſayd of ſiluas and of trahens/ that is to ſay he was drawynge wylde men & hard vnto the fayth Or as it is ſayd i gloſario. Sylueſter is to ſaye grene/ that is to wete great in cō-

templacyō of heuenly thynges. And a tyler in labourynge hym selfe. He was vmbroule or shadowous / ỹ is to say he was colde and refrygerat fro all concupyscēce of ỹ flesshe / full of bowes ymonge ỹ trees of heuē. Eusebe of Cesaree compyled his legende / whiche the blysſed Gelagius in the counsayl of. lxx. bysshops recordeth lyke as is hadde in the decrete.

Syluester was sone of one Justa & was lerned and taught of a preest named Cyryne / whiche dyd meruaylously great almesses & made hospytalytees Jt happened ỹ he receyued a crystē man ito his hous named Thymothee whom no man wolde receyue for ỹ persecucyon af tyrauntes / wherfore the sayd Thymothee suffred deth & passyō after that yere whyle he preched Justly ỹ fayth of Jhesu cryst. Jt was so ỹ ỹ prefecte tarquinus supposed ỹ thymothee hadde / had great plente of rychesses whithe demaūded of seynt Syluester thretenynge hym to the deth / but yf he delyuered thē to him. And whan he founde certaynly ỹ thymothee hadde no great rychesses / he cōmaūded to seynt syluester to make sacrysyce to ỹ ydoles / and yf he dyd not he wolde make him suffer dyuerse tourmētes. Seynt syluester answered. Fals euyll man ỹ shalte deye this nyght & shalt haue tourmētes ỹ euer shall endure. And thou shalt knowe whether thou wylte or not ỹ he whome we worshyp is very god. Than seynt Syluester was put in pryson and ỹ prouost wente to dyuer. Now it happened ỹ so as he ete a bone of a fysshe tourned in his throte & stacke fast. So ỹ he could neyther haue it downe ne vp / & after at mydnyght deyed / lyke as seynt syluester had sayd. And than seynt Syluester was delyuered out of pryson / he was so gracyous ỹ all crysten men & paynyms loued hym For he was faire lyke an aūgel to loke on a fayre speker hole of body / holy in worke good in coūsayll pacyent and charytable and fyrmely establysshed in the fayth / he had in wrytynge ỹ names of all ỹ wydowes and orphanes that were poore / & to them he admynystred theyr necessyte / he had a custome to fast all frydayes and saterdayes. And it was so that melchiades the bysshoppe of Rome deyed. And al the people chose seynt Syluester for to be the hye bysshop of Rome whiche sore agayst his wyl was made pope. He instytued for to be fasted wedneldaye / frydaye / and saterdaye. And than thursdaye for to be halowed as sondaye. Now it happened ỹ ỹ emperour Constantyne dyd to slee all the crysten men ouerall where he coude fynd thē. And for this cause seynt Syluester fledde out of ỹ towne with his clerkes & hyd hym in a moūtayne. And for ỹ cruelte of Constantyn god send hym suche a sekenesse that he became lazare and mesel. And by ỹ coūsayl of his phylycyēs he gate thre thousāde yonge chyldren for to haue cut theyr throtes for to haue the blode ī a bayne al hote. And there by he myght be heled of his meselrye. And whā he shold de alēde into his chare for to go to ỹ place where he shold be bayned ỹ moders of the chyldren came crynge and brayenge for sorowe of theyr chyldren. And whā he vnderstode that they were moders of ỹ chyldren he had great pyte on theym & sayd to his knyghtes and thē that were aboute hym. The dygnyte of the empyre of Rome is brought forth of the foūtayne of pyte the whiche hath stablysshed by decre that who ỹ sleeth a chyld in a batayle shal haue his heed smytē of. Than shold it be great cruelte to vs for to do to oures suche thynge as we defēde to straūgers cyōs for they shold de cruelte surmoūte vs Jt is better ỹ we leue wyth pyte thā cruelte surmoūte vs al. And therfore me semeth better to saue ỹ lyues of these Jnnocētes thā by theyr deth J shold haue a gayne my helth / of ỹ whiche we be not certayne / ne we may recouer noth ỹge for to slee

them. For yf it so were that I sholde ther by haue my helthe / that sholde be a cruell helth that sholde be brought with ỹ deth of so many Innocentes. And than he cõmaũded to rendre and delyuer agayne to the moders theyr owne chyldren / & gaue to euerych of them a good gyft. And made them for to retourne to their houses wt great Joye and solace fro whens they departed with greate sorowe. And he hym selfe retourned agayne in his chare vnto his palays. Now it happened ỹ the nexte nyght after seynt Peter and seynt Poule appered to this emperour Constantyne sayenge to hym / bycause that ỹ hast had ortour to shed & to spylle the blood of Innocẽtes. Our lorde Jhesu cryst hath had pyte on ỹ / & cõmaundeth ỹ to sende to suche a moũtayne where sylvester is hid wt his clerkes. And saye to hym ỹ ỹ comeste for to be baptysed of hym / & ỹ shalt be heled of thy maladye. And whan he was awaked he dyd do cal his knyghtes / & cõmaũded them to go to ỹ moũtayne. And bryng ge the pope sylvester to hym curtously & fayre for to speke wt hym. Whan seynt sylvester sawe from ferre ỹ knyghtes come to hym / he supposed ỹ they sought hym for to be martyred. And begã to say to his clerkes that they sholde be fyrme and stable in the fayth for to suffre martyrdome Whan the knyghtes came to hym / they sayde to hym moche curtously that Constantyn send for hym. And prayed hym ỹ he wolde come & speke wt hym. And forth with he came / and whã they had entred eche salewted other / & cõstantyn tolde hym his bysyn / & whan Sylvester demaũded of hym what men they were that so appered to him. The emperour wyst not ne coude not name thẽ / seynt Silvester opened a boke where in ỹ ymage of seynt Peter and seynt Poule were purtrayed / and demaunded of hym yf they were lyke vnto them. Than cõstantyn anone knewe thẽ and sayd that he hadde sene them in his slepe. Than seynt Sylvester preched to hym ỹ fayth of Jhesu crist and baptysed hym. And whã he was baptysed a great lyght descẽded vpon hym so that he sayd that he had sene Jhesu cryst and was healed forthwith of his meselrye. And than he ordeyned. vij. lawes vnto holy chyrch The fyrst was that all ỹ cyte sholde worshyppe Jhesu cryst as very god. The seconde thynge was that whosomeuer sholde say ony bylonye of Jhesu cryst / he sholde be punysshed. The third who someuer sholde do bylonye to crysten men / he sholde lese halfe his goodes. The fourth that the bysshop of Rome sholde be chyef of all holy chirche / lyke as ỹ emperour is chyef of all ỹ worlde. The fyfth that who that had done or sholde do trespace and fledde to ỹ chyrche / that he sholde be kept there fre fro al iniurye. The. vi. ỹ no man sholde edyfye ony chyrches without lycẽce of holy chyrche and consente of the bysshop The. vij. ỹ the dysme & tenthe parte of ỹ possessyõs sholde be gyuẽ to ỹ chyrche. After this thẽperour came to seynt Peters chyrche & cõfessed mekely al his syñes to fore all people. And what wronge he had done to crystẽ men. And made to dygge & caste out to make ỹ foũdamentes for the chyrches / & bare on his sholders. xij. hottes or baskettes full of erth. Whan Helayne the moder of Costantyn dwellynge in betanye herde saye / ỹ themperour was becomen crysten / she send to hym a letter In whiche she prayed moche her sone of this that he had renounced the false ydoles but she blamed hym moche ỹ he had renounced the lawe of ỹ Jewes / and worshypped a man crucyfyed. Than Cõstantyn remaunded to his moder ỹ she sholde assemble ỹ greatest maistres of ỹ Jewes & he shold assemble ỹ greatest maysters of ỹ crysten men / to thende ỹ they myght dyspute & knowe whiche was ỹ trewest lawe. Than Helayne assembled. xij. maysters whiche she brought wt her / whiche

were the wyſeſt that they myght fynd in that lawe. And ſeynt Sylueſter and his clerkes were of that other partye. Than themperour ordeyned two peynyms gentyles to be theyr Judges. Of whome ỹ one was named Craton / & ỹ other zenokilus whiche were proued wyſe and expert And they to gyue ſentence / & Judgmẽte of ỹ dyſputacyõ. Thã begã one of ỹ mayſters of the Jewes for to mayntayne and dyſpute his lawe / & ſeynt Sylueſter and his clerkes anſwered to his dyſputacyon and to them all / alwaye concludynge thẽ by ſcrypture / ỹ Judges which were true and iuſte helde more of ỹ partye of ſeynt Sylueſter than of ỹ Jewes / Than ſayd one of the mayſters of the Jewes named zambry. J meruayle ſayd he that ye be ſo wyſe and enclyne you to theyr wordes / let vs leue all theſe wordes / and go we to the effecte of the dedes. Than he dyd do come a cruel bull and ſayd a worde in his eere / and anone the bulle deyed / than the people were all agaynſt Sylueſter. Thã ſayde Sylueſter / byleue not ỹ ỹ he hath named in the eere ỹ name of Jheſu cryſt but the name of ſomme deuyll knowe ye verely / it is no great ſtrẽgth to ſlee a bull for as a mã or as a lyon or a ſerpẽt may well ſlee him but it is great vertue to rayſe hym agayne to lyfe / thã yf he may not reyſe hym it is by the deuyll / & yf he may reyſe him agayne to lyfe J ſhall byleue ỹ he is deed by the power of god. And whã ỹ Judge herde this / they ſayd to zambry that hadde ſlayne ỹ bulle ỹ he ſhold arreyſe hym agayne. Than he anſwered yf Sylueſter myght reyſe hym. J̃n the name of Jheſu cryſt of galylee his mayſter / than he wolde byleue in hym. And therto boũde thẽ all ỹ Jewes that were there / and ſeynt Sylueſter fyrſt made his oraysons & prayers to our lorde & ſyth came to ỹ bull and ſayd to him in his eere. Thou curſed creature that arte entred into this bull & haſt ſlayne hym go out in ỹ name of Jheſu cryſt / in whoſe name J cõmaunde the bulle aryſe thou vp / & go thou wt ỹ other beeſtes debonayrly / & anone the bull aroſe / & wente forth ſoftly. Than ỹ quene & ỹ Judges whiche were paynyms were cõuerted to ỹ fayth. J̃n this tyme it happened ỹ there was at Rome a dragon in a pyt whiche euery day ſlewe wt his breth more than. iii. C. men. Than came ỹ byſſhoppes of ỹ ydolles to ỹ emperoure and ſayd to him. O thou moſt holy emperour ſyth ỹ tyme that thou haſt receyued cryſten fayth / ỹ dragon whiche is in yonder foſſe or pytte ſleeth euery day wt his breth more thã thre hondred men. Than ſende ỹ Emperour for ſeynt Sylueſter & alked counſayl of hym / of theſe mater ſeynt Sylueſter anſwered that by ỹ myght of god he promyſed to make hym ceaſe of his hurte & blechure of this people. Than ſeynt Sylueſter put hym ſelfe to prayer / & ſeynt peter appered to hym and ſayd. Go ſurely to the dragon / and ỹ two preeſtes that ben with ỹ / take in thy company / & whã thou ſhalt come to hym / thou ſhalt ſay to him in this maner. Our lord Jheſu cryſt whiche was borne of the byrgyn Marye crucyfyed / buryed / & aroſe / and now ſytteth on the ryght ſyde of ỹ fader this is ỹ he ſhall come to deme & Judge ỹ lyuynge and the deed. J commaunde the ſathanas / ỹ thou abyde hym in this place tyll he come. Than ỹ ſhalte bynde his mouth wt a threde & ſealed with thy ſeale wherin is the prynte of the croſſe. Than thou and two preeſtes ſhall come to me hole & ſauſe and ſuche breed as J ſhall make redy for you that ye ſhal ete. Thus as ſeynt Peter had ſayde ſeynt Sylueſter dydde. And whan ſeynt Sylueſter came to the pyt / he deſcẽded downe an hõdred & fyfty ſteppes berynge with hym two lãternes and founde the dragon / and ſayd the wordes that ſeynt Peter had ſayd to hym & boũde his mouth with ỹ threde / and ſealed it / & after retourned. And as he came

vpwarde agayne he met wt two enchaũtours whiche folowed hym for to se yf he delcended/ whiche were almost deed of ỹ stynke of the horryble dragon/ whom he brought with hym hole and sounde/ whiche anone were baptysed wt a great multitude of people with theym. Thus was ỹ cyte of Rome delyuered fro double dethe/ that was fro ỹ culture & worshyppynge of fals ydolles/ & fro the venym of ỹ dragon. At last whan saynt Sylueste approched towarde his deth he called to hym ỹ clergye/ & admonested thẽ to haue charyte. And that they shold dylygently gouerne theyr chyrches/ & kepe theyr flocke fro the wolues. And after ỹ yere of our lorde thre hondred & twenty he departed oute of this worlde and slept in our lorde.

¶ Here folowethe the lyfe of saynt Poule the fyrst heremyte.

Saynt Poule whiche was ỹ fyrst heremyte as saynt Jherome wryteth was in the tyme of Decyus & Valerianus Emperours ỹ yere of the Incarnacyon of our lorde. CC. lb. This holy man saynt Poule sawe mẽ for crysten fayth cruely tourmẽted wherfore he fled into ỹ delerte. ymonge whome he sawe two cruely tourmented. The fyrst for that he abode fyrmely i his fayth The Judge dyd do enoynt al his body wt hony. And do bynde his handes behinde hym on his backe. And so dyd hym be set in the hete of ỹ sonne for to be bytten and stongẽ of flees and waspes/ ỹ other was ponge he made hym to lye in a ryght soft bedde bytwene. ij. shetes/ ymõge floures & delectable roses & herbes swete smellynge. And therin he was boũden so that he myght not meue hỹ. After made an harlote a rybaulde come to hym alone for to touch his membres & his body to mocue hỹ to lechery. Fynably whan ỹ voluptuosyte of his flesshly surmoũted hỹ/ & myght not defẽde hymselfe ne his membres. He bote of a pyece of his tongue and spytte her vysage/ whiche alwaye entysed hym to lecherye by touchynge & by kyssynges And so he voyded ỹ temptacyon flesshly And ỹ rybaulde also/ and desyred to haue laude & bytorye. ¶ In this tyme saynt Poule tofore sayd was ponge about. xvi. yere of age/ and dwelled i the bayde/ whiche is a partye of Egypt with his syster maurice and whã he departed and became an heremyte so longe many yeres/ ỹ he was olde an hondred and. xiij. yere. In this tyme saynt Anthony was an heremyte in another delerte/ & was than. lxxxv. yere of age. And on a tyme he thought in hỹselfe ỹ in ỹ worlde was none so good ne so great an heremyte as he was hymselfe. Hereupõ came to hym a reuelacyon as he slepte/ ỹ byneth all alow do wne in ỹ delerte was an heremyte better than he. And that he ought to go & se this holy man. ¶ Anone after ỹ nexte day he toke his staffe/ by whiche he susteyned hỹ/ & began to go through that delerte. And it happened that he mette a persone/ whiche was halfe aboue an horse/ & byneth a man/ whome the fables of the poetes call centaure/ and anone made tofore hym ỹ sygne of the crosse and demaũded of hym where that holy man theremyte dwelled And he shewed to hym ỹ way on ỹ ryght syde and anone vanysshed awaye frome hym. ¶ It is not certaynly knowẽ of this beest was a beest of ỹ delerte/ or ỹ deuylle in fygure of a beest. After this saynt Anthony met with a monster in a valaye beynge the fruyte of a palmer croked/ and

had in his forheed hornes/ & his legges & fete lyke a ghote of ỹ woodes/ and anone he made tofore hym the lygne of ỹ crosse This beſtyal mā gaue to ſaynt Anthony ỹ fruyte of the palmer/ and ſaynt Anthonye demaunded what he was/ and he anſwered. I am mortal and dwelle in deſerte. And the ſarraſyns cal vs ſacraros. I am ỹ meſſanger of our cōpany/ we prayе ỹ that thou prayе ỹ lorde for vs/ we knowe well ỹ the ſauyour is comen. And his renowne is ſpredde through all ỹ worlde And bycauſe here of no man ſholde haue doubtaunce. All men knowe that in ỹ tyme of Conſtantyne the emperour ſuche a man was brought into the cyte of Alexandre tofore ỹ peple. And whā he was deed his body was fylled with ſalte agaynſt ỹ hete of the ſonne. And was ſend to ỹ emperour to anthyoche for a meruayll. But retourne we to our mater. Saynt Anthonye hadde great labour ī goynge by ỹ deſerte where as was no way. Fynably he foūde a ſhe wolfe/ ỹ whiche brought him by the wyl of god vnto the hermytage of ſaynt poule. But as ſoone as he knewe ỹ ſaynt Anthony came haſtely he ſhyt his doze. And ſaynt anthonye prayed him for charyte that he wolde opē it to him. And ſayd thou woteſt well who and wherfore I am come. I knowe well I am not worthy to render & gyue to ỹ ony thynge for thy laboure. Neuertheles I ſhall not departe fro hens vnto ỹ tyme ỹ I haue ſene the. At the laſt he opened his doze and ſythe enbraced eche other/ and eche of thē dydde reuerence eche to other. And ſaynt Poule demaunded of the eſtate of ỹ worlde and of the gouernaunce. And yf cryſtē fayth were ſpred and vſed ouer all. And whyles they were thus talkyng a crowe came flyenge and brought to thē two loues of breed. And whan the crowne was gone/ ſaynt Poule ſayd be ỹ Joyfull and gladde/ for our lorde is debonayr & mercyfull/ he hath ſend vs for to ete. It is. xl yeres paſſed that euery day he hath ſend me halfe a loof/ but now at thy compynge he hath ſend two hole loues & double prouende. And they hadde queſtyon togyder vntyll cuēſongtyme/ whiche of them bo/ the ſhold entame or begynne to take of ỹ breed. At the laſt the breed departed euen bytwene theyr handes. And thā they ete and dranke of the well or foūtayne. After graces ſayd they had all that nyght collacyon togyder. On ỹ morowe ſaid ſaynt Poul. Broder it is longe ſyth that I knewe that ỹ dwelleſt in this regyon & i this coūtre. And god hath ꝓmyſed to me thy company. I ſhall ſhortly dye & ſhall go to Jheſu cryſt for to receyue ỹ crowne to me ꝓmyſed ỹ art comē hyther for to burye my body. Whā ſaynt Anthonye herde ỹ/ anone he began tenderly to wepe & wayled prayenge ỹ he myght deye w̄ hym/ & go in his company. Saynt Poule ſayd it is nede yet ỹ thou lyue for thy brethrē/ to thende that they by the enſample of ỹ be made fyrme & taught/ wherfore I prayе the retourne to thyne abbay. And bryng to me the mantell/ whiche Athanaſes ỹ byſſhop gaue to ỹ for to wrappe in my body. Than ſaynt Anthonye meruayled of this that he knewe of this byſſhop & of this mantell. And after durſt nothynge ſaye/ but dyd to hym reuerence. Lyke as god had ſpokē to hym. And weppynge kyſſed his fete & his handes & came agayne to his abbaye with great trauayle & laboure. For he had frome ỹ one parte to ỹ other many Journeys & foule waye thorughe hayes & hedges/ woodes/ ſtones/ hylles and valayes. And ſaynt Anthony of great age & feble faſtynge/ & not ſtronge ne myghty. Whā he was comen to his abbaye two of his diſcyples to him moſt ſecrete demaūded of hym ſayenge. Fayre fader where haue ye bē ſo longe/ & he anſwered. Alas I wretched ſynner whiche here falſely ỹ name to be a mōke. I haue ſene Hely ỹ prophete. I haue ſene Johū

the baptyst in deserte/and certes J haue sene saynt Poul ī paradyse. ¶Thus spe kynge & betynge his breste he brought ỹ mantell out of his cell. And all stylle with oute mo wordes/he wente agayne to the longe way all alone through ỹ desert vnto saynt Poul therempte/hauynge great desyre to se hym. For we was aferde leste he sholde deye or he myght come agayne to hym. ¶It happed ỹ seconde Journey where saynt anthony went through ỹ deserte/the thyrde houre of ỹ daye/he sawe ỹ soule of saynt Poule shynynge ascēdynge into heuē ymonge a great cōpanye of angelles/of prophetes/& also of apostles & anone he fylle downe to ỹ erthe weppynge & waylyge & cryed w̄ a hye voys/alas Poul wherfore leuest ỹ me so soone. Whi che haue so lytell sene the. Than he had so greate desyre to se ỹ corps or body that he passed all the remenaūt of his way as soone/as a byrde flyeng/lyke as he was wonte to tell & reherce. And whan he came to the selle of saynt Poule/he foūde ỹ ỹ body was ryght vp on his knees/& the vysage & handes adressed vp towarde heuen & supposed ỹ he had be alyue & had made his prayers. But whā he had aduysed it/he knewe well ỹ he was passed out of this worlde/what weppynges & what waylynges he made vpon ỹ body/it were a pyteous thynge to here/ymonge all other he sayd. O holy soule the body sheweth to be deed/this that ỹ dydest in thy lyfe/after this he was moche abasshed how he sholde burye the body/for he had none Instrument for to make his sepulture. ¶Than came two lyons/whiche moche debonayrly made a pytte after ỹ quātite of his body/& saynt anthony buryed his body therin. And he toke w̄ him ỹ cote of saynt Poul/whiche was made & fastned togyder w̄ ỹ leues of a palmer in maner of a matte. And afterwarde for great reuerēce saynt anthonye ware this cote. And clad hym w̄ all/in great and solempne feestes. Thus this holy mā sayt Poul deyed in the yere of ỹ incarnacyō of our lorde. CC. lxxx. viij. Lette vs thanne pray to hym ỹ he impetre & get vs remissyon of our syñes/that after this lyfe we may come to euerlastynge Joye & blysse in heuen. Amen.

¶Here foloweth of saynt Remyge and fyrst the interpretacyon of his name.

Bemigius is sayd of remy/that is to saye of fedynge/& goos ỹ is erthy & who saith/fedyng therthly people w̄ doctryne. Or of geon/that is a wrastler. He fedde his flocke with the worde of prechynge/with suffragyes of prayer/& w̄ example of conuersacyō. There is thre maner of armour/ỹ is for the defence/the shelde for to fyght. The swerd for his saluacyō & helth. The habergeon & helme. He wrastled agaynst the deuyl with ỹ shelde of fayth/with helme of hope. Ignatius archebisshop of Raines wrote his lyfe.

Bemigius an holy doctour & cōfessour gloryous of our lorde was to fore his byrth prouyded of our lorde/o for sene of an holy herempte. Whā ỹ persecucyon of the wandles had almost wasted & destroyed nyghe all fraūce. ¶Ther was a man reclusse holy & vertuous/whirhe had lost his syght whiche ofte prayed to our lord for peas & welfare of ỹ chirche of fraūce. ¶He had on a tyme a vysyō/& hym semed an aūgell came to him & sayd/knowe thou ỹ the woman that ỹ knowest named Alyne shall brynge forthe a son that

shall be named Remyge whyche shal delyuer this countree fro this persecucyon.
¶ And whā he awoke he came to ỹ hous of this Alyne. And tolde to her this vysyon. And she wolde not byleue it bycause of her age. The recluse sayd it sholde be so as I haue sayd. And whan thou hast gyuen thy chylde souke/thou shalte gyue to me of thy mylke to put vpon myn eyen.
¶ And there with I shalbe made hole/ & recouer my syght agayn. And lyke as he sayde all these thynges happened. And this womā had a chylde named Remyge whyche whan he came to ỹ age of discrecyon. He fledde ỹ world/& entred into a reclusage. And syth after for ỹ great renomme of his holy lyfe/whan he had be. xxij. yeres therin/he was elect & chosen to be archebysshop of Raynes. He was so debonayre that lytell bydes came & ete at his table/and toke meet of his hande.
¶ It happed an a daye that he was lodged in an hous of a good woman whyche hadde but lytell wyne in her tonne or vessell. And saynt Remyge wente into her celer and made the sygne of the crosse vpon the tonne. And prayed a whyle. Anone ỹ tonne was soo full/that it leped ouer by the merytes of the good saynt. ¶ Now it happed that Clodoui⁹ ỹ kynge of Fraunce whyche was a panym myght not be cōuerted for ony prechynge ỹ his wyfe myghte doo/whyche was a crysten woman. Unto ỹ tyme ỹ a great host of almaynes came into fraunce. Than by the admonestement of his wyfe made a vowe/ỹ yf the god that his wyfe worshypped wolde gyue him bytoyre he wolde be baptysed at his retournynge fro ỹ batayll. Thus as he demaūded he vaynquysshed ỹ batayll. And after came to Raynes to saynt Remyge & prayed hym that he wolde crysten hym. And whan saynt Remyge baptysed hym he had no crysme redy. Than a douue descēded fro heuen whyche brought ỹ crysme in an Apple of whyche ỹ kynge was enoynted/& this apple is kept in ỹ chyrche of saynt remyge at raynes. Of whyche ỹ kynges of Fraūce bē enoynted whā they be crowned. ¶ Saynt remyge had a nyece whyche was maryed to a clerke named Genebaldus/whyche by deuocyon lefte his wyfe for to entre in relygiō Than saynt Remyge sawe that the see of Raynes was ouer great/& ordeyned a see of abysshopryche at Laon/& made Genebalde fyrst bysshop of that place. Whā Genebalde was bysshop his wyfe came thyder to se hym. And remembred of the prouerty ỹ they were wont to haue togyder & lay on anyght w̄ her & engendred on her a chylde/whā his wyfe sawe she was grete/& let hym haue knowlege therof. And whan he wyst that it was a sone/he commaūded that it sholde be named Theek by cause he had engendred it by thefte. And for to quenche the wordes & sulpeccyon of ỹ people/he suffered that his wyfe sholde come to hym as she dyd tofore. And anone after she cōceyued a doughter/whom he cōmaūded to name a fores whelpe/& after came to saynt Remyge & cōfessed him of his synne & toke the stole of his necke & wolde leue his bysshopryche/but saynt Remyge after he had cōfessed hym cōforted hym/& gaue hym penaūce. ¶ And shyt him in a lytel selle. vij. yere longe/& gaue to hym breed and water. And in ỹ meane whyle he gouerned ỹ chyrche hymselfe.
¶ At ỹ ende of. vij. yeres an angell came to the prysō and sayd to hym that he had done well his penaūce. And bad hym go out of the pryson. To whome he sayd. I maye not go oute. For my lorde saynt Remyge hath closed the dore & sealed it. And ỹ angell sayd to hym/knowe ỹ ỹ the dore of heuen is opened to ỹ I shall open this dore without brekynge of ỹ seale/whyche saynt remyge hath sealed. ¶ Thā Genebalde fyll downe in ỹ myddes of the dore in maner of a crosse. And sayd yf our lord Jhesu cryste come hyther I shall not go

out but yf saynt Remyge whiche shyt me & closed me herin come & bringe me oute. And than ỹ angell went anone & fette saynt Remyge & brought hym to Laon & he delyuered hym out of pryson / & remysed hym & set hym agayne i his see there / where he lyued after all the dayes of his lyfe holyly. After his deth there his sone was made bysshop after hym / whiche is also a saynt in heuen. And at last saynt Remyge after ỹ god had shewed many myracles for hỹ / he departed out of this lyfe vnto euerlastynge Joye ỹ yere of the incarnacyon of our lorde fyue hondred.

Here foloweth ỹ lyfe of saynt Hylayre / & fyrst ỹ interpretacyon of his name.

Hylayre is sayd of Joy ouste. For he was Joyous in the seruyce of god. Or hylayre is sayde vertuous & hye / for he was hye & stronge in scyence and vertuous in his lyfe. Or hilayre is sayd of yle whiche is to saye derke mater. For he had in his dyctes great obscurte & profundenes.

Saynt Hilayre which was bysshop of poytiers was borne in the coũtre of Guian. He had a wyfe wedded & a doughter. And where he was in nabyte seculer / he lyued after ỹ lyf of a monke / he profyted somoche in holy lyfe and scyences ỹ he was chose archebysshop of potyers. A maner of an herelye reygned i his coũtree & through al fraũce / whiche was ỹ secte of arryans. The whiche he destroyed to his power. Neuertheles by ỹ commaũdement of ỹ emperour whiche was of the partye of the heretykes by the suggestyon of .ij. bysshops of ỹ secte he was eryled / with whiche two bysshops he dysputed & ouercame them afterwarde. For they myght not agayne saye the truth of the mater / ne cowde not bere ne answere to his eloquence / so that he was cõstrayned to come agayne to potyers / & as he passed by an yle of ỹ see / whiche was full of serpentes. He chaced them away by ỹ vertue of his cõmaundement and by his syght onely. And pyght a staffe in ỹ myddle of the yle / & gaue to the serpentes lyberte to come to that stafe / & not to passe ferther. And the serpentes obeyed hym. whiche parte is no lãde now but see. whã saynt Helayre came to potyers he met a chylde deed borne for to be buryed / and ỹ chylde was not baptysed / whice chyld by vertue of his prayer he reysed to lyfe. For he laye longe in ỹ dust i prayer. And whã he arose oute of his prayer / the chylde arose fro dethe to lyfe. Saynt Hylayre hadde a doughter named Apra & wolde haue be maryed / but saynt Hylayre preched to her somoche of ỹ estate of virginite / ỹ she chaũged her purpose. And whã she was confyrmed in this wyll and purpose saynt Hylayre doubted that she sholde chaunge and prayed our lorde for to take her whyles she was in good purpose / & anone she deyed. And saynt Hylayre buryed her. And whan the moder the wyfe of saynt Hylayre sawe that her doughter was deed / she prayed to her husbande ỹ he sholde Impeter and get for her / lyke as he hadde done for his doughter. And anone as saynt Hylayre hadde made his orayson she deyed. And by this maner he send tofore his wyfe & his doughter. In this tyme the pope Lyon whiche fauoured herelye called a coũsayll of bysshops but he send not for saynt hylayre ỹ he sholde come therto. Not withstãdynge saynt Hylayre came thyder / whan ỹ pope sawe hym comen he cõmaũded ỹ no man sholde ryse agaynst hỹ / ne gyue him no place Than sayd the pope to hym. Thou arte

Hylayre ỹ cocke & not ỹ sone of an henne And saynt Hylayre answered I am Hylayre & no cocke but a bysshop in gallia/ that is in Fraunce. Than sayd the pope Thou art Hylayre gallus/ & I am leo of ỹ papall see Judge. To whom hilayre said yf thou be so/ yet arte thou not of ỹ trybe of Juda. Than ỹ pope had great indygnacyon & sayde to him. Abyde ỹ a lytell & I shal paye to ỹ thyne hyre. ¶ And saynt Hylayre answered & sayde yf ỹ come not agayne who shall paye me for the. And ỹ pope answered. I shal come agayne and shall bete downe thy pryde. Than ỹ pope went downe into the lowe chambre for to ease hym. And by the conduyte of his nether parte voyded out all the entrayles of his body/ and so deyed sodenly. Thus than as he abode the pope Saynt Hylayre founde no place to sytte on ne none wolde remeue to make hym place. And whā he sawe that/ he sayd. Domini est terra. The erthe longed to our lorde. And satte downe vpon the erthe and the erth arose vp by myracle by the wyll of our lorde in suche wyse ỹ he satte as hygh as ỹ other And anone after worde came that ỹ pope was deed. Thanne saynt Hylayre confyrmed all ỹ other bysshops that were there in the fayth. And so cōfyrmed eche wente into his coūtre. In ỹ ende whā saynt Hilayre had impetred of god many myracles to be shewed by his prayer/ he became seke & sawe his deth approche. Than he called to one of his chapellaynes whō he moche loued & sayd to hym. Go ỹ oute and bryng me worde what thou herest. Whan he had be longe woute he came in and tolde to saynt Hylayre ỹ he had herde a great noyse in the Cyte. ¶ And whā it was night he send his chapellayne agayn to herkē as he had done tofore. And whā he came agayne in the chambre for to tel ỹ he had herde no thynge/ a greate clere lyght entredi that the preest myght not beholde it. ¶ And whā ỹ lyght departed saynt Hylayre dyed ỹ was the yere of grace. CCC. xl. Let vs praye to hym that he praye god for vs. Amen.

¶ And next folowyth the inuencyon of saynt Fremyn.

IN the tyme of ỹ inuencyon of saynt Fremyn ỹ martyr was sayt sauue bysshop of Amyens/ & sawe ỹ tofore hym in ỹ tyme of saynt honoure our lorde had done to take vp ỹ bodyes of saynt Fulcyē saint Uyctoryce & saynt Gencyen/ & thoughte all an hole nyghte vpon the body of saynt Fremyn ỹ martyr. ¶ And whan it was day/ this holy man saynt Sauue so moued ỹ clergye & the people to fast. And make prayers through ỹ cyte of myens/ to thende ỹ our lorde wolde shewe theym the place where ỹ body of saynt Fremyn the martyr laye. ¶ And on ỹ thyrde daye our lorde send suche myracle ỹ he sende a raye of the sonne/ whiche perced the wal of the monastery on the same place wher the body lay. ¶ Than they began to dygge and delue there. And whā they came nygh ỹ body/ there yssued out e so great a swetnes out of ỹ pytte ỹ all they ỹ weren there wende they had bē in paradys/ & it semed ỹ yf all the spyces of the world had bē stāped togider it sholde not haue smelled so well ne so swete. And this swete odour spredde through ỹ cyte of Amyens/ & dyuers cytees aboute/ that is to wete turwan/ cambray/ & noyon. And the people of the cytees meued them eche frome his place wt̄ cādelles & offerynges/ without sayer or commaūder but for thodour that so spred & came vnto this glorious saynt. ¶ And as ỹ body was borne in ỹ cyte of Amyens/ there was shewed suche myracles that neuer none were lyke sōden ne sene tofore of ony saynt. ¶ For the elemētes them moued by the myracle of this saynt. The snowe ỹ was that tyme great on the erth was tourned into pouder and dust by the hete that was than.

And ỹ yle that henge on ỹ trees/ became flowres & leues/ & the medowes aboute amyens flowred and became grene. And the sonne whiche by his nature sholde go lowe that day alcẽded as hye as she is on saynt Johans daye at none in the somer And as men bare ỹ body of this saynt/ ỹ trees enclyned and worshypped ỹ body/ and all maner sicke men of what malady they had/ they receyued helth in ỹ Jnuẽcyon of the blessed body of saynt Fremyn And the burgeyses ỹ were in theyr gownes and mantelles hadde so great hete ỹ they called theyr seruaũtes & bonde men Of whome there were many that daye in amyens. And affraũchysed thẽ to bere theyr clothes in the cyte of amyens. Our lorde dyd do shewe suche myracle and soo ferre sende ỹ odoure that ỹ lorde of Baugency/ whiche was at a wyndowe & was seke of lazare/ and he smelled the odour/ & was anone guarysshed & hole. ¶ And he toke his golde & came & dyd homage vnto the body of saynt Fremyn in the cyte of amyens. ¶ Our lorde hath shewed many myracles for this gloryous saynt/ & almoche he oughte to be honored in this worlde. And thã prayе we vnto this blyssed saynt Fremyn ỹ he may prayе for vs to our lorde/ that he wyll pardon vs oure synnes/ and ottroye and graunte to vs ỹ glorye of heuen. Amen.

¶ Here foloweth the lyf of saynt Machayre. And fyrst ỹ interpretacyon of his name.

MAchayre is sayd of mãca whiche is almoche to saye as engyn/ & of Achis/ whiche is to saye vertue. Or Machayre is sayd of amathaim/ that is to say smytynge/ & of Rys/ that is to saye mayster. ¶ For he was ingenyous agaynst ỹ fallace of the deuyll/ vertuous of lyfe smytynge in chastysynge his body. And mayster in the gouernaũce of the premylles.

SAynt machayre was in a deserte/ and entred into a pyt or sepulcre where as had ben buryed many bodyes of paynyms for to slepe. And he drew out of thele bodyes & layed vnder his heed in stede of a pylowe. Than came thyder deuylles for to make hym agaste & aferde. And sayd one to another. Come wt me to bayne ỹ . And the body ỹ laye vnder his heed sayd. J may not come. J haue a pyl grym vpõ me lyenge ỹ J may not moue. ¶ For all this saynt Machayre was not aferde/ but he bet ỹ body wt his fyst. And sayd aryse and go yf thou mayste/ whan ỹ deuylles sawe ỹ they myght not make hym aferde/ they cryed wt a great voyce. Machayre ỹ haste baynquylshed & ouercame vs twyes. ¶ On a time as machayre was nyghe his hous/ ỹ deuyl came wt a great sythe on his necke/ and wolde haue smyten there with saynt Machayre. And the deuyll sayd to hym. Thou dooste to me great vyolence & force. For J may not preuayle agaynst the. Lo what thou dooste J doo/ thou dooste faste & J ete not/ thou wakest & J neuer slepe. But there is one thynge i whiche ỹ ouercomest me. And Machayre sayd what is ỹ. To whome ỹ deuyll sayd/ that is humylyte & thy mekenesse/ by whiche J may not preuayle agaynst the. ¶ It happed on a tyme ỹ a great temptacyõ came vpon saynt Machayre & moche tempted hym/ and anone he fylled a sacke ful of stones & layed it on his necke & bare it many Journeys togyder through the deserte. ¶ Thã another heremyte mette hym & demaunded hym why he bare so great a burthen. And he answered. J trauayl my body bycause it suffered not me i peas. And thus J vexe hym ỹ vexed me. This holy abbot saynt Machayre sawe passynge tofore hym a deuyll i ỹ habyte of a mã/ whiche was ỹ clothynge of an herawde all lynnẽ full of holes/ & in euery hole hange a fyolle/ & he demaũded hym whyther he went. The deuyl

lewe of the goodes that she brente was of v. hondred poūde of golde. And whan she had all brent it/ she went to the place whiche the abbot hadde assygned to her. And there was a monasterye of bzygyns/ and there he closed her in a celle and sealed the doze with leed. And ỳ celle was lytell and strayte ⁊ but one lytell wyndowe open by whiche was mynystred vnto her pooze lyynge. Foz the abbot cōmaunded ỳ they sholde gyue to her a lytel bzeed and water And whan ỳ abbot sholde departe Thaylis sayd to hȳ/ fader where shall I shedde the water and that whiche shall come fro ỳ cōduytes of nature. And he sayd to her In thy celle as thou art wozthy. And thā she demaūded how she sholde prayc. And he answered/ thou arte not wozthy to name god/ ne that the name of ỳ trynyte be in thy mouth/ ne stratche thy hādes to heuen/ bycause thy lyppes ben full of Inyquytes/ ⁊ thyne handes ful of euyll attouchynges and foule ozdours. But loke onely towarde the eest ⁊ saye often these wozdes. Qui plasmasti me miserere mei. Lozde ỳ haste fozmed me haue mercy on me. And whan she had be there thze yeres closed/ ỳ abbot Paſuncius remembzed ⁊ sozowed/ ⁊ went to the abbot Anthonye foz to requyze of hȳ yf god had fozgyuen her her synnes. And ỳ cause tolde/ saynt Anthonye called all his dyscyples ⁊ cōmaunded theym that they sholde all wake that nyght ⁊ be in prayer/ so that god sholde declare to some of them the cause why ỳ abbot Pakūci⁹ was come. And thā as they prayed without ceasynge/ the abbot Poule the greatest dyscyple of saynt Anthony sawe sodaynly in heuē a bedde arayed wȳ precyous vestymētes whiche thze bzygynes arayed wȳ clere vysages. And these iii. gyzgyns were named/ ỳ the fyzst was dzede whiche dzewe Thaylis fro cuyll/ ⁊ ỳ seconde shame of ỳ synnes that she commysed/ ⁊ ỳ thyzde was loue of ryghtwysenes whiche bzought her to hye soucrayne place. And whan Poule had sayd to them that ỳ grace of this vysyon was onely by the meryte of saynt Anthonye. A goodly voyce answered ỳ it was not by ỳ meryte of Anthonye his fader but by ỳ meryte of Thaylis ỳ synner. And on the mozowe whan ỳ abbot Poule recoūted this vysyon/ ⁊ whan they had knowen the wyll of god/ the abbot Paſuncius departed with great Joye/ ⁊ wente anone to the monasterye where she was/ ⁊ opened ỳ doze of the celle. And she prayed him ỳ she myght yet abyde there closed in. And than the abbot sayd vnto her/ yllue ⁊ go oute/ foz god hath fozgyuen to ỳ thy synnes. And than she answered I take god to wytnesse that syth I entred therin/ I haue made of all my synnes a somme ⁊ haue sette them tofoze myn eyen. And lyke as ỳ bzeed departed not the mouth ne nosethzylles/ so the synner departed neuer fro myn eyen/ but alwaye haue kepte them. To whom the abbot Paſuncius sayd. God hath not pardoned the thy synnes foz thy penaūce/ but bycause that thou hast had alwaye dzede in thy cozage/ ⁊ he toke her out fro thens And she lyued after. xv. dayes/ ⁊ than she rested in our lozde. ¶ The abbot Effrem cōuerted in lyke wyse another comyn woman. Foz whan that comyn woman wolde haue dzawen saynt Effrem foz to haue synned dyshonestly/ thā he sayd to her/ folowe me/ and she folowed. And whā they came in a place where a great multytude of men were/ he sayd to her/ sytte downe here ỳ I maye haue to do wȳ ỳ. And than she sayd/ how maye I this do ymonge so great multytude of people here stādynge And he sayd/ yf ỳ thou be ashamed of the people/ thā thou oughtest to haue greater shame of god/ whiche seeth all thynges hydde. And she wente her waye all ashamed.

¶ Here foloweth the lyfe of saynt Denys and fyzst of his name.

Denys is almoche to say as haste ly slepynge/or Denys is sayde of dya/whiche is almoche to saye as two/& nius/whiche is to say lyft vp/for he was lyft vp after two thynges/that is after ỹ body & ỹ soule/or Denys may be sayd of dyane/that is Uenus ỹ goddesse of beaute/& los/that is to saye god/as who sayth/he is kayre to god. Or as some saye he is sayd of dyonysya/ỹ is after ỹ lydoze a precyous stone blacke/whiche is good agaynst dronkēnesse. He was hasty in fleynge ỹ woꝛlde by parfyght renūcyacyon he was lyft vp by cōtemplacyon by thynges within forth. He was kayre to god by beaute of vertues. He prohyted to synners agaynst dronkenesse of vyces. And he had many names tofore his cōuercyon/for he was called aryopogyte for that strete that he dwelled in. He was called Theosophus that is to saye wyse too god. Also of wyse men of grece he is sayd vnto this day Perysterauranos/that is to saye ỹ wynge of heuen/for he slewe merueylously with ỹ wynge of spyrytuall vnderstādynge into heuen. Also he was sayde Machartus/that is blessed. Also he was sayde of his countree Jonicus. Jonica as sayth Papye is one of the langages of Grekes. Or Jonicis ben sayd a maner of rounde pyllers/or Jonicum is sayd a fote of versyfynge/whiche hath two syllables shorte & tweyne longe/by whiche he is shewed ỹ he was wyse and knowynge god by Inquysycyon of thynges preuy and hydde/and wynge of heuen by loue of thynges celestyall/and blessyd by possessyon of euerlastynge goodes. And by other thynges it is shewed ỹ he was a merueylous rethoryeyen by eloquence/a susteyner & berer vp of the chyrche by doctryne/shorte to hymselfe by humylyte/& longe to other by charyte. Saȳt Augustyn sayth in the viij. boke of the cyte of god/that Jonyque is a kynge of phylosophers ytalyens whiche ben towarde ytalye. And Jonyques ben of the parte of Grece/& bycause that Denys was a soverayne Phylosophere/he was named Jonyque. And Methodyus of Constantynople endyted his lyfe & his passyon in grekes tongue. And Anastas^{us} in latyn whiche was wryter of the bydle of ỹ chirche of Rome ygnarus bysshop of Raynes sayth.

Saynt Denys aryopagyte was cōuerted to the fayth of Jhesu cryst of saynt poule ỹ a Postle/and he was called Aryopagyte of the strete ỹ he dwelled in/& in that strete of aryopagyte was the temple of Mars/for they of Athenes named euery strete of the goddes ỹ they worshypped in ỹ same. And that strete ỹ they worshypped in the god Mars/they called it ariopagyte/for Arios is to saye Mars/& pag^{us} is a strete/& where they worshypped Pan they named panopage/& so of al other stretes/aryopagyte was the moost excellent strete bycause that ỹ noble men haunted it/and therin were the scolers of the artes lyberall/and Denys dwelled in ỹ strete/whiche was a ryght great phylosophere. And for almoche as the plante of wysedom of ỹ deyte was in hym/he was called Theosophus ỹ it to say/knowynge god/and one Appollophanus was his felowe in Phylosophye. There were also Epycuri/whiche sayd that all felycyte of man was onely in delyte of the body. And Stoycy whiche helde the oppynyon that it was onely in the vertue of courage. And than on the daye of the passyon of our lorde whan derkenes was vpon the vnyuersall worlde/ỹ phylosophers that were at Athenes coude not fynde causes natural the cause of that derkenes/and it was no naturall Eclypse/for ỹ mone was thā fro the sonne & was .xb. dayes olde/& so was in a parfyght dystaunce fro ỹ sonne. And neuertheles an Eclypse taketh not away the lyght of the vnyuersal partyes of the worlde/and it may not endure .iij. houres longe. And it appereth that this Eclypse

toke awaye al ꝯ lyght/by ꝯ whiche saynt Luke sayth/ꝯ our lorde suffered in al his membres. And bycause that the Eclypse was in Elyopolym/in Egypte/in Rome/ and in Grece. ¶And Orose sayth that it was ī greece/ & the ende of Asye the lesse & sayth/that whā our lorde was nayled to the crosse/there was a ryght great tremblynge & erthe quake in ꝯ worlde/roches were cut asonder/& the moūtaynes cloue Ryght great flodes fyll in many partyes more than they were wonte to do. And ꝯ daye from the.vi. houre vnto ꝯ.ix.houre the sone lost his lyght thorugh out all the landes of the vnyuersall worlde. And in ꝯ nyght there was no sterres sene in al egypte. And this remēbred Denys to Appollophanꝰ sayenge ī his Epystle. The worlde was derke communely of obscurete of derkenes. And after ꝯ onely dyametre retourned purged. And whan he had founded ꝯ the sonne myght not suffer suche heuynes/& we maye not haue knowlege in our corage/yet ꝯ mysterye of this thynge by our cōynge & wysdome. And o Appollophanus myrrour of doctryne what shal I saye of these secretes & hydde thynges. I attrybute & put them to ꝯ/as to mouthdyuyne/& not as to the vnderstandynge speche humayne. To whome he sayd. O good Denys these ben the mutacyons of dyuyne thynges. And in the ende it is sygnyfyed all alonge ꝯ daye and the yere of ꝯ Annūcyacyon that saynt Poule oure doctour sayd to oure deef eeres. And by ꝯ sygned that all men cryed whiche I remēbred I haue foūden the very trouth/and am delyuered fro ꝯ lace of failsences. These ben the wordes of Denys that he wrote ī his Epystle too Polycarpe & to Appollophanꝰ saynge. We were we twayne at Helyopolyn/and we sawe the mone of heuen goo dysordynatly/and the tyme was not couenable/& yet agayne as from ꝯ nynth houre vnto euensonge tyme at dyametre of the sonne establysshed aboue all naturall ordynaūce. And that eclypse we sawe begynne in the eest and compynge vnto ꝯ terme of the sonne after that retournynge agayne & not purged of that defaute/but was made contrary after that dyametre. Than Denys and Appollophanes went to Helyopolym in Egypte by desyre to lerne astronomye. And after that Denys retourned agayne/that sayd eclypse toke awaye ꝯ lyght fro the vnyuersall partyes of ꝯ worlde. ¶It appereth that Eusebe wytnesseth ī his cronycles/whiche sayth that he hath redde in ꝯ dytes of Ethnycyens/ꝯ there was in Bythynnya whiche is a prouynce of Asye the lesse a great erthe shakynge/and also the greatest derkenes that myght be. And also sayth that in Nycene whiche is a cyte of Bythynne that the erthe tremblynge threwe downe houses. ¶And it is redde in Scolastica hystoria ꝯ ꝯ philosophers were brought to this that they sayd/that god of nature suffered dethe/orels the ordynaūce of nature in this worlde was dyssolued/or that the elementes lyeden/or god of nature suffered and the elemētes had pyte on hym. ¶And it is sayde in another place ꝯ Denys sayth/this nyght sygnyfyed ꝯ ꝯ very newe lyght sholde come/& they of Athenes made vnto this god an awter/& sette this tytle therupon. This is ꝯ awter of ꝯ god vnknowen/& on euery awter of their goddes ꝯ tytle was set aboue in shewynge to whom ꝯ awter was dedycate. And whan ꝯ Athenyens wolde make their sacrifyce to this vnknowen god/the philosophers sayde. This god hath no nede of none of our goodes/but let vs knele downe tofore hym & pray vnto hym deuoutly for he requyreth not ꝯ oblacyōs of beestes but the deuocyons of oure corages. And after whan the blessed saynt Poule came to Athenes/the philosophers Epycurius & Stocyen dysputed with hym. Some of them sayd/what wyll this lower of wordes saye/& other sayd ꝯ he semee a shew-

er of newe woddes ỹ ben deuylles. And than they brought hym into ỹ strete of ỹ phylosophers for to examyne theyr newe doctryne. And they sayd to hym/bryngest ỹ newe tydynges/we wolde knowe what thou hast brought to vs. For ỹ Athenyēs entended to none other thynge but to here some newe tydynges. And thā whan saynt Poule had beholden all theyr awters he sawe ymonge them ỹ awter of god vnknowen/& Poule sayd/whome honoure ye ỹ ye know not/hym shewe I to you to be very god that made heuen & erth. And after he sayd to Denys whom he sawe best lerned in dyuyne thynges. Denys what is he ỹ vnknowen god. And Denys sayd/he is veryly a god whiche ymōge goddes is not shewed/but to vs he is not knowen/& to come into the worlde/& to reygne wout ende. And Poule sayd. Is he a man onely or spyryte. And Denys sayde/he is god & man/but he is not knowē bycause his cōuersacyō is in heuen. Thā sayd saȳt poule/this is he ỹ I preche whiche descēded from heuen & toke our nature humanye/& suffered dethe/& arose agayne ỹ thyrde daye. And as saynt Denys dysputed yet with saynt Poule there passed by aduēture by that waye a blynde man tofore thē And anone Dynys sayd to poule/yf thou saye vnto this blynde man in the name of thy god/se/ and yf he seeth I shall anone byleue in hym/but thou shalt vse no wordes of enchaūtement/for thou mayst happely knowe some wordes that haue suche myght and vertue. And saynt Poule said I shall wryte tofore the the fourme of the wordes whiche ben these. In the name of Jhesu cryste borne of the vyrgyne/crucyfyed & deed/ whiche arose agayne & ascended into henen/& frome thens shall come for to Judge ỹ worlde/se/& bycause that all suspeccyon be taken awaye poule sayd to Denys that he hymself sholde pronoūce those wordes. And whā as Denys had sayd those wordes in the same maner to ỹ blynde man/anone the blynde man recouered his syght. And Denys was than baptysed & Damare his wyfe and all his meyny & was a trewe crysten man & was Instructe & taught by saynt Poule thre yere/& was ordeyned bysshop of Athenes and there he was in predycacyon and conuerted ỹ cyte & a great parte of the regyon to crysten fayth. And it is sayd ỹ saynt Poule shewed to hym that he sawe whā he was rauysshed into ỹ thyrde heuen/lyke of saynt Denys sayth & shewed in dyuerse places/ wherof he speketh so clerely of the Jerarchye of angelles of the orders & of the dysposycyons & offyces of them/ so that it is not supposed that he lerned of ony other/but onely of hym that was rauysshed vnto the thyrde heuē and hadde sene all thynges. He floured by the spyryte of prophecye/lyke as it appereth in an Epystle that he sende to saynt Johan the euāgelyste in the yle of Pathmos/ỹ whiche was send i exyle/where as he prophecyed that he sholde come agayne sayenge thus. Emoye ỹ verely byloued/very wonderfull & to be delyred ryght wel bylowed thou shalt be leten out fro ỹ kepynge that thou hast in Pathmos & shalte retourne vnto the lande of Alye/& there thou shalt make ỹ folowynge of thy good god/and ỹ good werkes of hym/and shalt delyuer them to them ỹ shall come after the. And as it is sene and shewed in the boke of the names dyuyne/he was at ỹ dyggynge of the blessed vyrgyn Mary. And whan he herde that Peter & Poule were enprysoned at Rome vnder Nero/ he ordeyned a bysshop vnder hym & came for to bysyte them. And whan they were martred and passed to god/than Clement was sette in the see of Rome. After a certayne tyme he was send by the sayd Clement into Fraūce/and he had in his cōpanye Rusthyke & Eleutherye. And than he came with thē into parys and cōuerted moche people to the fayth/& dyd do make many chyrches

and set in theym many clerkes of dyuerse
orders. And than he shone by so great he-
uenly grace ꝑ whan the bysshoppes of ꝑ
dolles moeued by stryfe of the people a-
gaynst hym/and the people came for to de
stroye hym/ anone as they had sene hym
they lefte all theyr cruelte & kneled downe
at his fete/where they had so great drede
that they fledde awaye frome hym̄ for fere.
But ꝑ deuyll whiche had enuye and sawe
euery daye his power mynysshe & destroy-
ed/ and that ꝑ chyrche encreaced & had
bycotoye of him he moeued Domycyen ꝑ
Emperour in so great cruelte/that he ma
de a commaundement that who someuer
myght fynde ony crystē man that he shol-
de constrayne them to do sacrifyce/or tor-
mente theym by dyuerse tormentes. And
than he send ꝑ prouost Sylynnyen of Ro-
me to Parys agaynst the crysten men/ &
foūde there the blessed Denys prechynge
and made hym cruelly to be beten/besppt
and despysed/ and fast to be boūden with
Rustyke and Eleutherye/ & to be brought
tofore hym. And than whan he sawe that
the saynctes were constaunt & fyrme in ꝑ
knowlege of our lorde he was moch heuy
and sorowful. Than came thyder a noble
matrone whiche sayd that her husbande
was fouly decepued with enchauntours.
And than anone her husbande was send
for. And he abydynge in the confessyon of
our lorde was anone put to deth. And thā
ꝑ sayntes were cruelly beten of .xij. stron-
ge knyghtes/and were strayteiy boūden
with chaynes of yron and were put in pry-
son. The next day folowynge. Denys was
layde vpon a gredyron & stratched all na-
ked vpon ꝑ coles of fyre. And there he sang
to our lorde sayenge/ lord thy worde is
behemētly fyre/and thy seruaūt is enbra
ced in the loue therof. After that he was
put ymonge cruell bestes whiche were cr
cyted by great hungre & famyne by longe
fastynge. And assoone as they came ren-
nynge vpon hym/he made the sygne of ꝑ
crosse agaynst thē/ and anone they were
made moost meke & tame. And after that
he was caste into a fourneys of fyre/ & the
fyre anone quenched/ & he hadde neyther
peyne ne harme. And after ꝑ he was put
on the crosse/ & theron he was longe tor-
mented/and after he was taken downe &
put in a derke prysone wt his felawes & ma
ny other crystē men. And as he longe the-
re ꝑ masse and comuned ꝑ people/our lor-
de appered to hym with great lyght and
delyuered to hym̄ breed sayngе. Take this
my dere frende for thy rewarde is moost
greatest wt me. After this they were pre-
sented to ꝑ Judge and were put agayne
vnto newe tormētes. And than he dydde
do smyte of the hedes of the thre felawes/
that is to say Denys/Rustyke/and Eleu
therye/in the name of the holy Trynyte/
and this was done by the temple of Mer
curye/ & they were byheded wt thre axes.
And anone the body of sayntt Denys rey-
sed hymselfe by & bare his heed betwene
his armes as ꝑ angelles ladde hym two
leghes frome the place/ whiche is sayd ꝑ
hylle of ꝑ martyrs vnto ꝑ place where he
now resteth by his electyō & by ꝑ puruey
aūce of god. And there was herde so gre-
te & so swete a melodye of angelles/ & ma-
ny of thē that herde it byleued in our lor-
de. And Lariya wyfe of ꝑ forsayd prouost
Lubye sayd that she was crystē/ & anone
she was byheded of the wycked felons/ &
was baptysed in her blode and so deyed.
And Lysoyen his sone the whiche was a
knyght at Rome vnder thre Emperours
came afterwarde to Parys and was bap
tysed/ & put hymselfe in the nombre of the
relygyous. And ꝑ wycked paynims doub
ted that the good crysten men sholde bu-
rye ꝑ bodyes of Rustyke and Eleutherye
and cōmaūded that they sholde be cast in
to the ryuer of Sayne/ & a noble woman
badde theym to dyner that bare thē. And
whyles they dyned/ this lady toke away
the bodyes and buryed them secretely in

a felde of heeres. And after whā the perſecucyon was ceaſed ſhe toke them thens and layde them honourably with ỹ body of ſaynt Denys. And they ſuffered dethe about the yere of our lorde foure ſcore and xvi. vnder Dompcyan. The yere of ỹ age of Saynt Denys four ſcore and ten.

¶ On a tyme whan Regulus ỹ holy byſſhop ſange maſſe at Arelatence / & reherced the names of the apoſtles in the Canone / he added and Joyned to the bleſſed martyrs Denys / Ruſtyke / & Eleutherye whiche ſo ſayd / many ſuppoſed that they had yet lyued & merueyled why he ſo reherced theyr names in the Canone. And they ſo wonderynge / there appered vpon ỹ croſſe of the awter thre doues lyttynge whiche had the names of ỹ ſayntes marked and wrỹten in theyr breſtes wt̄ blode / whiche dylygētly beholdynge vnderſtode well that the ſayntes were departed oute of this world. ¶ And Ygnarus byſſhop of Baynes ſayd in a pyſtle whiche he ſend to Charles / that this denys that was ſende into fraūce was Denys Aryopagyta as afore is ſayd. And ỹ ſame ſayth Johānes ſcotus in a pyſtle to Charles / leſt by ỹ reaſon of ỹ coūtynge of ỹ tyme ſholde be ſayd agaynſt / as ſome wolde obiecte. About ỹ yere of our lorde. viij hondred. xxxij. in the tyme of Lowys kynge of Fraūce / the meſſāgers of Mychaell Emperour of Cōſtantynople ymōge other thynges brought to Lowys ſone of Charles le graūt ỹ bokes of ſaynt Denys of ỹ Gerarchye of the angelles trāſlated out of greke into latyn / & were receyued wt̄ great ioye. And that ſame nyght were. xix. ſeke men heled in his chirche. ¶ About the yere of our lorde. viij hondred & thre and fourty lyke as it is cōteyned in ỹ cronycles Dagobert ỹ kynge of Fraunce / whiche reygned longe tofore Pepyn began for to haue fro his chyldhode great reuerēce vnto ſaynt Denys. For whan he doubted in ỹ tyme the Ire of his fader Clotayre / he fledde anone vnto the chirche of ſayt Denys. And whā this holy kynge was deed / it was ſhewed in a vyſyon vnto an holy man ỹ the ſoule of him was rauyſſhed to Judgement / & ỹ many ſayntes accuſed hym ỹ he had delpoyled theyr chyrches. And as ỹ wycked angeles wolde haue had hym to ỹ peynes / the bleſſed Denys came thyder / & by hym he was delyuered at his comynge & eſcaped fro ỹ peynes / & perauenture the ſoule retourned to ỹ body & dydde penaūce. Clouys kynge dyſcouered ỹ body of ſaynt denys / not dewely and brake ỹ bone of his arme & rauyſſhed it awaye coueytouſly / & anone he became out of his mynde. Thā let vs worſhyp almyghty god & his ſayntes that we by theyr merytes may amende ourſelf in this wretched lyfe / ỹ we may after this lyfe come vnto his ſempyternall blyſſe in heuen. Amen.

¶ Here begynneth ỹ lyfe of ſaynt Calixte pope / & of ỹ Interpretacyon of his name.

CAlixte is ſaid of calco calcs / that is to ſay to chaufe or to make warme for he was hote & brennynge. Fyrſt in the loue of god / and after he was hote & brennynge in gētynge & purchaſynge ſoules / and thyrdely he was hote in deſtroyēge the falſe ydolles / and alſo in ſhewynge ỹ peynes for ſynne.

CAlyxte ỹ pope was martyred ỹ yere of our lorde. CC. and. xxij. vnder Alyſaunder the emperour / and by ỹ werkes of the ſayd Emperour ỹ moſt apparaūt partye of Rome was than brente by vengaunce of god / and the lyfte arme of ỹ ydolle Jupyter whiche was of fyne gold de was molten. And than all the preeſtes of the ydolles went to the Emperour Alyſaunder & requyred hym that the goddes ỹ were angry myght be appeaſed by ſacrifyces / & as they ſacrifyed on a thurſdaye by the mornynge ỹ ayre beynge all

clere/foure of ỹ preestes of ỹ ydolles were smyten to deth with one stroke of thonder and the auter of Juppter was brente/so that all the people fledde oute of ỹ walles of Rome. And whan Palmachyen cõsull knewe that Calixte w̃ his clerkes hydde hym ouer the water of Tybre requyred ỹ all ỹ crystẽ men by whom this euyll was happened and comen shold be put out for to purge & clense the cyte. And whan that he had receyued power for to do so/he hasted hym Incõtynent with his knyghtes to accõplysshe it/and anone they were all made blynde. And thã Palmachyen was aferde/and shewed this vnto Alysaunder the Emperour. And than the Empero ur cõmaunded that on the wednesday nexte al the people sholde assemble and do sacryfyce vnto Mercurye that they myght haue answere vpon these thynges. And as they sacryfyed a mayde of the temple whiche was named Julyane was rauysshed of ỹ deuyll & began to crye/ỹ very god of Calixte is very trewe & lyuyge whiche is wroth & hath Indygnacyõ of our ordure And whan Palmachyen herde ỹ he went ouer Tybre vnto the cyte of Rauenne vnto saynt Calixt and was baptysed of hym he w̃ his wyfe & all his meyne. And whã the Emperour herde that he dyd do calle hym & delyuered him to Symplycyen senature for to warne & treate him by fayre wordes/bycause he was moche profytable for the comune. And Palmachyen persseuered in fastynges and in prayers. And than came to hym a man whiche promysed to hym/that yf he heled his wyfe whiche had ỹ palsye that he wolde byleue in god anone. And whan Palmachyen had adoured and prayed/ỹ woman that was seke arose & was all hole/& ranne to Palmachyen sayenge. Baptyse me in ỹ name of Jhesu cryst whiche hath taken me by the hande & lyfte me vp. Than came Calixte & baptysed her and her husbande & Symplycyen and many other. And whã ỹ Emperour herde therof/he send to smyte of ỹ hedes of all them that were baptysed/and made Calixte to be put in prysone v. dayes without meet & drynke. And after sawe that Calixte was the more conforted & gladde/and commaũded that he sholde euery daye be beten w̃ staues. And after he made a great stone to be boũden to his necke & to be throwen downe from on hyghe oute of a wyndowe into a depe pytte. And Asteryen his preest toke vp ỹ body out of ỹ pytte/& after buryed the body in the cymyterye of Celypodyen.

¶ Here foloweth the lyfe of saynt Edwarde kynge of Englande and confessour.

IN olde tyme ỹ Realme of Englãde was greatly troubled with the Danes/so that in many kynges dayes ther coude no peas be made/but contynually warre. And ỹ Danes preuayled agaynst Englande/& they brought it vnto theyr subgeccyon/for theyr cruelte & tyrannye was so great ỹ without sparynge of ony thynge brent and destroyed all the Realme but at the last it pleased almyghty god that this tyrannye sholde ceasse/& send of his grace vnto this realme of Englande a pealyble kynge named Edgar/in whose byrth angelles songẽ that peas shalbe in his tyme/& so in his dayes was no warre in Englande. Saynt Edwarde kynge & martyr his sone reygned not longe after hym/for his stepmoder dyd do slee hym in his ponge age/bycause ỹ her sone Etheldrede sholde reygne/& saynt Dunston baptysed Etheldrede & sayd/bycause he defouled the fontstone that he sholde

lyue in great trouble/and so he deyed/for the danes warred all his tyme. And this Etheldrede wedded the Erle Godwyns doughter/on whom he gate Edmonde yrenslyde. And than after the dethe of that quene he wedded ỹ doughter of Rycharde duke of Normādye whiche hyght Emme by whome he had two sones Alurede and Edwarde whiche was a saynt and confessour/of whome we purpose for too speke/ whā kynge Etheldrede was fall in aege he made a parlyament whiche of his two sones sholde be kynge after hȳ. And than by the prouysyon of god it was concluded that Edwarde whiche than was not yet borne in his moders bely sholde be kynge and excluded Edmonde yrenslyde & Alurede whiche were the kynges elder sones And whan the kynge had consented therto/a generall ot he was made to perfourme the same in tyme comynge/and after whan this chylde was borne/all ỹ lande enioyed in his byrth hoppynge to be greatly releued by hym. Yet alwaye ỹ cruelte of the Danes was so great whiche ỹ kynge somoche doubted that he sende ỹ quene & his two sones Alurede and Edwarde into Normandye and toke his eldest sone Edmonde wȳ hym to batayl to fyght agaynst the Danes/the sorowe was thā great in englande/for moche people tourned vnto the Danes agaynst theyr owne kynge/& without pyte dyd brenne and slee theyr owne countree with the Danes/ymonge whome was slayne saynt Alphey Archebysshop of Caunterbury at Grenwyche/ & many other good men/& some bysshoppes/preestes/and men of relygyon fledde into secrete places & desertes/where they deuoutely prayed vnto almyghty god for to haue pery peas in this lande/but this warre cōtynued all the lyfe of Etheldrede accordynge to ỹ prophecye of saynt Dunstone. And thā after Etheldrede reygned Edmonde yrenslyde his sone in full great trouble. For in his dayes noo man durste trust other/ne open his courage vnto his neyghbour/for that tyme eche man appeched other of treason to the entent that he myght haue his good/& they ỹ were not of power to ouercome theyr neyghbour/ tourned vnto the Danes agaynste theyr owne neyghbours/& so by ỹ helpe of ỹ danes they fulfylled theyr cursed purpose. And so there was moche extorcyon/& moche people slayne in dyuerse places/in houses/feldes/and wayes that ỹ people vnnethes durst burye them. ¶ Also in that tyme was great tyrannye murdre oppressynge of wymmen/as wyues wydowes & maydens agaynst theyr wylles. And in this persecucyon englysshe mē were nyghe destroyed/& great desolacyon was in holy chyrche. For monasteryes/chyrches/& houses of relygyon were brent and destroyed/whiche caused many to flee in to wylderneſſe/ymonge whome ỹ good bysshop of Wyncheſtre Bryghtwolde fledde into ỹ abbaye of Glastenburye where that he daily prayed vnto almyghty god for peas of this Realme of Englande. Our blessed lorde seynge his mekenes shewed to hym a vysyon by whiche he was greatly comforted. For in a nyght as he was in his orato rye/he fell in a swete slombre/and sawe the glorious Apostle saynt Peter with bryght shynynge clothes apperȳge in an hyghe place of dygnyte/and with hym a semely yonge man rychely arayed in clothȳge of a kynge/whom saynt Peter dyd consecrate and enoynte into a kynge/and commendynge his chastyte greatly and his clene lyuynge. And it was shewed to this bysshop many yeres tofore that this Edwarde sholde reygne in ỹ lande/& the bysshop beynge abasshed of this vysyon/ desyred of saynt peter to knowe ỹ vysyon therof. To whome saynt Peter sayd the estate of this realme/and tolde that ỹ furye of this wodenes of the Danes sholde ceasse soone after/& sayd that all this punysshement was for the synnes of the peo

ple/and god shold purueye for a peasyble kynge/whiche shall kynysshe all ỹ wodenes of his enemyes the Danes/in whose tyme shal be plente of peas/both to ỹ chirche & to the lande/& great haboũdaũce of corne and fruyte/and this realme shal be prosperous in al thynges/and the people shall be of suche condycyons/ỹ other landes shall bothe loue and dzede them. The kynges name shall be Edwarde/whiche shal rule all maner thynges to ỹ pleasure of god/and shall ende his lyfe in the loue of our lozde gracyously. And whã this holy bysshop awoke/he kneled downe & made his prayers with shedynge of teeres & thought that peas was not yet reformed neuertheles he thanked almyghty god ỹ he was certayn ỹ by goddes grace he shold se it in his dayes/wherfore he went aboute and preched vnto ỹ people for to do penaunce/& oure lozde sholde shewe to vs mercy & gyue to vs peas and all thynges plentuous/& in this warre was ỹ kynge slayne by treason & he was buryed at glastenbury. Thã both his sones were brought to kynge Canutus ỹ Dane to do wt them what he wolde. And whan he sawe them he myght not for pyte do slee them/but sent them ouer the see for to be slayne there/so ỹ he myght reygne in englande peasybly. Whan the ryghtfull blode were destroyed. Not withstãdynge they were preserued & kepte alyue. And were cõueyed to ỹ emperour of Rome/ỹ whiche kept thẽ tyll saynt Edwarde was made kynge of Englande/and thã he maryed tholdest of them to a cosyn of his/bycause of the loue that they had to the kynge Edwarde/whiche was vncle to them. Than hadde kynge Canute the rewle of Englande by stronge hande/all lawe & good rewle set aslyde/for ỹ his dayes was moche trouble & robberye wt other greate oppressyons & Importable charges ymonge ỹ comonte For he dradde no man except ỹ two sones of ỹ kynge that were than with the Emperour wherfore his counseyl wolde that he sholde wedde ỹ moder of them named Emme/to make ỹ moze alyaũce bytwene them. And soone after Alfrede came into Englãde for to speke wt his moder. And anone as he was come ouer ỹ see into this lande/Erle goodwyn came & welcomed hym. And anone shewe hym by treason or he came to the presence of his moder. For whose dethe saynt Edwarde made great sorowe & whyles this holy chylde Edwarde was in normandye/he vsed a full good lyfe hauntynge ofttymes holy chyrches/& loued & conuersed many tymes wt the cõpanye of holy relygyous men & specyally ymonge holy monkes. And vsed to praye and sayde in this maner. O good lozde I haue none helpe but the onely/my fredes ben gone fro me/& they ben become myne aduersaryes/my fader is deed/my bredrẽ bẽ slayne/my moder is wedded vnto my moost enemye. And I am left alone/and dayly they seke ỹ maynes to slee me/but to the lozde I am left pooze. I beseche the lozde to helde me ỹ am a faderles chylde for ỹ somtyme helpedest me fructuously Edwyn & oswolde/whiche were exyled & ordeyned for to deye. Thou defendest thẽ onely from deth. But also ỹ good lozde restoredest them agayne to theyr owne kyngedomes. O good lozde I beseche ỹ/and praye ỹ to kepe me sauke. And bryngge me into ỹ kyngdome of my fader/thou shalte be my god/and saynt Peter ỹ apostle my patrone. The relyques of whome by the grace of god/I purpose to vysyte & to honoure in ỹ same place where they now reste/yf ỹ lozde send to me lyfe helth opozturnyte & space. And whan ỹ kynge Canute had reygned in englãde. xx. yere hauỹge two sones by ỹ sayd Emme/ỹ is to wete Harolde & Hardeknout/he dyed/& whan his fyrste sone had reygned foure yere he exyled his owne moder/& dyed sone after And after hym reygned his broder a lytel tyme & deyed also as our lozde had ozdey-

ned. Thā was Englande delyuered fro ỹ greuous trybute of thraldome of ỹ danes And than ỹ lordes & comyns of englande remembred the othe ỹ they made in ỹ parlament whiche sware ỹ Edwarde whiche was thā in his moders wombe sholde be theyr kynge. And anone sende into Normandy for this holy chylde Edward. And ỹ lordes & ỹ comyns reteyned hym wt great Joye. ¶ And thā ỹ archebysshop of Cāterbury / and ỹ archebysshop of Yorke wt other bysshoppes cōsecrated / enoynted / & crowned hym kynge of Englande. O good lorde / what Joye & gladnes was than in englande. For whā ỹ olde felycyte of this lande was almoost dispayred / thā it was kyndled agayne by ỹ comynge of this blessed kynge saynt Edwarde. ¶ Than had the comyns rest & peas / and the lordes & gentell men rest in honour. And than holy chyrche receyued all lybertes agayne. ¶ Than was the sonne lyfte vp / and the mone lette in order / ỹ is to saye / prestes shyned in wysedome in holynes / ỹ monasteryes floured in deuocyon by holy deuocyon. The clerkes gaue lyght and prospered in theyr offyces to the pleasure of god The comyn people were cōtent and were ioyeful in theyr degre. And in this kynges dayes there was no venym that myghte than corrupte the erth with pestylence / & in ỹ see none outrageous tempestes / & the lande plenteuous of all maner of fruytes and in ỹ clergye nothynge inordynate / & ymonge the comyn people was no grutchynge / & the renome & fame of this holy kynge saynt Edwarde spradde so meruaylously about ỹ other nacyons in suche wyse that all crysten kynges desyred to haue peas wt hym. ¶ The kynge of fraūce whiche was nyghe of his kynne made wt him a general peas so that it might be sayd of hym as it is sayd of salomon. All the kynges of the erthe desyred to se his face / and to here his wysedome excepte onely Denmarke whiche as yet cōspired ayenst this realme of Englande & what fell therof it shall be declared here after more openly. For this holy kynge Edwarde was euer full of mekenes & of vertue. And neuer lift vp by vayne glorye. But euer he remembred ỹ wordes of our lord ỹ sayth. I haue set ỹ prynce of ỹ people / but be not therfore lyft vp in vayne glorye / but be thou ymonge them as one of theym. He was ymonge his housholde men egall & familyer / ymonge preestes meke & debonayre to his people amyable & chereful / to wrecches & nedy men / ful of compassyon / & large of almesse gyuynge. He was also moche deuoute in the seruyce of god / & dylygent to repayre & reedyfye churches that were destroyed by ỹ Danes. And in Judgemēt full dyscrete consyderynne no mans persone but onely the weyght of his cause / as well to ỹ ryche as to the poore / & he had rychesse ynough. And his tresour semed comyn to all poore mē / his wordes were sad and dyscrete / & medled with myrthe / spekynge ofte of Jhesu cryst the seconde persone in ỹ trynyte. And of our blessed lady his moder. And sōtyme he spake sharpely yf he sawe nede correctynge trespassours gentell and swete to good mē. He was neuer elate ne enhaūced in pryde / ne dyshonest by glotonye. He wolde not be cōpelled by wrath / ne enclyne to gyft. He despysed rychesse & was neuer sory for losse of worldely goodes & rychesses. Ne ỹ more glad for wynnynge therof / i suche wyse that al men merueylled of ỹ sadnes of hym. And about ỹ kynge were dyuerse coueytous men whiche sayd to ỹ kynge how his tresour walted fast / and yf ỹ Danes come agayne he had not where wt to defēde hym wherfore they coūseyled hym to reyse an ayde ymonge his comyns / lyke as kyng Canute had done dyuerse tymes. ¶ An ayde was than cleped ỹ Dane gheite / & they coūceyled to go i lyke wyse / & he sayd nay / & wolde not agree therto. Not withstandynge they dayly cryed vpon hym / &

whan he sawe theym so Importune and shewed so great perils. ¶ Than at ỹ last he sayd to theym to preue theym. Let vs se how ye wyll do. And whā they herde ỹ of his owne men / they were tyght glad / & sende out cōmyssyons for to gadre it / and spared no countree but made theym paye in ỹ largest wyse. And whā this money was leueyed & brought into ỹ kynges treasorye. Thā they brought ỹ kynge thyder for to se it / the kynge thanne standynge a ferre fro it sawe the deuyl in lykenes of an ape syttynge vpon the treasoure. And sayd what haue ye done & what money haue ye brought to me. Forsoth there shal not one peny be spente to myn vse / but I charge you to delyuer to eche man his money agayne. But therto they were moche lothe / & sayd ỹ they myght spende it in dedes of charyte. ¶ Than ỹ kynge sayd. God forbede that I shall spende ỹ goodes of other men / for what almesse sholde I make with ỹ goodes of poore comyns and labourers. Se ye not how the deuyll sytteth vpon the hepe of money & maketh greate Joye ỹ he hath taken vs ī his snare / wherfore I charge you on peyne of deth / that ye delyuer this money agayne there as ye had it euery peny. Thā they obeyed ỹ kynge and repayed it vnto them of whom they had receyued it. And durst neuer after moeue the kynge to suche maters / ne in none other lyke. So ỹ all the dayes of Iaynt Edwarde was neyther taske tallage leueyed ymonge his comyns whiche was great Joye to ỹ realme. ¶ In a tyme ỹ kynge was seke lyenge in his bedde / & there stode in his chambre a chest open full of golde & syluer. And a clerke came in supposynge ỹ kynge had slepte and toke out of it a certayne somme of money / and went his waye. And soone after he came agayne and wolde haue taken more. Than the kynge sayd. Forsoth now thou art vnwyse to come agayne / for thou haddest sufficyently ynough tofore therfore beware. For yf ỹ tresourer come and fynde the / thou art lyke to deye therfore / wherfore yf ỹ loue thy lyfe flee faste wt that thou haste. ¶ And anone after came the tresourer / & foūde how of ỹ treasoure was borne away a great parte / & sought and enquyred dylygently for ỹ theefe / that stale it. And ỹ kynge seynge ỹ great trouble and sorowe of the tresourer demaūded hym the cause of his heuynes. And whā he had tolde to the kynge / ỹ kynge sayde to hym. Sorowe no more therfore / for peraūeture he that hath it / hath more nede of it than we. And soo ỹ theefe escaped & was not pursued after. Whā all thynges were quyte in the realme the coūseyll of the lande allēbled for to treate for a maryage for ỹ kynge / whiche thynge whā it was moued / he was greatly abasshed dredyng to lese ỹ treasoure of his vyrgynyte / whiche was kepte in a fraylle and bryttyll vessell / and what he sholde do or say / he wyst not. For yf he sholde obstynatly deny it / he drad lest his auowe of chastyte sholde be openly knowen / and yf he consented therto. He drede to lese his chastyte / wherfore he cōmaūded hymself onely vnto god sayenge these wordes. O good lorde thou delyuerdest somtyme thre chyldren fro the flambe of fyre in the chymyneye and fournayse of the caldees. And by the lorde Joseph escaped with his chastyte / fro the wyfe of Putypher she holdynge his mantel / & yet by thy mercy he escaped / & good lorde by thy vertue Sulāna was delyuered fro ỹ deth To ỹ whiche two olde vnchaste preestes had dampned her to. And by ỹ nyght lorde Judyth escaped whan she had slayne Holofernes / & reserued her fro defoulyge & escaped woute hurte / & aboue all other ỹ hast preserued thy blessed moder moost best & swetest lady she beynge bothe wyfe and vyrgyn. Than beholde on me thy seruaunt / and sone of thyn handmayde that am in great drede. I lyft vp my herte to ỹ besechynge ỹ that art my lorde & thy mo-

der my sweteste lady / to helpe me now in this moost nede ꝑ I may so receyue ꝑ sacrament of wedloke ꝑ I falle not in peryll of my chastyte / & wt̄ this cōdycyon in his herte he cōsented to matrymony. ¶ Thā was all ꝑ coūseyll ryght galdde & serched for a wyfe / ꝑ were accordynge to his estate. And ymonge all the wyfes of ꝑ lande Edythe doughter of Erle goodwyn was foūden moost accordynge to hym by her vertuous condycyons. And her fader made great meanes to ꝑ kynges coūseyll for to accomplysshe this maryage / by whiche he myght come into ꝑ kynges cōceyte. And by his wysdom for his great myght & power he had this entent / & whan this maryage was solēpnysed & accōplysshed by the holy sacramēt. He & the quene auowed to lyue to gyder chaste secretely / ꝑ no man knewe it but god alone. There was bytwene thē a lyuynge spousehede without bodely knowynge of dede / chaste enbrasynge without deflouracyon of virgynyte. There was bytwene thē verely chaste louewout flesshely touchynge & knowynge. Afterwarde some of ꝑ realme grutched / sayenge he had taken a wyfe by cōpulsyō agaynst hys wyll of an vnkynde lygnage and wolde not knowe his wyfe. Bycause he wolde not bryng forth no tyrāntes / & thus none knew ꝑ very trouth of his chaste lyfe / whyles he lyued. But ꝑ very clennesse of his mynde was sufficyent wytnes of his chastyte. ¶ It happened on a whytsonday as ꝑ kynge was crowned at westmynster in his estate / & knelynge made his prayers deuoutly for ꝑ trāquyllyte & peas of ꝑ lande / before ꝑ awter of ꝑ blessed trynyte / at the leuacyon of ꝑ blessed sacramēt. He fell in a softe and demure lawghynge / so ꝑ the lordes ꝑ were there present a waytynge on hym merueyled gretely. But they durst say nothynge to him tyll ꝑ seruyce was done. Than one ꝑ was hardyer than another demaūded of hym ꝑ cause of his lawghynge. And thā he tolde to hym how ꝑ Danes had assembled a great power of people against ꝑ realme of Englande / & were entrynge into theyr shyppes. And as ꝑ kynge of Denmarke wolde haue entred into ꝑ shyp / sodeynly his strength was taken from him & so fyl into the see bytwene two shyppes / & was drowned. By whose deth ꝑ people of denmarke & also of englande were delyuered fro syñe & peryll. They herynge this merueyled greately / & sende to Denmarke to knowe the trouth. ¶ And whā the messāgers retourned / they reported ꝑ it was trewe as ꝑ kynge had sayde. And that ꝑ kynge of Dēmarke was drowned ꝑ same tyme ꝑ saynt Edwarde lowghe. ¶ After this ꝑ noble sayt Edwarde remēbred his auowe & promesse to vysyte saynt peter at Rome / whiche he made in Normandye / wherfore he let calle his comyns & his lordes to a coūseyll tofore hym. Wherfore he comyned wt̄ theym how & in what maner he myght depart / & of the gouernaūce of ꝑ realme in his absence what people shold be cōueniēt for to accōpany hym / & what money shold suffyse hym & his meyny. And whan ꝑ lordes & comyns herde this they were full heuy & sorowfull / ꝑ he shold departe from thē. And he seyenge theyr heuynesse conforted thē. And sayd how that our lorde had send to them peas & by his good grace shold cōtynue ꝑ same in his absence / yet not withstādynge people requyred hym to sende to ꝑ pope to be assoyled of his auowe orels dylaye it tyll another tyme / & ꝑ kynge seyenge ꝑ sorowe & lamētacyō of his people / whiche wept & wronge theyr handes and as people amased wt̄ out a defendoure & keper cōforted them / & graūted to abyde styll wt̄ them. And ordeyned certayne bysshopes for to go to Rome and to aske of oure holy fader counseylle / how he myght be assoylled of this auowe that he had made to vysyte saynt Peter And than the archebysshop of yorke / and the bysshop of wynchester & .ij. abbotes wt̄